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The Supreame
MONARCH
of the CHINA-TARTARIAN Empire.

AN

EMBASSY

FROM THE

East-India Company

OF THE

UNITED PROVINCE

TO THE

Grand Tartar Cham

EMPEROUR OF

CHINA,

Delivered by their Excellcies

PETER De GOYER, and JACOB De KEYZER,

At his Imperial City of

PEKING.

WHEREIN

The CITIES, TOWNS, VILLAGES, PORTS, RIVERS, &c.

In their Paſſages from CANTON to PEKING,

Are Ingeniouſly Deſcribed by Mr. *JOHN NIEUHOFF*, Steward to the

AMBASSADOURS.

ALSO

An Epiſtle of Father *JOHN ADAMS* their Antagoniſt, concerning the whole Negotiation.

WITH

An Appendix of ſeveral Remarks taken out of Father *ATHANASIUS KIRCHER*.

Engliſhed and ſet forth with their ſeveral Sculptures, by *JOHN OGILBY*, Eſq; Maſter of his Majeſties Revels in the Kingdom of *Ireland*.

LONDON,

Printed by *John Macock* for the Author, MDCLXIX.

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A

NARRATIVE

Of the Succeſs of an

EMBASSAGE

SENT BY

JOHN MAATZUYKER DE BADEM,

GENERAL of BATAVIA;

Unto the EMPEROUR of

CHINA & TARTARY;

The 20. of *July* 1655. Soliciting a Licenſe of Trade in the Port of his Empire.

Dedicated to *ANTONIO DE CAMERA*, Captain General of the City of *the Name of God*, with the Magiſtrates thereof.

Written by a Jeſuite *in thoſe Parts.*



THREE things have I earneſtly coveted ever ſince my firſt arrival in *China*, and frequently have implored them from Heaven: The firſt is Union and Concord among Chriſtian Princes: The ſecond is, That I might Live to ſee your Native Countrey of *Portugal* Governed by a Natural King: The third, That I might alſo ſee before my departure hence, thoſe Countries which the *Hollanders* have Conquered from us, recovered out of their Hands. From the Object of theſe my deſires, it will be eaſie to underſtand the Motive from whence they proceed, which is no other then the removing of the Obſtacles, and make the way plain to the preſer maintenance and farther propagation of the Roman Catholick Faith.

Thus in the year 1648. being newly delivered from that Priſon, Famine, a other Calar ities, which I endured within the Province of *Sienchuen*, under Tyrant whic there Rebelled; I came to the Port at *Peking*, and was th countred wit the news of our new King, or rather our old King (for h ceaſe to be a King, who continues ſuch in his Subjects breaſts, and v one by Birth ight) like a new Sun riſing in the Weſt in *Lisbon* though it came to paſs, contrary to the Laws of Neighbour Kings

contrariant to the Laws of Nature. I say, when I heard this News, they were such a Jubilee to my Soul, and Joy of my Heart, and raised in me such hopes of spreading the Christian Religion, as I could then only feel within my self, and am not able to express; being moreover satisfied that our new King, and his Glorious Atchievments in *Brasil*, did promise no less in these Oriental Countries: may the Lord accomplish these desires, and grant the happy end that my heart longs for.

But that God might either shew us our sins which have so justly deserved punishment, or that he might manifest the bowels of his mercy and singular providence which he hath over his People, especially in the Holy Catholick City of *Maccow*; he hath permitted the *Hollanders* to become her Rivals in this Empire, and to Court it for their Establishment, Alliance, and Commerce with it. This indeed did rebate the edge of our minds, and reduce your favour to more remiss degrees, though not wholly extinguish it: For four of us Brethren of the Society of Jesus then living at Court, resuming courage with blooming hopes, resolved to leave no *medium* un-essayed to overthrow those *Hollanders* designs, and with all diligence and vigilancy to vacuate their undertakings.

What success the *Hollanders* had in their first expedition to *Canton* many years past, I have already written to your Lordships; therefore I shall only meddle with the second encounter, and by how much fiercer that was with an Enemy furnished with all the Habiliments of War, to wit, plenty of Gold and Silver, the most prevailing Weapons for the Conquering of Countries and great ones; and of all other Rarities adopted to satisfie both covetousness and curiosity, as the powerfullest Engines against such Souldiers. By so much was our conflict more grievous, and consequently the victory more glorious; so hath it many things worthy to be Published, the Lord grant (for it hath ever been my faithful Petition to him, and may your Lordships make it yours, with your whole trust in him) that as your Lordships and my self also at a great distance have beheld with our eyes the hope of my second desires fulfilled (for we have seen the desire of all Nations, our King our Father) so you may see the first and third part of my wishes, to the Glory of God, the Honour of the Crown of *Portugal*, and increase the of Christianity.

Access to *Canton* being precluded to the *Hollanders* at their first attempt, and Trade denied them, those Reguli which rule that Province, allured with the hopes of that extraordinary gain they expected to make by Commerce with the *Dutch*, Counselled them to return on a second Embassage, which they accordingly entred upon the 20. of *July*, 1655. and arrived in *Canton* the 5. of *September* the same year, where from those Reguli they had a very friendly reception; but because they could obtain no Audience above to this first Message, they were fearful to proffer a second, lest the King and Council should suspect it to arise only from the hopes of their own advantage and self-interest; they therefore so wrought with the Vice-King of *Canton*, that he should send this second Memorial of their desires, which accompanied with many Commendatory Letters to Courtiers, and strengthned with a world of large promises, came at length to *Peking*, about the end of the year 1655. and presently no man gain-said, it was decreed that twenty *Hollanders* (to wit, two Captains, and eighteen others) should repair to the Court, where they were promised a convenient house, with many other kindnesses; and that after their appearance, their business should be tranlacted according to the custom and Laws of the Realm.

Fifteen days after this Memorial came to Court, we had notice of it, when *Lodouicus Ballionies*, and my self, immediately entred the Lists, and searched all means possible to hinder the *Hollanders* access to the Court. We conferred with our Friends, both Christians and Gentiles, who were all of opinion,

that it was impoſſible, for this time (at leaſt without vaſt Bribes) becauſe thoſe Reguli of *Canton* had corrupted the great *Mandorines*, and opened all the doors of the Court unto them.

Notwithſtanding all this, zeal to the Publick good, the progreſs of Chriſtianity, the love of our Countrey, and eſpecially of this noble City (to which we allow ſo much) did invite, yea, compel us to an undertaking, the accompliſhment of which ſeemed impoſſible to all Men. By the meditation of a certain Chriſtian of no contemptible condition and authority, we firſt compaſſed to ſpeak with one of theſe *Mandorines*, which the *Chineſe* call *Colli*, and we may ſtile the Maſter of Requeſts, whoſe office is to acquaint the Emperour with the miſdemeanours of the whole Empire, and particularly with the exorbitancies of *Mandorines*: he at our firſt Addreſs readily undertook the buſineſs, and ſeemed to promiſe himſelf an happy iſſue of it; hereupon we delivered him certain Heads to frame a Petition, of which he accepted; but a few days being paſt, when we thought he had made ſome progreſs in the buſineſs, he comes to that Chriſtian beforementioned, thus to excuſe himſelf; Sir, if thoſe *Padrees* who are ſtrangers be ignorant, yet you who are Natives, muſt be acquainted with the manner of doing buſineſs in this Court, to wit, that whoſe Petitions either I, or any other in the ſame office with me, do exhibit, proceeds always from theſe two reaſons; either that we may avenge our ſelves of our Enemies, or that we are hired to it by ſome great reward from him, in whoſe name the Petition runs. Now I have received no injury from the *Hollanders* to be avenged of, nor any gratuity from thoſe *Padrees*, that I ſhould thruſt my ſelf into ſo much difficulty and danger for them; this man we therefore left, and applyed our ſelves to another, who plainly told us, that if we would give him two hundred Tayes, he would plight his Faith to deliver our Petition with whatever Articles we ſhould inſert, only he would not oblige himſelf the Emperour ſhould approve them; but if we would give him ſix hundred Tayes more, he would be bound they ſhould be granted, and in caſe they were not, he would repay the whole eight hundred Tayes.

Conſidering the weightineſs of the matter, and the liberty which your Lordſhips gave us in your Letters, to undertake for any ſum of Money that we found neceſſary to effect this buſineſs, with our engagement that the City of *Maccow* ſhould make good the payment, we promiſed him the whole ſum: and upon the rehearſed conditions, before the Petition ſhould be delivered (according to this Countrey Cuſtom) this Maſter of Requeſt would ſee the whole ſum of Money ready, and alſo receive ſome certain Tayes before hand, as a pledge and earneſt of the whole; which being impoſſible for us to do, he even excuſed himſelf as the former had done, and ſo forſook us; but we inſiſted, and inſtead of ready Money which we wanted, produced two rich veſts which the Emperour had beſtowed upon us, and we had carefully preſerved them by us, but never worn becauſe it was the Emperours gift to us, and that they were unſutable to our Poverty and Religious Habit: theſe he accepted for 150 Tayes of the ſum agreed on, with all the Symptomes of a great ſatisfaction; and really great was our content, becauſe we now ſeemed to have laid a ſure foundation for that work we ſo earneſtly deſired to finiſh. When lo this ſame *Mandorine*, we know not by what means came to diſcover, or at leaſt to ſuſpect, the Veſt to have been the Emperours gift unto us, which was an Argument ſufficient for him to decline our buſineſs, alledging not only that he was not ſo barbarous to receive or wear them, but alſo that it was unworthy in us to offer to commit the Veſts which had been preſented by the Emperour, and therefore we might go look ſome other perſon for our buſineſs, which on ſuch terms he would not touch with his little Finger. Nor is this anſwer any perſons wonder that is acquainted with the diſpoſitions of thoſe *Chineſes*, for wretched

time-

timerous are they in any thing relating to their Emperour, or rather ſo ſuperſtitious, that beyond all compariſon they do more dread him, then they do God or his Temple; but this fear and lowneſs is but external, in reference to their hands, and where their want of power forbids to do more; but if you reſpect their hearts, there is no *Chineſe*, eſpecially of the Learned ſort of ingenious and liberal Education, who is not a very Prince, and carries not in his Plebeian breaſt the pride of the greateſt Monarch; and this is the ſource and fountain whence ſuch frequent diſſentions ſpring amongſt them, and the cauſe of their often changes. But this is a Digreſſion, let us return. Our affliction and trouble was not ſmall to ſee our hopes thus plunged; whereon, beſides the many Sacrifices of the Maſs which we offered to God, we appointed alſo ſome particular devotions daily for this purpoſe. Our next application was to all Princes and Noblemen, whom either we could take any occaſion to viſit, or who took any occaſion to viſit us (for no day paſſed wherein ſeveral perſons came not to adore the Holy Image, and to view our new Church and Habitation, which the Emperour had beſtowed upon us) theſe we ſpared not to acquaint with the villainous and perfidious diſpoſition of the *Hollanders*, with their Apoſtacy from their antient profeſſed Religion, and Rebellion againſt their lawful Soveraign; as alſo their attempt upon the City of *Maccow* ſome years paſt, where they were repelled, and indeed cut off by the brave Inhabitants thereof, few in number, but mighty in courage and unanimity; whereunto we thought fit to adde, that after their repulſe from *Maccow*, they made an Invaſion upon part of the Province of *Fockin*, and ſeconded that with a forceable ſeizure of an Iſland lying in that Sea, belonging to the *Chineſes*, by them called *Tywan* (but by us *Formoſa*) where they had erected Warlike Forts, and where they had in no longer ſpace then two or three years, Murdered more then three thouſand Souls of the *Chineſes*, ſome the Antient Inhabitants of the Iſland, and ſome Merchants of the Province of *Fockin* and *Checkin*, paſſed thither with their Merchandize: and it appeared in the Records of your judicial proceedings, that during the laſt Kings reign, thirteen of thoſe *Hollanders* which chanced to be taken Priſoners upon the coaſt of *Fockin*, being brought to the Court, were all there condemned, and accordingly executed. In like manner we proceed, that under the pretence of Trade, they had been admitted footing upon the Iſland of *Java*; that notwithſtanding that King weary of their Neighbourhood, hath a long time cut off all relief of Proviſions going to them from all parts of his Territories, and ſometimes beſieged them with Puiſſant and numerous Armies, yet could he never prevail to turn them out of their Poſſeſſions, from whence at firſt he might eaſily have kept them; nor was the bond of any League ſtrong enough to tye theſe Univerſal Robbers from offering (or to ſecure any of their Allies from ſuffering) injuries by them, who thought the Sea only their ſingle due, excluding all others from any right to it; and therefore never made diſtinction between Friend or Foe, when any Ship fell into their hands, they were able to maſter, as if *Neptune* had granted to them the only Patent of the Ocean; and upon all this we inferred, that to admit theſe Men the exerciſe of a Free Trade in *China*, beſides the Domeſtick perils and miſchiefs it would Contract, were likewiſe to condemn and ſcandalize all other Chriſtian Princes and Rulers, when they ſhould ſee the great Potentate of the world embracing in the boſome of his Countrey the Arch-Pirates of all Seas, whom all other Principalities did ſhun as the moſt pernitious danger in their Dominions. So well did this ſtory take, with what elſe we then alledged. But here I omit that all the chief perſons about the Emperour fell into admiration at the impudence of theſe *Hollanders* undertakings, and aſtoniſhment at the careleſneſs and ſecurity of thoſe perſons who were in places of truſt in this Empire, or (more truely) at their corruption in letting ſuch a kind

of

of people have acceſs into their Countrey: One amongſt the great *Tartars*, a Man of a precipitate zeal, was ſo tranſported upon our relation, that he cryed out, 'twere fit the Emperour did immediately command them to be hanged as publick Thieves and Rebels to mankind, to be ſure to deter them from the like future attempt; to whom we anſwered, that ſuch a courſe would be too rigorous and unjuſt, becauſe they ought to enjoy the Priviledges and Immunity of Embaſſadours; and ſince they had committed themſelves to the Kings Faith, were by all means to be preſerved from violence: 'twould better become the King to ſhow them Grace and Favour, as to Strangers (eſpecially ſince they had brought rich Preſents) and to diſmiſs them peaceably to their Ships, only to be certain to grant them nothing they came for, ſo to encourage their return. More moderate and wiſe was the behaviour of an Eunuch of the Kings, a great Counſellour, who when he had heard our Character of the *Dutch*, ſaid, although they were a deſpicable ſort of People, it were ignoble to Treat them ill; rather the King ſhould return them Preſents, and diſpatch them for their own Countrey, with a ſtrict order never to return to this. This our report had ſoon ſpread it ſelf ſo far within and without the Palace, that at length it came to their ear who had the *Hollanders* buſineſs, and from thence to the *Dutch* themſelves, who ſent a Meſſenger to deſire us to forbear exaſperating theſe people againſt them, as Thieves and Vagrants, which was an injury they could not bear: but before I give account of them here, ſomething of their coming hither.

The Memorial from the Vice-King of *Canton* (as we have ſaid) coming before, it was ſo contrived, that the *Hollanders* accompanyed with *Mandorines*, and ſome Interpreters, beſide a great company of the Vice-Kings People who gave them attendance and great honour upon the way, followed to the Court of *Peking*, where they arrived the 17. of *July*, 1656. and (to confeſs the truth) had they given as ample teſtimony in their Travels of their being Catholicks, at leaſt Chriſtians, as they did of their munificence, and being *Europeans*, they had highly deſerved every Mans affection, and the Titles of Generous and Noble Perſons; for to all the Reguli, Nobles, and *Mandorines* which they met in their way, and the Cities they paſſed through, their Preſents were very Rich and Noble, their gifts very liberal, even to the meaneſt of the People, who brought them but a coal of fire to light their Tobacco, or did any ſuch ſmall office; whereby they purchaſed the hearts of the *Chineſes*, who unacquainted with ſuch Silver ſhowers, thought they could never ſufficiently admire and extol them.

That theſe *Dutch* proved not Catholicks is no great wonder, but that they ſhould not appear Chriſtians, was a great infidelity and a grand ſcandal. In a City through which they paſſed in their journey towards the Court, and where I lodged in mine going thence to *Maccoa*, a Father reſiding in a Church there, together with many other ſcandalized Chriſtians, told me, that the *Dutch* had there given to the *Bonlians* forty Tayes towards the building of a Temple for their Prophane and Diabolical Sacrifices; which I endeavoured to excuſe, by alledging, that doubtleſs they gave it to ſome other end, but that the *Chineſe* their Interpreter had taken the advantage thus to turn it, that thereby they might endear the affections of the People (as is cuſtomary in this Countrey) at the coſt of ſtrangers: but if they did really what the ſame Father and thoſe Chriſtians related to me, it is manifeſt how much their Policy ſavours of Atheiſm; however if in this I have pleaded their favour, yet for their eating upon the *Friday* and *Sabbath days*, I cannot do it; for this was a grievous ſcandal to all the Chriſtians here; but theſe are the Fruits of that Evil and Infernal Tree *Hereſie*, to wit, ſcandal of the Brethren, remiſsneſs in all Catholick and Chriſtian duties, doubtings in matters of Faith, evil

report of the holy Law, and Schiſm in the union of Church; for theſe young buds and tender bloſſoms are not able to endure ſuch blaſting Winds, and nipping of Froſts: it is ſo far from entring into their hearts, that an *European* Chriſtian ſhould erre in matter of Faith, that they hardly believe he can fail in the obſervation of any of the Laws of God: nor have I an affront to proffer at it, ſince 'tis impoſſible to excuſe that next to be related. Amongſt other curious and pretious gifts (whereof a liſt you have at the end hereof) they gave ſeveral Corral and Amber Beads, as well to the Queen Mother, as to the King himſelf and his Royal Conſort, and amongſt theſe (as an Eunuch who receives and lays up all Preſents in the Royal Treaſure told me) there was the Image of the Child Jeſus, our Lord and Saviour, moſt admirably wrought in Amber; whereof ſince there is no particular mention among the Catalogue of the Preſents, yet doubtleſs they included it among thoſe ſeveral pieces of Amber appointed for the King. My purpoſe here is not to Diſpute, but to give a Narrative, therefore I ſhall only ſay that it is an Infernal Policy of that Nation, that accuſe us for uſing Beads, and Worſhipping Images, as Superſtitious and Idolatry; yet by the ſame in way of Preſent to make their Addreſſes to ſo Great and Eminent Perſons; intimating what they would (as to Religion) trample under their Feet, to be a part of their own Divine Worſhip.

About a years ſpace before the *Hollanders* arrived at Court, came two of their men, one a *Chineſe* of *Canton*, the other an Interpreter, whether of *Maccoa* or no we cannot tell, becauſe we would never viſit either them or the *Hollanders*, though they much deſired it; therefore theſe two eſpying Father *Lodowick Balion*, through an advertency paſſing by their door, called after him very earneſtly, twice repeating, Father, Father; but he kept on as though he had neither heard nor ſeen them, and thence forward we were more careful to avoid all paſſage near their houſe; for if no other inconveniency ariſe from viſiting them, it had been a kind of contradiction to thoſe reports which we had made here to all people of them.

Now although we knew that theſe two had corrupted many great Men about the Court, and particularly a *Tartar*, the chief of theſe *Coly* (as they call them) Preſident of the Tribunal of Hoſpitality (ſomewhat like our Maſter of the Ceremonies) whoſe office is to receive ſtrangers, and to Negotiate their buſineſs for them; yet we reſolved not to be diſcouraged, but rather taking the greater magnanimity, and truſting in Almighty God, who ſometime permits difficulties to appear unſupportable by humane ſtrength, that we may aſcribe our happy ſucceſs to to him alone, and return him all praiſe and thanks who brings all our works to paſs. With erected Spirits therefore, and our Hearts advanced, we accoſted the ſame *Chineſe*, who is likewiſe Preſident of the Tribunal of Hoſpitality (for now all their Courts have double Chiefs and Preſidents in them, the one a *Tartar*, the other a *Chineſe*) earneſtly requeſting his favourable aſſiſtance in this buſineſs; for knowing his Authority, in his favour lay the greateſt of our hopes, and he was ever a moſt friendly perſon to us (as he had been of old to the Fathers our Predeceſſours) and one that had a great eſteem of our Books and Sciences; to whom we preſented a Book written in the *China* Character, a Mirror or Theatre of their part of the world, wherein I ſhewed him a Deſcription of the Iſland adjacent to the Province of *Fokien*; and amongſt them a Geographical Map of the Iſland *Formoſa*, which they vulgarly call *Tywan*; and ſo took occaſion to report thoſe miſchiefs that had befallen the Inhabitants of that Iſle ſince the *Hollanders* invading it; and to declare the eminent danger, which impending not only o're that Province of *Fokien*, but the whole Empire of *China*, by the vicinity of ſuch an Enemy; particularly

larly ſhewing, that ſo long as the *Hollanders* remained upon *Formoſa*, *Ciuenchew* nor *Chinchen* (the names of the Cities of the Province of *Fokien*) could never be ſecure nor flouriſh, but in perpetual hazard of decay. This *Mandorine* was wonderfully pleaſed with the Book, and promiſed me to ſhew it to the Council, which was to be held about the *Hollanders*; and withal he added this uſe of Conſolation, that theſe *Hollanders* ſhall never compaſs their deſigns here, although I know they bribed the King of *Canton*, and many great Officers about the Court; for I will never ſuffer them to enter into *China*, or to be allowed any Commerce with it; and as he promiſed, ſo he performed, with other *Chineſes* of his party withſtanding the *Tartars*; and anon producing the Book to them, whereunto they all gave great eſtimation and credit, becauſe it was written in the *China* Language.

At length from the Cognizance that all great Men took of the *Hollanders*, and the Fame that was ſpread of them, it came to paſs that the *Tartars* ſhut them up, not in the manner of recluſes which they uſe to the *Muſcovites*, Weſtern *Tartars*, and all other Strangers, to wit, with a Guard round (at firſt they left the *Muſcovites* abſolutely free to go to buy, to ſell quite through the firſt and ſecond City, and within the outward Walls of the Palace; but upon divers of their Inſolencies and Inconveniences, they conſtrained them their liberty, by ſetting watch over them at home, and always ſending company along with them abroad, yet never hindred any Viſitants from coming to them (for we have often viſited them our ſelves) nor any who led only by Curioſity came to look upon them (as many both *Tartars* and *Chineſes* would do upon no other errand) but to the *Dutch*, they were now denyed liberty to ſell any thing, or to buy neceſſaries for themſelves, or to receive thoſe entertainments whereunto ſome intimate of the Kings of *Canton* had invited them; nor would ſuffer any-Man ſo much as to ſet at their door: whence the *Dutch* deſpairing of any good iſſue of their Negotiations, plainly deſiſted their pretence of ſeeking any Commerce here, and owned their buſineſs to be only a Congratulation of the Emperour in his new Conqueſt, which having now performed with the moſt hearty wiſhes for the continuance and increaſe of his Poſterity, they deſired his Majeſties leave to return to their Ships and Countrey.

Hitherto whatever Father *Lodowick Balion* and my ſelf have done to defeat the *Hollanders*, if it were not according to our wiſhes, it was according to our power, and by divine aſſiſtance it proved ſufficient in our laying open the qualities of this Nation, to alienate the minds of the *Chineſes* from them, and of many *Tartars* too, who before ſtood at the moſt but in a Neutrality, and to the ſtriking ſome terrour in thoſe who had been corrupted by their bribes: I ſay that by divine aſſiſtance it proved ſufficient, for without that it had been impoſſible for us to have advanced one ſtep in a buſineſs of this nature, as well for the vaſt Gifts and Preſents whereby they had gained upon men whom they found capable of furthering their deſign; as for the contrary, Penury on our ſide, which loſt us many advantages we could otherwiſe have taken; for at *Peking*, as at old *Rome*, all things were bought and ſold.

We went often to the old Church to confer with Father *John Adam* about this matter, and to animate him to acquaint the Emperour with it (for he had frequent acceſs to the Emperours ear) I ſay to animate him, not that the Father wanted either courage or good will, but becauſe (as I have formerly written unto your Lordſhips) all matters of great moment are entirely acted in the Tribunals, from whence alone the Emperour is to be informed of the adminiſtrations of his Empire, whereto he commonly conforms himſelf; yea, ſometimes (if he would) he cannot alter the determinations and decrees of the ſixth Tribunal, who are become

come the Supream Legiſlatives of that Empire, when homebred and domeſtick buſineſs of the Country is in queſtion, and whereof the Emperour hath any knowledge, though it be but ſmall, and ſuch only that they will give him addreſs to his Majeſty about, and ſuch as may be eaſie and ſafe; but of Forreign buſineſs he hath no knowledge at all, till they have finiſhed it; nor was it a thing of little danger to move the Emperour in, leſt they who favoured the *Hollanders* might be provoked to plead, that what Father *John* and we did, proceeded meerly from envy and covetouſneſs to defame the *Hollanders*, becauſe we would ingroſs the Trade of *Canton* in the hands of the *Portugueſſes*, excluding all other Nations, who probably might be more advantagious to this Empire: notwithſtanding all which, Father *Adam* did adventure to ſpeak to the Emperour, who was always highly pleaſed to favour him, and now to entertain his Motion, and for his ſake to incline to our party; and it pleaſed God ſo to ſtop the mouths of all gain-ſayers, that none durſt open after. Your Lordſhip owes much to Father *John Valleat*, who although he could not negotiate with any abroad out of the Palace (as he wiſhed) was yet very behooful in his conſtant ſolicitation of Father *John Adam*, exhorting to improve his intereſt in the Emperour about our buſineſs, and ſuggeſting many reaſons to him of its feaſibleneſs; and what he did herein, we have extracted out of an Epiſtle from him to Father *Viſidore*, as followeth.

The 13. of this preſent *February*, I was with the Emperour, who being pleaſed (according to his wont) to honour me with familiar diſcourſe, among the other Subjects, he fell upon the *Hollanders*; which gave me occaſion to Paint them in their lively Colours, and particularly to admoniſh the Emperour of that great lye, wherewith they had armed themſelves upon their coming hither, in the proud boaſting of the largeneſs of their Dominions, as if they had been legal and antient owners of great Territories, when they, the truth is, were but violent poſſeſſours of a ſmall part of a Countrey, which they at firſt had Trayterouſly uſurped, and ſince Rebelliouſly defended from their lawful Soveraign; and thereupon being Vagabonds of the Sea, ſeeking Rapine there from all people, to furniſh themſelves for maintenance of their Rebellion at home: whereto his Majeſty expreſſed his credit, by telling me that two years ſince upon their proffer at it, he had denied them entrance into his Countrey, and that he knew not now how they had obtained it; ſignifying that 'twas either of negligence, or ſurreptitious dealing in his Officers; which I interpreted to him to be the bribing thoſe of *Canton*; however, ſince there was a Licenſe ſent them for their coming to Court, the beſt way was to admit them, becauſe it would ſeem light now to revoke it; only he ſhould be cautious how he granted them any Commerce in his Countrey; for where ere they could but once get footing, they immediately ſo fortified themſelves, that there was then no expulſion of them, nor preſerving the adjacent parts from being infeſted with them. The Emperour was very well pleaſed at my information, and ſaid he would lay it up to be remembred in its proper ſeaſon. Few days after their arrival here, I was ſummoned by the *Mandorines* to be preſent in the Tribunal, in the hearing and debating the *Hollanders* Propoſals, and to give my judgment upon them: at their appearing there were twenty *Dutchmen*, two whereof, *Peter de Goyer*, and *Jacob de Keyſer*, were the chief, whom the *Tartars* called *Compim*, that is Captain, and ſhewed them a fair reſpect: they ſaluted me very civilly after the *European* faſhion, calling me by my name, which they had learned in *Canton* or *Couchinchina*.

Here they preſently produced many Boxes and Fardels which they opened before

fore the *Mandorines* and *Tartars*, and took out their Contents; but being asked concerning every *ſpecie*, whether it were of *Holland* or any other Country, whether becauſe I was preſent, or to juſtifie themſelves by the truth, they openly acknowledged of what place every particular was, ſo that all things being ſeen and examined, ſcarce one of ten was found to be of *Holland*: then demand being made of the length of the Voyage from thence hither, they ſaid it did require ſixteen months, affixing the time from place to place whither they gathered up Goods, that he muſt be a Brute Beaſt that could not perceive them to be almoſt all *Indian* Commodities; yea, the Cloth which was called *Holland*, was but *Indian* Baftaes, whereof they pretended to ſhew an hundred pieces.

All the Friends and Servants of the Kings of *Canton* were diligent attendance unto the *Dutch*, and perpetually praiſing and extolling them, and proclaiming the great benefit which the *Mandorines* would receive by Commerce with theſe Men; that it was apparent that thoſe of *Canton* had undertaken the managing of this Embaſſy, which they performed with might and main, as it had been their own proper buſineſs: At length they flocked about me to hear what I would ſay, but I thus delivered my ſelf in the *China* Language.

Moſt certain it is that theſe *Hollanders* are *Europeans*, who have now no King to govern them, becauſe they have caſt him off; they have one only Prince that commands their Armies, and he who commands now is a Child about ſix years old, nor is it he who ſends them hither; but as they confeſs, by the Advice and Council of their *Mandorines*, they came firſt into *India*, and afterwards into *China*: the Traffique they bring with them is for the moſt part (that I ſay not all) of the growth of other Countries, and not their own. But a Meſſenger coming for me from the Emperour, I was forced to break off, only adviſing that *Europe* my Native Countrey was near theirs; ſo that I very well knew their Manners, and underſtood their Language; whereby I had diſcovered from them, that in the Schedule which they delivered to the *Mandorines*, and in the Memorial to the Emperour, they had made a far different relation from what they now have: had I been either abſent or ignorant of them, though they found one Preſident acting much in their favour; yet ſeeing me ſit near him, they ſuppoſed me to have ſome Authority in the Court, which made them to forbear much; and when I aroſe to go out, they all ſtood up, and the two Captains proffered me their utmoſt ſervice.

When I came to the Emperour, the firſt obſervation I made to him, was the Calculation of the time of thoſe *Hollanders* Travels; for being demanded whence they came to this Employment, they anſwered from *Holland*, for a ſecond experiment of that ſucceſs whereof they had failed two years ſince. They had confeſſed ſixteen months time was neceſſary for their Voyage from *Holland* to *China*, allowing other ſixteen months for their paſſage from *China* to *Holland*; therein were thirty two months required for paſſage forth and back; thereto adding eight months, which have been ſpent between their arrival at *Canton* and this Court, the whole amounts to forty months, whereby it is manifeſt, that they could not go hence home, and there wait a Commiſſion and Preſents, to return hither with them, and in all the ſpace of two years (as had been pretended) ſo that by this lye the Emperour might judge what faith was to be given them in other matters.

The Emperour was ſomewhat amazed at this argument, but approaching near as if I had ſome ſecret to whiſper to him, I alledged a ſecond, which much more aſtoniſhed him, thus; if theſe people ever get footing, upon pretence of Commerce in any place, immediately they raiſe Fortreſs, and Plant Guns (wherein they are moſt expert) and ſo appropriate a Title to their poſſeſſions. I admire how they come to be led through the Emperours High-ways, between *Can-*

ton and this Court, and to be ſuffered to view all places which may be moſt advantagious to them; if they have a deſign to invade the Kingdom of *Cayo*, if they come to that Iſland which is called the Golden Mountain, ſtanding in the middle of the great River, where it empties it ſelf into the Sea, and ſhould there build a Caſtle, they would command that paſſage, and be capable of all ſupplies from Sea, in deſpite of this whole Countrey: and thereabouts are four great Cities, which who could preſerve from their Incurſions, if they ſhould ſettle themſelves upon the aforeſaid place, which they would be able to defend with one hundred Men, though it would put your Majeſty to the charge of keeping two or three thouſand Men in pay to attend their motions; and the like danger there would be in what other place ſoever ſhould be allotted them for abode. Let not the Emperour take it ill that I do thus freely declare the ſenſe of the danger I apprehend him to be in; for I ſtand before my bounteous Lord and Maſter, to whom I am obliged to declare any thing that may prevent his ill; the fear whereof breeds no little anxiety in my heart. The Emperour ſtood muſing for a ſmall ſpace, and then ſignified his clear apprehenſion of what I delivered, and preſently asked me if the *Muſcovites* were of the ſame temper; whereto I anſwered, quite contrary, very faithful and juſt People; one only exception allowed of their law, which therefore they do not ſo perfectly obſerve as they ought, but they are governed by a Potent Prince, who could have no other deſign in his Embaſſy hither, but a meer Congratulation of the Emperours fortunate Conqueſt of this Empire, and happy Inauguration in the Throne; but becauſe they underſtand not this Language, nor have any Interpreter careful of their buſineſs, they are left as Men forlorn; it would be therefore like the Emperours wonted goodneſs, though here are but two of that Nation, ſeeing you have received their Meſſage and Preſent, to do them ſome honour, and with other other gifts return them in Peace and Amity to their Countrey. The Emperour was pleaſed to approve whatever I ſaid, ſo that I thought it needleſs to preſs any thing farther; God grant he may be mindful (as I have already found him) of what I have now urged to him, as well as what I had moved about the *Hollanders* ſome months ſince. At length the Emperour commanded a Table to be furniſhed for me, and the chief Eunuch of the Palace to accompany me, and ſo withdrew.

Certain it is that three thouſand Tayes were ſufficient to make a Preſent to the Emperour, more acceptable then all the *Dutch* have brought, thereby to confirm the Emperours favour to us, and interclude all ways to theſe Hereticks; but we are at too great a diſtance from *Maccoa*, to acquaint them with theſe paſſages, and probably we might not be heard; nevertheleſs I aſſure your reverend Father-hood, that as far as my power will extend, I will not ſpare art nor labour to Paint out theſe *Hollanders* in true and Native Colours. To do this work now by the hands of Subjects, ſeems very difficult unto me: inſomuch that a thouſand, now the Enemy by his Bribes has poſſeſſed ſo many hearts, would ſcarce do what a hundred would formerly have done; however, I truſt in God, the Ruler of all hearts, and hope in the goodneſs and favour of the Emperour, that as he hath been pleaſed to hearken unto me in other things, ſo he would vouchſafe me equal grace in this preſent buſineſs.

The firſt of *Auguſt*, ſome *Mandorines* belonging to the Emperour invited the *Mandorine* of *Canton*, with a great *Mandorine* of another Province (who both had accompanied the *Dutch* to Court) unto our Colledge, whither I believe that day there came not ſo little as a hundred Men, moſt of them grave and eminent Perſons, my antient Acquaintance and Friends: Among other things they told me, that the Fraternity called *Cin a nam*, had reſolved to invite the *Dutch* to a Feaſt,

Feaſt, but they were not admitted to ſtir out of their doors, which made them diſconſolate and deſpairing, inſomuch that they had declared againſt all ſeeking of Trade here; and having ſaluted and Congratulated the Emperour, were deſirous to depart homewards, only they had a very choice Preſent deſigned for me, but for the ſame reaſon were not able to bring it; yet they hope I will do them no injury to the Emperour. The ſixth of *Auguſt* the Emperour ſent to me to come with all ſpeed to the Palace, to co-operate with the *Coli* in the *Hollanders* buſineſs; and ſo ſoon as I came, they ſhewed me a Copy of a Decree drawn up, but not confirmed by the Emperour, who they ſaid would have me conſulted in it. Upon Examination I found it run much in favour with the *Dutch*, praiſing their Nobleneſs and Greatneſs, and extolling their worthy labours in coming from ſo remote a Countrey, to Viſit and Congratulate his Imperial Majeſty; upon which conſiderations this Tribunal being to deliver their opinions to the Emperour concerning the Commerce which they deſire with his Countries; they declared an unanimous propenſity to it: the Preſident asked me if it were with my ſatisfaction, I anſwered Negatively, and gave him my reaſons for it, that for thouſands of years paſt, until this time, the Empire of *China* having never admitted the like, it was a pregnant argument that it was not conceived ſafe, but very dangerous, and greater miſchiefs were to be feared from the *Hollanders* upon ſuch a Contract, then from any other Nation under the Sun: but probably the *Hollanders* ſaid I, may be your Parents, and Kindred, and ſo come hither for your benefit wholly; yet if their own pretences were well ſcanned, they will appear be to grounded upon their own profit; they boaſt what great Merchants they are, and I hope it is their Nature, as well as Trade, to enrich themſelves from the Goods of others. The *Tartar* Preſident was both amazed and incenſed at my anſwer, he was Son-in-law to one of the Kings prementioned, and durſt not contradict his Father-in-law; therefore to make tryal whether I would change my Sentence, he appointed three *Chineſes* of *Coli* to debate the buſineſs more privately with me, who were ſo far from altering my opinion, that with great Alacrity they became all of my mind, and expreſſed a great deal of Joy that I had ſpoke ſo frankly, which they not daring to do, were reſolved to abſent themſelves from Court. Hereupon I urged boldly that the decree might be altered, and the ſuffrage of the Court being taken, a definitive ſentence drawn up, that ſeeing the Emperour had received Preſents from the *Hollanders*, he ſhould be deſired to remunerate them and ſend them away; but Contracts with, and Acceſs to this Court, was not according to the antient ſtile of this Empire: to this they were all ſilent, and ignorant of the reaſon, albeit two days after a decree was iſſued out with ſome ſmall alterations only, which moved me to go to the moſt antient *Chineſe* of the *Coli*, to know the reaſon; who ſeeing my conſtancy and reſolution, deſired me to reſt ſatisfied; and that it ſhould be concluded that Commerce ſhould be denied the *Dutch*, only it ſhould be confirmed by general ſuffrage, that there might be no occaſion of offence to any. The ſame day came the Preſident to viſit me (as he ſaid) to be informed about the *Hollanders* buſineſs; I adviſed him to be very careful what he did in it, for I had ſpoken privately with the Emperour, who had commanded the *Coli* to conſult with me about it, whereby he intended nothing elſe then that he ſhould follow my ſentence in it, and not recede from it: his return was, that he would perſwade them to be content, that the Emperour ſhould reward them only, but not grant them any liberty of Trade. Thus far was only Conſultation about it, but it is now become a Concluſion, for they deſpaired of the Emperours approbation in their favour without my conſent, and of that they deſpaired much more; in few days the Decree will be Publiſhed, and poſſibly before Father *Gabriel Magelanus* departure, who brings theſe.

The

The Letter from the General of Batavia, *to the Emperour of* China, *and to the King of* Canton ; *Translated out of* Dutch *into* Portugueſe, *by Father* John Adam.

THE Omnipotent God who Created the Heavens, the Earth, and whatſoever is in them contained, hath divided the Earth into ſeveral Kingdoms, Empires, Provinces, Iſlands, and Dominions ; and hath ordained by eternal wiſdom, that no one place ſhould be ſtored with all manner of things ; but whatſoever is either neceſſary for the life, or convenient for the ornament of mankind, whether production of Nature, or invention of Art, ſhould be found partly in one Countrey, and partly in another; Divine Providence ſo diſpoſing it, that the wants of this Land ſhould be ſupplyed by that, and the defects of that retributed by another, that ſo by the means of Commerce, Men might enjoy Society, and the common wants of all Nations might, by receiving mutual relief, knit themſelves together in the bonds of Friendſhip. This is the reaſon which moved our Nation, above all others, wholly to apply and devote it ſelf to Trade and Commerce through the utmoſt parts of the Sea ; and by theſe means are we come to Alliance and Friendſhip with Kings and Rulers of moſt Countries neighbouring on *China*, whereby we come to receive intelligence of thoſe Triumphant Victories, and Glorious Conqueſts which Almighty God hath given your Majeſty over the renowned Emperour of *China*, by ſetling and eſtabliſhing your Majeſty in the Throne thereof ; by this cauſe have we been ſtirred up to appear in the preſence of your Majeſty, to Congratulate thoſe glorious Atchievments, and to wiſh a future Happineſs and Proſperity thereunto ; and withal to deſire your Majeſties admittance of our Ships to enter with ſafety into the Ports of your Dominions, and to exerciſe a Trade with your Subjects, as we do with thoſe of other Countries. We hope that your Majeſty will grant us this favour, ſeeing it is the decree of Divine Providence, and an univerſal practice amongſt all men; whereby great profit ſhall accrue to your Majeſties Subjects and Countries: And to the end your Majeſty may receive from us the greater ſecurity and ſatisfaction about our Propoſals, we have ſent two antient and honeſt men, *Peter de Goyer*, and *Jacob de Keyſer*, to attend your Majeſties perſon and pleaſure, to whom we truſt your Majeſty will give Audience, and a convenient diſpatch ; and thus we pray to Almighty God, to grant perfect health, and to adde many happy days to your Majeſties Life.

From *Batavia*,
July 20. 1655.

Governour General,
John Maatzuyker.

This Letter which by order from the Emperour was Tranſlated *verbatim*, out of *Dutch* into the *China* Language, came at firſt unſealed, and without any manner of Glorious or Majeſtick Title, as if he had writ to one of his Familiar Friends and equals ; but the *Chineſes* in *Canton* did ſo dreſs it up, and adorn it, that it appeared with much reverence and ability. Far otherwiſe and different were the Letters formerly written to the Emperours of *China*, when we came hither, by *Maximilian Duke* of *Bavaria*, and *Ranutius Fernelius* Duke of *Parma*, as well for the Paper, Stile and Superſcription, as for the Magnificent Titles and Encomiums as they gave him : but what compariſon between theſe Princes, and a few Merchants in *Java*? at length the world will be undeceived. Thus far Father *Adam*.

The Preſents they brought, they divided into four parts, the firſt was for the Emperour, the ſecond for his Mother, the third for the Empreſs ; theſe three had their

their Superſcriptions; the fourth was a particular Preſent for the Emperour from the two Embaſſadours: this diviſion was ſubtly enough contrived, to purchaſe the favour and good will of all parties: yet although the *Hollanders* are ſufficiently maſters of that Art, this was not their own contrivance, but the Kings of *Canton*, who as they did not Act the Tranſlators part to mend and patch the General of *Batavia*'s Letters, but compoſed a new; ſo they wholly ordered and diſpoſed the Preſents, ſuppoſing ſo to manage the whole buſineſs, that it ſhould not be capable of denial: Nor had they miſſed their aim, had they been Catholicks; for then they had met with no oppoſition. That the method and alteration in the diſpoſure of the Preſents, was the *Chineſes* invention, appears plain enough from this one Argument: when the Maſter of the Ceremonies had received the Preſents from the *Hollanders*, he asked them how it came to paſs that ſuch were for the Queens, ſeeing there was no mention made thereof in thoſe General Letters or Memorial; they anſwered in great ſincerity, that after they ſet ſail from their Port, and were far off at Sea, they found theſe things in the Ship, which they knew not of before, and therefore they had diſpoſed them for their Majeſties. Happy *Argonautes* are theſe, to find Silk and Purple Woven in their Ship without their own labour, Corral and Amber, with all manner of Pretious things, without their knowledge! Let no man think their anſwer falſe or equivocal, becauſe ſuppoſing they did find them in the Ships of ſome *Portugueſe* Merchants or other in the way, which they can do without any ſcruple of Conſcience, or Terrour of Divine Vengeance.

No Man can doubt, but a Nation ſo Forreign as this is, which had never before been heard of in the Empire of *China*, coming now to it with the ſpecious pretence of being Tributaries, their hands full of Preſents (which though they had been of ordinary quality, and things common in *China*, yet might have been ſufficient for the multitude of them) whereby they would Conquer the Emperour by the Vice-Kings of *Canton*, corrupt the *Mandorines*, and above all make ſure of that Chief of the *Coli*, Son-in-law (as I have ſaid) to the eldeſt King of *Canton*, and bribe the *Tartar* Preſident of the Tribunal of Hoſpitality (which was not hard to faſten on ſo ſordid and covetous a wretch) I ſay no man can doubt but all this did promiſe to thoſe *Hollanders* a very prevailing ſucceſs to their negotiations. But the heart of the King is in the hand of the Lord: it muſt be confeſſed that gifts will do much but much, more the devout Prayers of the Servants of God, who has been pleaſed to fortifie the minds of the *Chineſe Mandorines*, to weaken and unbend thoſe of the *Tartars*; ſo to fix the heart of a young Emperour, that he ſhould deny the *Hollanders* the Commerce they ſought, and with a remarkable Ingenuity, Affability, and Prudence, to make them promiſe their return hither once every eight years to pay their Tribute.

Three things there are, whereof the *Hollanders* have no ſcarcity, which had they brought, would have been powerful advocates for them: The firſt is, A Harpſical with a skilful Player on it. The ſecond, A *Dutch* Trumpeter. The third, Some Engineers and Officers to train up and exerciſe Souldiers. Theſe things the Emperour doth much long for, but our God would not ſuffer them to bring them, that for the future the like may be brought by our Friends, for the good of the City and Catholick Religion. Laſtly, May your Lordſhips conſider that it was a peculiar Grace of God to blind the eyes of theſe *Hollanders* (with their great Favourers and Interpreters in *Canton*) that they ſhould not put a pleaſing Title to their Memorials, that thereby the *Chineſes* taking diſguſt at theſe innovating Hereticks, might be the more cloſely linked to the Catholick *Portugueſes*.

A Catalogue of the Preſents which the *Hollanders* brought to the Court of CHINA.

The Preſents for the EMPEROUR.

A Suit of Armour Embоſſed with Gold.
Twenty three Guns of ſeveral ſorts and ſizes, all richly and curiouſly wrought.
Six broad Swords.
Six other Swords hatched with Gold.
Five Cheſts filled with Cloves.
One Cheſt filled with Nutmegs.
Two Pieces of fine Scarlet.
Two Pieces of Fine Broad Cloth.
One Piece of Cloth Carnation Colour.
One Piece of Green Cloth.
Two Pieces of Skie-colour Cloth.
Two Pieces of Popingee Cloth.
One hundred Ells of Holland.
Three Fardels of Flowers of divers Colours.
Three Fardels of Cinamon.
Twelve Quilts.
Fifty Pounds of Amber.
Two Pound of choice Corral.
Two Pound of Amber Beads.
One Branch of poliſhed Corral, weighing one pound and a half.
Ten Parcels of Sandal.
Three Flasks for Powder
A Silver Optick Tube.
Twelve Plumes.
Four Looking-Glaſſes.
One great Looking-Glaſs Eight ſquare.
One Suit of Tapeſtry Hangings.
Six Carpets.

The Preſents for the EMPERESSE.

A Large Looking-Glaſs.
A little Image of Tortoiſe-ſhell.
A Piece of Green Cloth.
A Piece of Scarlet.
Eight Ells of Holland.
A Piece of Skie-colour Cloth.
A Piece of Green Europe Satin.
Two Quilts.
Tapeſtry Hangings.
Four Pieces of Amber.
Two Italian Tables of White Marble, inlaid with Pictures of divers Colours.
Three Roſaries of Amber Beads.
A Chryſtal Cabinet.

A Cabinet of Wood of divers Figures.
Ten Bottles of Europe Sweet-Waters.
Six little Cheſts of divers Pictures.

The Preſents for the EMPERESSES Mother.

A Large Looking-Glaſs.
A Tortoiſe-ſhell Cabinet inlaid with Silver.
An Ebbony Cabinet inlaid with Silver.
Another little Ebbony Cabinet.
A great Scretore wrought with Chryſtal
Four Roſares of Amber Beads.
Three Roſares of Corral Beads.
Six Pieces of Groſs Amber.
One Branch of Corral.
Six Italian Tables of White Marble inlaid with Pictures of divers Colours.
Three Painted Carpets.
One Piece of Scarlet.
One Piece of Broad Cloth ſomewhat courſe.
One Piece of Black Europe Satin.
One Piece of Green Europe Satin.
One Piece of Blew Satin.
Two Pieces of Black Europe Damask.
A Piece of Europe Velvet.
Tapeſtry Hangings.
Twenty ſix Ells of Holland.
A Cabinet made after the faſhion of an Eagle.
Six Chryſtal Goblets.
Twenty one curious Pinctadoes of Metchlajatam.
Twelve Bottles of Europe Sweet-water.
One Piece of Broad Cloth Black, very fine.

The Preſents which *Peter de Goyer*, and *Jacob de Keyſer*, the two *Holland* Embaſſadours, made to the EMPEROUR.

A Piece of Scarlet.
A Piece of Green Cloth.
A Piece of Europe Green Satin.
A Piece of Europe Red Satin.
A Piece of White Satin.
Twenty four Ells of Holland.
Ten Pieces of Amber.
Two Roſares of Amber Beads.
Two Roſares of Corral Beads.
A Looking-Glaſs.
Four Looking-Glaſſes with Painting.
Four Marble Tables of divers Colours.
A Marble Cabinet.
Two Guns.
Two Launces.
One Sword with a Silver Hilt and rich Scabbard.
Three Goblets of Venice Glaſs.

Two Statues Engraved with divers Flowers.
A Sword hatched with Gold and Silver.
A Pair of Knives.
A Plume of Feathers.
A Painted Parrot.
Twenty Bottles of Europe's Sweet-Water.
Twelve Pots of Wine of divers Countries.

Theſe are the Treaſuries wherewith the *Hollanders* intended to purchaſe the *China* Trade; certainly the beſt courſe for Merchants to take: but though theſe had good skill, yet they had bad ſucceſs, and our God who ſuffered them to enter *Japan*, ſo much to the deſtruction of Chriſtianity, which before flouriſhed on that Iſland, would not permit their ingreſs into *China*, to the like damage of Religion here.

The *Hollanders* reception in *Canton* was very Honourable, and their Entertainment at this Court very Hoſpitable; and at laſt their diſmiſſion thence was with all poſſible Grace and Favour, as appears by their Paſsport, whereof the Tranſlation followeth, *viz.*

A Remonſtrance of the Court of Requeſt to the EMPEROUR.

IN the 13. year of the Reign of the Emperour *Canchy*, on the 18. day of the ſixth month, came to this Court a Copy of a Petition of the *Hollanders*, who came here to tender their Homage and Vaſſalage to your Majeſty; wherefore according to our Duty, we have conſulted thereon: and although the truth be, that the Fame of your Majeſties Greatneſs and Power be extended unto the utmoſt parts of the habitable Earth; yet upon our ſtricteſt examination, and ſearch into the Laws and antient Records of this Empire, for this purpoſe, we cannot find in any Age paſt, that the *Hollanders* have ever ſent to pay Tribute; therefore ſeeing we have no Preſident, nor eſtabliſhed Rule to follow in this buſineſs, the reſult of our preſent Judgment is, that your Majeſty may do very well to continue this following Decree; to wit,

That conſidering the Voyage from the *Hollanders* Countrey hither is both tedious and perilous, your Majeſty doth grant them leave, once every five years, to come and pay their Tribute unto this Court, and not oftner; and this your Majeſty doth, to ſhew the whole world your willingneſs to receive into your boſome the remoteſt ſtrangers. For the way of their approach hither, it is fit to be by the Province of *Canton*, and no otherwiſe: and for what relateth to grant Licenſe for their Commerce within your Majeſties Dominions, there is already a clear Declaration publiſhed for your Majeſties diſlike thereof, ſo that more needs not to be ſaid of that matter; notwithſtanding after their appearance before your Majeſty, they may buy and ſell ſome certain things, provided they have regard always to ſuch conſtitutions as are made concerning all ſtrangers within this Realm, and exactly conform themſelves in the manner of buying and ſelling to the Laws and Ordinances eſtabliſhed in that behalf; and hereunto let all vigilancy be had, and all appointed penalties ſeverely executed upon default.

As often as they ſhall come to pay their Tribute, their whole number both of Maſters and Servants not to exceed an hundred perſons, of thoſe only twenty ſhall repair unto the Court (the reſt remaining behind at *Canton*) and of thoſe twenty let them obſerve to bring two Chiefs, whereof one may be a Man of Learning, the other a Souldier. Let the *Mandorines* provide ſtrong and luſty Guards

to

to accompany them to the Court, and to take care at their return that they keep together without ſtragling out of their way; and at their arrival at *Canton*, that they immediately depart for their own Countrey; their delays about the Coaſt and Seas of *Canton* appearing inconvenient.

This is the opinion of your Majeſties Court of Requeſt, but not daring to take upon it any determination of what is fit or not fit; therefore I the Preſident thereof, do in all humble reverence offer this Remonſtrance unto your Majeſty, beſeeching your Majeſties Royal Decree for a final determination hereon. Given in the 13. year of his Imperial Majeſty *Canchy*, on the 7. day of the Moon: And on the 9. day of the ſame Moon, was Publiſhed the following Decree of the Emperour; to wit,

The Ultimate Decree of the EMPEROUR.

TO the Kingdom of *Holland*, Health and Peace, which out of its Cordial Love to Juſtice hath ſubjected it ſelf to us, and ſent Embaſſadours through the wide Sea to pay us Tribute: We nevertheleſs weighing in our minds the length of the Voyage, with the dangers incident thereunto, do heartily grant them leave to come once every eight years, to pay their Tribute unto this Court; and this We do to make known to the Univerſe our Affections to the People of the remoteſt parts: In all other things we give our Royal conſent and approbation to the Remonſtrance of our Court of Requeſt.

Thus (you ſee) neither the Court nor King have granted them Commerce in this Countrey; which being denyed, there is little doubt of their return to pay their Tribute only, whence they ſhall reap neither honour nor profit, but contrarily damage and diſgrace. For although the Emperour ſhould have returned them gifts of equal value to their Preſents, according to the cuſtom of other Countries, yet the expence of a Ship or two, for the ſpace almoſt of two years, would be burthenſome and ridiculous; which however allowing the denial of Commerce to them, if the Emperour had granted them their return every year, they might well have made up by a private Trade, eſpecially being ſo much in favour with the Kings of *Canton*, and the *Tartars* thereabouts, who would ingroſs the profits thereof. Therefore did God ſtir up the hearts of the *Chineſe*, *Mandorines*, unanimouſly to oppoſe and contradict it, and at length when both *Tartars* and *Chineſes* had granted their return of every fifth year, the Emperour by ſpecial Divine Providence hath augmented to the eighth year; and before that revolution come, either the Emperour, the Vice-Kings of *Canton*, or the reſt of their Favourers will be dead, or the *Hollanders* will be deſtroyed, or the Times will be changed, and other Government will ſucceed; if all theſe fail, and the *Hollanders* will be ſo abject to return at the eight years end, yet the Lord will Miniſter ſome means to us for the ruining their deſigns; albeit there is little probability of their return, ſince they departed ſo highly diſcontented as they did, as well by the ſtrict watches that were ſet over them, as for that they were never admitted to the Kings preſence, as Father *Balion* hath acquainted me in an Epiſtle which he wrote to me by a Poſt, after my departure to *Nanking*; wherein he writes thus, to wit:

The *Hollanders* may not come into the Kings preſence (nor the *Muſcovites*) becauſe they will not ſubmit themſelves to thoſe Ceremonies of reverence accuſtomed in this Palace. They are Novices, and ignorant in Affairs, and obſtinate in refuſing to accommodate themſelves to the cuſtoms of the Countrey. God will at length diſcover his mercies to the Catholick *Portugueſes* here. The Court of Requeſts exhibited a Remonſtrance to the Emperour, to grant them leave to

return every fifth year, but not any liberty of Trade; but the Emperour hath altered the fifth to the eighth year, which is equivalent with a forbidding them ever to return again. The day before Publiſhing the Emperours Decree (whereof I here ſend your Father-hood a Copy) Father *Adam* told me he had ſpoken with the Emperour: Thus far Father *Balion*.

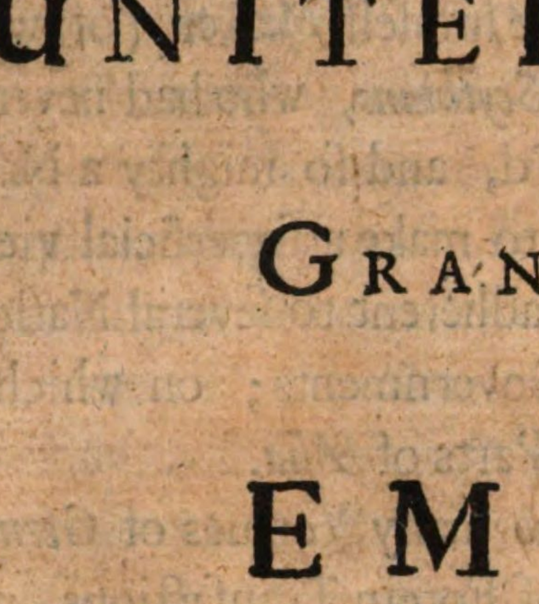
Your Lordſhips may obſerve how much our Lord God doth favour and aſſiſt true Catholick Chriſtians; for the *Tartars* and *Chineſes* are highly offended with the *Hollanders*, and account them *Barbarians*, for refuſing the Ceremonies and Reverence of the Court: and the *Hollanders* (with all the *Muſcovites*) are equally diſtaſted that they could not be admitted to the Emperours Preſence without them; and juſt is it that Hereticks and Schiſmaticks ſhould depart with hatred and diſguſt, that by their ill example they might not give ſcandal to the new Chriſtianity here planted, nor cauſe the Religion of *Europe* to be ill ſpoken of.

Wherefore moſt Noble Captain, and the reſt of the Governours of the Holy City, be your Lordſhips of good courage, and hope ſtrongly in the Bowels of the Mercy of God, that as he hath ſuffered his City (moſt faithful to his Divine Majeſty of late years, to undergo ſo many Tribulations; hath he done it for direction only, not for deſtruction. Doth Gold melted in the Furnace, come out waſted and conſumed? no, but more Pure, Bright, Precious. Can God forget the Piety of ſuch a City, which maintains ſo many Religious of all ſorts and Sexes, and where ſo many Maſſes and Oblations are daily offered? Where is the Refuge and Sanctuary of Religion, but in this City, which is Glorioufly called after the name of God? Can God forget his Promiſe? he hath promiſed Tribulations, and an hundred-fold for the ſuffering of his Saints, and an hundred will he pay.

FINIS.

AN EXACT RELATION OF THE EMBASSY sent by the East-INDIA-Company OF THE UNITED PROVINCES, TO THE GRAND TARTAR *CHAM*, OR EMPEROUR OF CHINA:

Delivered at *PEKING*, the Imperial City, &c.



THE *Lacedæmonians* were a People, who by their Laws and Customs were ſtrictly prohibited from Travelling out of their own Countrey; leſt ſo degenerating in manners (as they ſuppoſed) they might fall into a more looſe and irregular courſe of life, and by the acquaintance of the various Modes of ſeveral Forein Nations, ſlight the ſtrictneſs of their own ſeverer Eſtabliſhments.

The ſevere Laws of the *Lacedæmonians*.

Neither would they permit that any Strangers ſhould reſide amongſt them, leſt they by Converſation ſhould be imbu'd with their novelties and opinions. Which more to ſtrengthen; What Citizen ſoever that did not educate his Children according to their own ſetled Laws, was immediately pronounced incapable of the priviledges belonging to his Countrey. So great a love had this Nation to their Native ſoil, and ſuch the averſion engraffed in them from

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their very Cradles, to Forein Parts, that a Youth only once aſking the way to *Pilea* by order of the Magiſtracy, ſuffer'd condign puniſhment preſently upon the ſpot.

But theſe ſeverer wayes and ſtarch'd formalities were, both by the other *Greeks* and the *Romans*, utterly exploded, who knowing better things, readily indulged licence to Travell where they might beſt improve either Wealth, Literature, or Obſervation. And alſo we find by their moſt ancient and accurate Writers, that they neither ſpared coſt, ſtudy, nor pains, to be repleniſhed with remote and tranſmarine Imbeliſhments both of Arts, Science, and Induſtry.

When the Emperour *Trajan* after the *Parthian* war, buſied himſelf in a Philoſophical inquiſition, concerning the wonders of the Deep, and occult nature of the Ocean, a ſudden Storm happening, hurried him from Coaſting far into the *Offin*, where he beheld a Fleet ſtanding for *India*, whereof being informed, he fetching a deep ſigh, ſaid, *Ah that I were young again, and could reſume my former vigour, then would I viſit thoſe diſtant Regions, and penetrate the Avenues of the Oriental World.*

King *Mithridates*, who after a long Conteſt with the *Romans*, having re-ſetled himſelf in his Throne, reſolved not only of the well-managing of affairs at home, but of the enlarging of his Dominions abroad; whereupon he made himſelf Maſter (of which not any Prince had done before) of the Neighbouring *Scythians*, who had never till then been abſolutely ſubdued. This great Work finiſh'd, and ſo mighty a Nation brought under, he diverted himſelf to Travell; not only to make a ſuperficial view of Cities and Situations, Vulgarities and various humors, adherent to ſeveral Nations; but alſo of their Scholaſtick knowledge, and Politick Governments; on which account he paſt through all *Pontus*, *Cappadocia*, and moſt Parts of *Aſia*.

Tacitus the Famous *Roman* Hiſtorian, enumerating the many Vertues of *Germanicus*, ſayes, That he greedy of Knowledge, eſpecially of Forein Tranſactions, made his Tour through *Greece*, *Thrace*, *Aſia*, and *Armenia*; but thus much not ſatisfying the curioſity of this Prince, he Voyaged into *Ægypt* under pretence of ſetling the Government of that Kingdom; but rather to have a viſual ſpeculation of the Antiquities reported to be there.

Democritus no leſs inquiſitive of making ſearch beyond his own Home, after the Death of his Father *Damaſippus*, parted with a no unplentifull Patrimony for a ſcarce conſiderable ſumme, to furniſh out the expences of his outward-bound Travels in queſt of Science; who firſt addreſt himſelf to the *Ægyptian* Prieſts, next the *Chaldæans*, after to the *Gymnoſophiſts* in *India*, from whoſe Magazines and the then Fountains of Learning he returned rich, being Freighted with a full *Cargo* both of Divine and Moral Principles.

Let *Plato* Prince of Philoſophers ſtand for all, who in like manner penetrated the Bowels of *Ægypt*, and other more diſtant Countreys; returning as plentifully furniſhed with their ſeveral obſervations and acquirements.

Inclinations no leſs vigorous hath of late been obſerved in *Europe*, but with more ſucceſs; who not being bounded by *Herculean* Bars, paſt ſo far through (till then) the unmeaſured *Atlantick*, that they lighted upon a new World, a flouriſhing *Heſperides*, Regions whoſe Sands were Gold, Earth Plate, and Rivers Silver, a Paradice extended to the *Arctick* and *Antarctick* Circles, with ſeveral other Countries and Iſlands that reach almoſt the utmoſt latitude of either Poles, out-ſhining all the Fables of Antiquity, and boldeſt Tales of their Poetick dreams; ſo that

the Ancients are not to ſtand in any competition with our Modern Diſcoverers, who found out in leſs then one Century far more then they in their many thouſand years.

Whileſt I contemplated the laudable actions and great enterpriſes of famous Navigators, I conceived my ſelf to be obliged to put in my Mite, and not to conceal ſome ſpecial remarks, being taken by me with no ſmall care and pains in a Countrey as little known to *Europe* as any.

After my return from the *Weſt Indies*, where I had ſome time remained, my occaſions invited me from home a contrary courſe to the *Eaſt Indies*; where not long after my arrival at *Batavia*, it was ordered by the General *Maatzuyker*, and the honourable Council then reſiding there, to ſend *Peter de Goyer* and *Jacob Keyſar* as Embaſſadours with Credentials, and a conſiderable train of Attendants, to *Peking* in *China*, to the Grand *Cham* of *Tartary*, the now Emperour of *China*, impowering to negotiate concerning a Free and Mutual Commerce with them in his Kingdoms and Territories.

Whereupon receiving alſo commands to attend this Embaſſy, I had thrown into my hands (as I conceived) fit opportunity to make a more exact diſcovery of the *Genius* and Manners of the People, and Cuſtoms of the Place, and Countreys ſuppoſed by all Geographers to be the richeſt in the World, and where any Stranger formerly durſt never attempt. And herein (without any breach of modeſty) I dare boldly affirm, that nothing conſiderable ſlipt my Obſervation relating to my deſign, and that eſpecially in taking accurate Maps and Sketches, not onely of the Countreys and Towns, but alſo of Beaſts, Birds, Fiſhes, and Plants, and other rarities never divulged (as I am informed) heretofore.

But now to remove ſome Obſtructions, and ſo cleer the way, that Poſterity may not be bereaved of the fruit of theſe my endeavours, I find my ſelf highly neceſſitated to relate what paſſed in this undertaking, with as much candour and brevity as the work may poſſibly require.

But before I engage my ſelf, it ſeems alſo not amiſs to ſet forth briefly the diviſion of the Univerſal Globe, and likewiſe the Etymology or Derivation of the word *China*, the condition of the Soil, and the extent thereof, and laſtly the ten Provinces of the fifteen into which that Country divides it ſelf, and the Towns and Cities through which we did not paſs.

The diviſion of the Globe.

The Terraqueous Globe comprehending Sea and Land, Rivers and Lakes, ſtands divided by modern Geographers into two Semi-Orbs, *viz.* the Old, and New World. The old contains *Europe*, *Aſia*, and *Africa*: the new, *America*, not much leſs in extent to all thoſe vaſt Regions diſcovered before; named ſo from *Americus Veſputius* a *Florentine*, but indeed firſt found out by *Chriſtopher Columbus* a *Genoan*, furniſhed out for ſo great an Expedition by *Ferdinand* and *Iſabel* King and Queen of *Caſtile* and *Aragon*, in the Year 1492. But five years after *Americus* voyaging, made his approches higher into thoſe unknown Confines, and ſo got by a lucky hit, or ſomething in his name, the honour of Denomination of the Moiety of the World from the prime Diſcoverer, to whom ſo great a glory belonged: ſince vulgarly called the *Weſt Indies*, not improperly, the *Eaſt* being by Sea found by us about the ſame time.

Under our new World may alſo be compriſed thoſe vaſt Southern Coaſts and Streights of *Magelan*, firſt lighted on by *Ferdinandus Magelanus* in the year 1520, in his Circumnavigation of the Univerſe; which forty five years after Sir *Francis Drake*, and next Sir *Thomas Bendiſh*, Engliſhmen, made a further inſpection into; and in

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the Year 1600 *Oliver van Noord* a *Hollander* paſt, but of later years a *Spaniard*, *Ferdinand de Quier*, out-ſhot them all by a more ample Diſcovery then all the former.

Aſia divided. *Aſia* (not to make mention of any other Diviſions of the World, being impertinent to the following Diſcourſe) ſtands bounded on the North by the *Tartaric* Sea, on the Eaſt with the great *Indian* Ocean called *Eous*, and on the South with the ſame; on the Weſt with the *Arabian* Gulph, and the ſlip of Land ſituated betwixt this Gulph and the *Mediterranean* Sea; the extent of which from the *Helleſpont* as far as *Mallaſſa*, the utmoſt Town of Traffick in *India*, conſiſts of 1300 *Dutch* miles: the breadth from the *Arabian* Gulph to the Cape of *Tabin* 1220 *Dutch* miles.

All *Aſia*, which the Ancients divide into *Aſia* the Great and *Aſia* the Leſs, modern Computors part into five Diviſions, *Perſia*, the *Turkiſh* Empire, *India*, (to which they caſt in the adjacent Iſles) *Tartary*, and *China*.

The Name of *China*. What concerns the Name of *China*, or the further part of *Aſia*, much time and pains have been ſpent and taken by ſeveral Hiſtorians both old and new, as alſo by the Natives of the Countrey and Foreiners, to give the true derivation thereof, and the ſeveral names by which *China* has been formerly called, to whom I ſhall refer my ſelf to ſatisfie the curioſity of the Reader in this particular.

That theſe are the People whom *Ptolemy* calls *Chineſes*, both the Conſtitution of the Countrey, and the Name by which it is known at this time, may ſuffice to prove the truth thereof; for that which in *Spaniſh* is writ *China*, in *Italian* is called *Cina*, in *High Dutch Tſchina*, and in *Low Dutch* and *Latin Sina*. The difference in the pronuntiation of the word *China* and *Sina* betwixt us and the *Spaniards* is not much; but in regard it falls ſomewhat hard to thoſe people to pronounce the *Ch*, they therefore make uſe of the *Greek* letter χ. The *Tartars* call this Kingdom *Catay*, and ſometimes *Mangin*; but this name rather denotes the Inhabitants themſelves then the Countrey: for *Mangin* ſignifies in their Language a wilde and uncivillized People, and with this word the *Tartars* often deride the *Chineſes*. This Country was likewiſe formerly called *Catay* by *Marcus Panwelz* a *Venetian*, who was the firſt Diſcoverer thereof in part. But the moſt known name by which that Kingdom is called at preſent by thoſe of *Europe* is *China*. The reaſon why that Kingdom has been called by ſo many ſeveral names may be ſuppoſed to be this, from an ancient cuſtom obſerved amongſt them, that whoſoever gets the Soveraignty over them, preſents the Kingdom with a new name according to his pleaſure. Amongſt the reſt we read, that formerly this further part of *Aſia*, or *China*, was called *Thau*, *Tu*, *Tha*, *Sciam*, *Cheu*, as alſo *Han*; *Thau*, which ſignifies Boundleſs broad; *Tu*, Reſt; *Tha*, Great; *Sciam*, Curious; *Cheu*, Perfect; *Han*, the Milky way.

Long before the Conqueſt of *China* by the *Tartars* in their laſt invaſion, and the depoſing of the Emperour of *China*, (*viz.* when the Soveraignty of the Kingdom was in the Family of *Ciu*) *China* was called by the *Chineſes Min*, which ſignifies Perſpicuty, or Brightneſs. Afterwards they added to the word *Min* the ſyllable *Ta*, and called it then *Tamin*, or (as ſome write) *Taming*, which ſignifies The Kingdom of great Brightneſs. For above 300 years this Kingdom bore the name of *Tai-jven*, and at this time it is called by the *Tartars*, who poſſeſs this Kingdom under the Great *Cham*, *Taicing*.

But though this Kingdom of *China* doth often change its Lord and Name, the *Chineſes* however have time out of mind called it by two other particular names, as *Chungchoa*, and *Chungque*; the firſt whereof ſignifies The Middle Kingdom; and the other,

The

the Middle Garden. The reaſon why the *Chineſes* gave their Kingdom theſe Names, may be ſuppoſed to be this; in regard that formerly they did verily believe that the Heaven was round, the Earth four-ſquare, and in the middle point thereof lay their Kingdom. Wherefore when they firſt ſaw the *Maps* of *Europe*, they took it very ill, that their Kingdom was not placed in the middle, but in the further part of the Eaſt. And therefore when *Mathias Riccius* a Jeſuite, had in *China* made a *Map* of all the whole World, he ſo ordered his adulation, that the Kingdom of *China* fell to be in the middle. But moſt of the *Chineſes* do now acknowledge this their great errour, and bluſh, convinc'd of ſo much Ignorance. And though the *Chineſes* themſelves have thus called their Kingdom by ſeveral Names (according as the Family which Governed over them hapned to change) yet their Neighbours that live upon the confines take no notice of their alterations, neither follow the *Chineſes* therein; for thoſe of *Couchenchina* and *Siam*, call this Kingdom *Cin*; the *Iſlanders* of *Japan*, *Than*; the *Tartars*, *Han*, and the *Turks*, *Saraceners*; and other Weſtern People, *Cataium*.

China, whence ſo named.

Some conceive that this name is originally from *Sioni*, in reſpect *Sina*, in their Language ſignifies a moſt Brave and Famous Country. Others oppoſing, will have this Kingdom to derive its name from the Inhabitants of the City *Chincheu*; becauſe theſe people drive only a conſtant Trade by Sea to moſt places of *Aſia*; ſo that the *Portugueſſes* and *Indians* by leaving out of the ſame letters of the word *Chincheu*, might eaſily give it the name of *China*.

But thoſe are in a very great errour, that will have the word *China* to be derived from a certain word *Cinch*, which by the *Chineſes* is very much uſed. The falſeneſs of this aſſertion will clearly appear from hence, in that the *Chineſes*, who trade with the *Indians*, or *Portugueſſes* to thoſe places, and go with their Ships to *India*, us'd on the ſcore of civility and kind reſpect to greet each other in their Mothers Tongue, not with the name of *Cinch*, but *Sia*.

Now that which appears to me to be a moſt probable truth, amongſt the various opinions of Writers, is that which the Jeſuite *Martinus Martinii* (a Man of great Learning and Skill in the Antiquities of *China*) has aſſerted in the Sixth Book of his Hiſtory of *China*; the words whereof are as follows.

I ſhall not (ſays he) let this paſs unmentioned, which ſeems to me moſt likely, that not only by the *Indians*, but alſo by Strangers, the name *China* took riſe and original from the Generation, Family, or Branch of *Cina*, who Governed in *China*, in the 246. year before the Birth of Chriſt: So that we ought not to call it *China*, but rather the Kingdom of *Sinen* or *Cinen*: For in the time of thoſe Kings which proceeded from this Branch, the name of *Siners* was firſt made known by Strangers, and eſpecially by the *Indians*. By the *Indians* the name of *China* afterwards came into uſe, and was followed by the *Portugueſſes* after the Conqueſt of *India*: For this Family of *Cina* Governed over the greateſt part of the *Siners*, who lived toward the Weſt, and continually had Wars with Forreigners: When afterwards the Court or ſeat of the Kingdom was planted there, received the name of the Kingdom of *China*. This Family of *Cina* being riſen to the higheſt pitch of all Proſperity, proved after a great Invader of others Territories; inſomuch that it ſeems no wonder that Strangers and remote Nations had the name of *Cina* ſo frequent among them. And though the *Sineſes* call this farther part of *Aſia*, or *Cina* by ſeveral names, according as the Governing Families that happen to change; yet however Forreigners do reſerve the firſt name which they heard. And this is my opinion concerning the Original of the name *Sina*; and according to this aſſertion the firſt letter of the word ought to be writ, not with an *S.* but with a *C.*

Cities in *China* are built after one fashion and form, commonly four square, with broad and high Walls, adorned with quadruple Towers, placed at an equal distance, round about which runs a deep Mote, and that also is surrounded with a Mud or Earthen Wall. Each City has a double Gate, and two double Doors, whereof the first stands directly over against the second, that there is no seeing through the last, though you stand in the first: Betwixt these two Gates, opens most commonly a large Court, where they Discipline their Militia: Upon the Gates are likewise built Great Watch-Towers where the Souldiers keep night Sentinel. Most of the Cities have very great Suburbs belonging to them, which are as full of people as within the Wall. Without the Battlements each Metropolis hath a delightful Plain, curiously adornedwith Towers, Trees, and other Embellishments most pleasant to the Eye: The Country every where swarms with people, so that wheresoever you travel, you shall meet continually with Crowds of Men, Women, and Children.

As now these 15 Kingdoms seem not only to exceed all other parts of the world for the number of most rare Edifices and Rich Cities, so they are likewise no less abounding in People; for the most Populous Country of all *Europe* stands not in competition with this.

Those that will take the pains to look into the *Chinese* Pole or Register-Books, wherein is exactly set down the number of the People of each Province (except those of the Royal Family) will find that it amounts to the number of 58 millions, 900 and forty thousand, two hundred and 84 Persons; neither need you wonder which way this can be made out; for every Master of a Family is obliged upon a great penalty to hang out a little board over his door, upon which he must set down the number of his Houshold, and their condition, *&c.* And to prevent all fraud, one is appointed over every tenth house, whom they call *Titang*, which signifies the Tenth man or Tyther. His Office consists in taking an account of the number of the persons upon the board; and if the Master of the Family fail to make that known truly, he is to acquaint the Governour of the City with the abuse.

Having spoken thus much of the Situation, Division, and Extent of *China*; I shall add in short what these fifteen Provinces pay Annually in Taxes one with another; as also how many Capital, Great, Little, and Garrison Cities are in each of the Ten. And lastly, what each Province, Division, or Shier disburseth yearly in Taxes to the Emperour of *China*.

No man possesses a foot of Land in all this Empire without paying to the Emperour something out of it; so that we need not wonder, that over and above the common expences which are made upon the account of Petty Kings, Vice-Roys, and Military Officers, there are more then threescore Millions of Crowns brought yearly into the Emperours Coffers. The whole summe amounts to 150 Millions of Crowns, whereof he cannot dispose as he pleaseth, but the Money is brought into the Treasury: And if the King at any time desires a supply, in writing to the Treasurer he is not to deny the payment of it.

The Revenue by Taxes.

The Provinces bring in yearly in Taxes 32 millions 2 hundred 7 thousand four hundred and 47 bags of Rice; and one bag is enough to serve 100 men for one day. 40 hundred 9 thousand nine hundred 49 pounds of Raw Silk. 71 hundred 2 thousand four hundred and 36 Rowls of Cloth made of Hemp. 63 thousand seven hundred and 70 Bales of Cottons. 1 hundred 91 thousand seven hundred and 30 Rowls of wrought Silk. But the City of *Huchen* buys off this Tax yearly for the sum of five hundred thousand Crowns.

The Provinces bring in likewise 1 million 7 hundred 94 thousand two hundred and 61 weight of Salt; each weight is to be reckoned at one hundred twenty and four

North-ſide of this *China* from the Kingdoms of *Samahan* and *Caſcar*. Upon the other Provinces ſituated toward the South, join the Kingdoms of *Presbyter John*, *Geo*, (which by the *Chineſes* are called by one common name *Sifan*) as alſo *Tibet*, *Laos*, and *Mien*. Likewiſe *China* reaches as far as *Brangale*, and to ſome part of *Tartary*, and the Mountains of *Damaſcus*, which ſeparates it from *Tartary* and *India*.

The furtheſt extent of *China* (taken in the breadth) begins in the South upon the Iſland *Hainan*; which lies in 18 Degrees Northern latitude: from thence it reaches toward the North to 42 Degrees; inſomuch that *China* in the breadth extends it till 22 Degrees, that is, 330 *Dutch* Leagues. Its length begins in the Province of *Juunan*, at 120 Degrees, and ends in the Eaſt at the Mountain of the Town *Ningpo*, called by the *Portugueſes Nampo*, at 132 Degrees: So that this Part conſiſts of 450 Leagues in longitude. The extent. 900 and 90 Engliſh Miles. 1350 Engliſh Miles.

China is not a little adorned in regard of the adjacent Kingdoms, the natural and ſtrong Forts whereby this Kings Realm ſtands entirely protected againſt all violence from without, that the like is hardly to be ſeen elſewhere; neither are there any Advenues found leading to this Monarchy, inſomuch that they are ſo well provided and guarded, that it ſeems to be a world within it ſelf, and ſegregation from all the reſt, as well toward the South as the Eaſt; and where the Sea borders hath ſo many Iſlands, Banks, Flatts, and blind Rocks, that it is altogether unſafe to approach *China* on that ſide with any Great Ships of Men of War. On the Weſt, what toward the South, lye the Woods and Hills of *Damaſcus*, which are ſo thick and high, that it is altogether unpenetrable on that ſide, and which ſeparate *China* from the next bordering *Aſia*, and the leſſer Neighbouring Kingdoms; all which adds to the Defence and Protection of this Empire. Toward the North and Weſt it is alſo ſufficiently ſecured againſt all Invaſions, by the Sandy and dry Flatts of *Samo*, which endanger all Veſſels that attempt any landing in thoſe Parts. Laſtly, this Kingdom has toward the North a great Wall, which the Family and Branch of *Cina* built againſt the Invaſion of the *Tartars* 215 years before the Birth of Chriſt; but in what condition this Wall is at preſent, and how far it extends, we ſhall treat at large in the Deſcription of the Province of *Peking*.

In reſpect the Soveraignty over the 15 Kingdoms of this *China*, belongs at preſent to a Monarch, the great *Cham* of *Tartary*; I ſhall give you an account of the number of all the great and little Cities ſituated in all theſe Dominions.

Firſt of all, they ſum up in this whole Empire 145 Capital Cities, which out-ſhine the reſt both in Greatneſs and Glory. Under the command of this Emperour are 1331 ſmall Cities, amongſt which 148 may be compared in Magnitude, Beauty, and People, with the chief Cities. Beſide theſe, there are 32 great Cities more, which are not ſubject to any other, yet they muſt not bear the name of Capital, though they command over 63 ſmall Cities. Beſide all theſe, there are 3 Cities more for the Officers and Commanders of the Militia to dwell in. The Forts and Caſtles are 159. beſide which 17 great Garriſon Cities, and 66 ſmall Garriſon Towns, which are never without full Companies, and of Souldiers, who are permitted to inhabit promiſcuouſly amongſt the *Burgers*.

There is no diſtinguiſhing by the greatneſs and largeneſs of the Cities, the one from the other; for ſome of the ſmall ones exceed ſome others of the great and prime Cities, both in largeneſs, wealth, and people: But according to the worth and dignity of the Governours, and the priviledges of the place, ſhe bears the precedency, and is reckoned amongſt the chief Cities. No place muſt preſume to take up the name of a City, but what is Walled in; for every inferiour Town or Situation ſubjects to the next adjacent Capital City. Moſt of the

Cities

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four pounds, amounting in all to 1 hundred 87 millions 6 hundred 88 thouſand 3 hundred 64 pounds; 32 millions 4 hundred 18 thouſand 6 hundred 27 Truſſes of Hay and Straw for the Kings Stables, beſide all other Taxes.

The other Ten Provinces of *China* I did not ſee in my Journey, yet however I ſhall give you an account of the Taxes which the great and leſſer Cities thereof pay yearly to the Emperour; their names are theſe, *Zanſi* the ſecond Province of the fifteen, *Xenſi* the third, *Honan* the fifth, *Suchen* the ſixth, *Huquang* the ſeventh, *Chekiang* the tenth, *Fokien* the eleventh, *Quangſi* the thirteenth, *Quichen* the fourteenth, and *Imman* the fifteenth.

The Second Kingdom of ZANSI.

THis Province lies Weſtward of *Peking*, and is neither ſo large nor populous, but more Fruitful, and of more Antiquity, becauſe (if credit may be given to the Hiſtorians of *China*) the *Chineſes* derive from hence their firſt riſe and original. The Situation of *Zanſi*.

On the North this Province has for Confines the great Wall which reaches from Eaſt to Weſt through the whole Country; behind which lies the Kingdom of *Tamyn* and the Sandy Wilderneſs of *Samo*: The Weſt ſide of this Province lyes upon the Yellow River, which runs from North to South, and is ſeparated by the ſame from the Province of *Xenſi*.

This Province produces the ſweeteſt and faireſt Grapes of all *Aſia*; however the *Chineſes* make no Wine of them, but only dry, and ſo bring them to the Market through all *China*. In this Country of *Zanſi* (which is very remarkable and worthy of obſervation) are through the whole Country great ſtore of Fire-wells, even in the ſame manner as the Water-wells are in *Europe*, which they uſe for the dreſſing of Meat after this manner; the mouth of the Well is ſtopped very cloſe, and only a place left open to ſet the Pot upon, by which means the Pot boyls without any trouble. This Province likewiſe produces good ſtore of Coal, which they dig out of the Hills, as in *England* and at *Luyk* in the *Netherlands*, which ſerves the Inhabitants for Firing, who likewiſe uſe Stoves in their Houſes, made after the manner of thoſe in *Holland*.

In this Country of *Zanſi* are 5 Capital Cities, 92 ſmall Cities, and ſeveral Forts. The 5 Capital Cities are *Taiyuen*, *Pingiaen*, *Taitung*, *Lugan*, and *Fuenchen*.

1. *Taiyuen* commands over 25 Cities, as, *Taiyuen*, *Tatyven*, *Jucu*, *Taco*, *Ki*, *Sinkin*, *Congyven*, *Kiaoching*, *Venxui*, *Loping*, *Che*, *Tingſiang*, *Tai*, *Utai*, *Kiechi*, *Cofan*, *Fan*, *Hing*, *Paote*, and *Hiang*.

2. *Pingiaen* commands over 34 Cities, as, *Pingyaen*, *Siangling*, *Hungtung*, *Feuxan*, *Chaoching*, *Taiping*, *Yoiang*, *Jeching*, *Kioiao*, *Fuenſi*, *Pu*, *Pu*, *Lincin*, *Yungho*, *Yxi*, *Vanciuen*, *Hocin*, *Kiai*, *Ganye*, *Hia*, *Venhi*, *Pinglo*, *Juiching*, *Kiang*, *Yuenkio*, *Ho*, *Kie*, *Hiangning*, *Cie*, *Taning*, *Xelen*, *Yangho*. Amongſt theſe, *Pu*, *Kiai*, *Ho*, *Kie* and *Cie* are the chiefeſt.

3. *Taitung* commands over 11 Cities, as *Taitung*, *Hoaigien*, *Hoenyuen*, *Ing*, *Xanin*, *So*, *Maye*, *Guei*, *Quangling*, *Quangchang*, and *Lingkieu*: Whereof *Ing*, *So*, and *Guei* are the chiefeſt.

4. *Lugan* commands over eight Cities, as *Lugan*, *Cæneu*, *Timlieu*, *Siangheng*, *Luching*, *Huquan*, *Liching*, and *Pingxun*.

5. *Fuenchen* commands likewiſe over eight Cities, as *Fuenchen*, *Hiaoy*, *Pingiao*, *Kiakieu*, *Ninghiang*, *Lingxa*, *Inugning*, and *Lin*.

Beſide theſe great Cities there are three other Corporations in this City, as *Sin*, *Laao*, and *Ca*. Theſe Towns are not much inferiour to the Cities, and ſo

esteemed by the *Chineses*; but yet they are not preferred to that dignity of the Cities, though they have a command over some lesser Towns.

For the safety of the ways, and defence of the great Wall, there are 14 strong Forts in this Country which are surrounded with strong Walls; their names are these, *Gueiguen*, *Jenguei*, *Coguei*, *Maye*, *Vanglin*, *Janghon*, *Caoxon*, *Tienching*, *Chinlu*, *Cuigyuen*, *Pinglin*, *Chungtun*, *Geutung*, and *Tungxing*.

The Pole or Register Book of this Kingdom reckons five hundred 89 thousand, nine hundred and fifty nine Families, and five hundred eighty four thousand and 15 fighting men. That which this Country pays in Taxes yearly to the Emperour, consists of twenty two hundred seventy four thousand and twenty two Bags of Rice, of fifty pounds of fine Linnen, of four thousand seven hundred and seventy silk Stuffs; four hundred and twenty thousand weight of Salt, and five and thirty hundred forty four thousand eight hundred and fifty bundles of Hay, beside several other Taxes.

The Third Kingdom of XENSI.

The Situation of *Xensi*.

AMongst the Northern Dominions is this *Xensi*, which is very great, chiefly situated toward the West, upon the height of thirty Degrees, and borders upon the Kingdoms of *Presbyter John*, *Casker*, and *Tibet*, which are called by one name in the *Chinese* Tongue, *Sifan*. Westward the borders extend beyond the *Tartare* Kingdom of *Tanijn*; betwixt which, and this Country, the great Wall and some Forts make a separation, which doth not run through all this Country, but only to the side of the Yellow River. The remaining part of this Country situated on the other bank of the River, has no wall for its defence, but dry and barren Sand-fields, and the Yellow River, and sufficient Fortifications.

Eastward this *Xensi* is likewise bounded with this Yellow River, which runs through the Country. Southward lye very high Mountains, which are as strong Bulwarks, and separate this Province from the Provinces of *Honan*, *Suchen*, and *Huquang*.

Want of Rain makes this Country very dry; but yet it produces great store of Wheat, Barly, and Turkish Corn, but very little Rice. The Beasts feed all winter upon Corn. It abounds with Sheep and Goats, which they shear three times a year, in the Spring, in Summer, and in Harvest; and of the Wooll they make themselves Clothes. In this Country they make great store of Musk, which grows in the Navel of a Beast, not much unlike to a young Hind; the flesh whereof the *Chineses* eat as other Meat: When this Deer goes to Rutting, the Cod swells like a Bile that is full of matter, which exuperation consisting of a thin hairy purse, is then taken out with all its precious stuffe by the Natives. True it is, that all the purses which are brought to us, are not the right and pure Navels; for the cunning *Chineses* know very well when they empty the purse, how to fill up the same again with counterfeit Musk. There is likewise Gold found in this Country, which is not fetched from the Mines (for those the Emperour will not suffer to be opened, there being both Gold and Silver Mines) but from the sides of rivers and shallow waters.

In this Country are eight Capital Cities, one hundred and seven small Cities, beside Castles and Forts; the eight Capital Cities are these; *Sigan*, *Fungciang*, *Hangchung*, *Pingleang*, *Cunchang*, *Linijao*, *Kingyang*, and *Jengan*.

1. *Sigan* commands over 36 Cities, as *Sigan*, *Hienyang*, *Hingping*, *Linchang*, *Kingijang*, *Caolong*, *Hu*, *Lantien*, *Liuo*, *Xang*, *Chingan*, *Tung*, *Chaoye*, *Hoyang*, *Ching*, *Ching*, *Pexuy*, *Hanching*, *Hoa*, *Hoyan*, *Gueinan*, *Puching*, *Conan*, *Hoxanijang*, *Xangnan*,

Xangnan, Yao, Sanyuen, Tungquoa, Fuping, Kien, Fungciuen, Vucung, Jungxeu, Fuen, Xunhoa, Xanxuy, Changvu.

2. *Fungciang* commands over eight Cities, *Fungciang, Kixan, Paoki, Fufung, Muy, Linieu, Lung,* and *Pingijang.*

3. *Hanchung* commands over 15 Towns, as *Hanchung, Paoching, Chingu, Yang, Sihiang, Fungmien, Niengkiang, Lioyang, Hinggan, Pingli, Xeciuen, Sinijang, Haniju, Peho,* and *Cuijang.*

4. *Pingleang* commands over ten Cities, as *Pingleang, Cungsin, Hoating, Chinyven, Kuyven, Knig, Lingtai, Choangleang, Limgte,* and *Cingning.*

5. *Cungchang* commands over seventeen Cities, as *Chungchang, Ganting, Hoining, Tungguei, Chang, Ningyven, Fokiang, Siho, Ching, Cin, Cingan, Cingxui, Li, Kiai, Ven, Hoei, Leangtang.*

6. *Linijao* commands over five Cities, as *Linijao, Gueiyven, Lan, Kin, Ho.*

7. *Kingyang* commands over five Towns, as *Kingyang, Hoxi, Hoan, Ning,* and *Chuining.*

8. *Jengan* commands over nineteen Cities, as *Jengan, Gansai, Canciven, Ganting, Paogan, Ychuen, Jenchuen, Jenchang, Cingkien, Fen, Cochuen, Chungpu, Ykiun, Suite, Miche, Kia, Upao, Xinmo,* and *Fuco.*

Beside these great and small Cities in this Province, there are likewise several Magazines which lye scattered up and down, some within the great Wall and some without. The chiefest of these Forts are these nine, as *Xachen, Xanchen, Jungchang, Leangchen, Choanglang, Sining, Chiny, Culang.* These following 14 are small ones, as *Hingnia, Ningniachung, Yaochen, Ninchen, Hochen, Cinglu, Yulin, Chinfan, Xetu, Hantung, Pinglu, Mingxa, Guei,* and *Sengqui.*

The *Chinese* Register reckons in this Province the number of the Families to be no less then eight hundred thirty one thousand fifty one; and nine and thirty hundred and thirty four thousand one hundred seventy six Fighting Men.

The Taxes which this Country pays, are nineteen hundred nine and twenty thousand and fifty seven Bags of Wheat, and three hundred threescore and five thousand weight of fine Linnen; nine thousand two hundred and 18 pound of all sorts of wrought Silks; seventeen thousand two hundred and seventy pounds of Cotton; eight hundred and twenty thousand seven hundred and seventy pound of Callicoes; besides fifteen hundred and fourteen thousand seven hundred forty nine Trusses of Hay for the Kings Stables.

The Fifth Province of HONAN.

THE Province of *Honan* lies East and South-east with *Nanking,* North and North-east with *Peking,* and some parts of *Xantung,* and South South-west with *Hucang,* but Westward it borders upon the Province of *Suchen,* and with the remaining part of *Xensi.* The Situation of *Honan.*

In this fifth Province we find eight great Cities, one hundred small Cities, beside Forts and Castles: The eight great Cities are *Caifung, Queite, Shangte, Gueiheoi, Hoaiking, Honan, Nanijang,* and *Juning.*

1. *Caifung* bears the command over four and thirty Cities, as *Caifung, Chinlieu, Ki, Tunghiu, Taikng, Gueixi, Gueichuen, Jenlin, Fuken, Chungmen, Jangun, Juenun, Fungkieu, Jencin, Laniang, Chin, Xangaxui, Sihoa, Hiangching, Jenching, Chaggio, Ju, Sinching, Mie, Shing, Jungiang, Jungee, Hoin, Suxui, Ifung.*

2. *Queite* governs over nine Cities, *Queite, Ningling, Loye, Hiaye, Jungching, Ciu, Juching, Hianching, Xeching.*

3. *Changte*

3. *Changte* commands over ſeven Cities, *Changte*, *Tanchin*, *Linchang*, *Lin*, *Cu*, *Vugan*, and *Xe*.

4. *Gueihoei* commands over ſix Cities, as *Gueihoei*, *Cocbing*, *Sinchiang*, *Hoekia*, *Ki*, and *Hoei*.

5. *Hoaikuing* commands over ſix Cities, as *Hoaikuing*, *Ciyven*, *Sievun*, *Vuche*, *Meng*, *Ven*.

6. *Honan* commands over fourteen Cities, as *Honan*, *Jenſu*, *Cung*, *Mengciu*, *Yyang*, *Tenfung*, *Jungning*, *Singan*, *Nuenchi*, *Coe*, *Xen*, *Lingpao*, *Xeuhiang*, *Luxi*.

7. *Nanijang* commands over thirteen Cities, as *Nanijing*, *Chinping*, *Tang*, *Pieyang*, *Tungpe*, *Nanchao*, *Tengo*, *Nuihiang*, *Sinije*, *Chechun*, *Yu*, *Vuxang*, and *Ye*.

8. *Juning* commands over thirteen Cities, as *Juning*, *Hanchai*, *Sipnig*, *Sincai*, *Siuping*, *Chinijang*, *Sinigang*, *Loxan*, *Kioxan*, *Quango*, *Quangxan*, *Cuxi*, *Sce*, and *Xangching*.

The great City *Ju*, which though not preferred by the *Chineſes* to the dignity of a Capital City, yet however commands over five ſmall Cities, as *Ju*, *Luxan*, *Kia*, *Paofung*, and *Yyang*. The yearly Revenue, according to the Toll-book of the Emperour, which this Country brings in, amounts to five hundred eighty nine thouſand two hundred and ninety ſix Families; and fifty one hundred ſix thouſand two hundred and ſeventy fighting Men.

The Income of the Revenue amounts yearly to twenty four hundred fourteen thouſand four hundred and ſeventy ſeven Bags of Rice; twenty three thouſand five hundred and nine pound of fine unwrought Linnen; of nine thouſand nine hundred fifty nine pound of ſeveral ſorts of Silk; of three hundred forty one pound of Cottons, which are very ſcarce in this Country; and laſtly, of twenty two hundred fourſcore and eight thouſand ſeven hundred forty four Truſſes of Hay for the Kings Stables.

The Sixth Kingdom of SUCHEU.

The Situation of *Sucheu*.

THis Territory of *Sucheu* is very large and fruitful; which Eaſtward bordereth upon *Huquang*, Southward upon *Queichen*, North-eaſt and by North upon *Xenſi*, North-weſt upon *Preſter John*'s Country, Weſtward upon *Tibet*, and Southward upon the Province of *Inunan*.

In this whole Province are eight chief Cities, one hundred twenty four great and little Cities, four Garriſon Cities, beſide ſeveral other Towns and Places.

The eight Capital Cities are *Chingtu*, *Paoning*, *Xunging*, *Sincheu*, *Chunking*, *Queicheu*, *Lunggan*, and *Mahu*.

1. *Chingtu* commands over thirty little Cities, as *Chingtu*, *Xaanglieu*, *Veukiang*, *Sinfan*, *Sinlu*, *Kintang*, *Ginxeu*, *Chingping*, *Pi*, *Cu*, *Nuikiang*, *Quon*, *Peng*, *Cuugning*, *Gan*, *Kien*, *Cuyang*, *Cungking*, *Sincin*, *Han*, *Xefan*, *Miencho*, *Teyang*, *Mien*, *Changning*, *Lokiang*, *Mieu*, *Venchenen*, *Guei*, and *Pao*.

2. *Pagning* commands over ten Cities, as *Pagning*, *Cangki*, *Nanpu*, *Quangyven*, *Pa*, *Chaoboa*, *Tungkiang*, *Kien*, *Cutung*, *Mankiang*.

3. *Xunking* has under its command ten Cities, as *Xunking*, *Sike*, *Jungxan*, *Ylnug*, *Quanggan*, *Kin*, *Tacho*, *Gochi*, *Linxui*.

4. *Sincheu* commands likewiſe over ten Cities, as *Sincheu*, *Kingfu*, *Fuxun*, *Nanki*, *Hinguen*, *Changning*, *Junlien*, *Cung*, *Cao*, and *Lukehang*.

5. *Chunking* commands over twenty Cities, as *Chunking*, *Kiangein*, *Changxeu*, *Taco*, *Juncheuen*, *Kikiang*, *Nanchenen*, *Kinkiang*, *Ho*, *Tungleang*, *Tingguen*, *Piexan*, *Chung*, *Fungtu*, *Tienkiang*, *Fen*, *Fulung*, and *Pinxui*.

6. *Queicheu* commands over thirteen Cities, as *Queicheu*, *Coxan*, *Tachang*, *Taming*, *Junyang*, *Vau*, *Cai*, *Ta*, *Sinning*, *Leangxæn*, *Kieuxi*, *Tunchiang*, *Taiping*.

7. *Ling-*

7. *Lunggan* commands over three Cities, as *Lunggan*, *Kiangyeu*, *Xeciven*, and over several Forts.

8. *Mahu* is alone without having any City under its command.

The great Cities are six, *Tungcheuen*, *Muicheu*, *Kiating*, *Kiung*, *Linchеu*, *Yacheu*. And though these six great Cities might very well deserve the name and dignity of Capital Cities, in regard of their largeness and number of Inhabitants; yet they do not enjoy that dignity, because this Province is to have no more Capital Cities as *Peking*, and *Nanking*.

The first great City *Tungcheuen* commands over eight other Cities; the second great City *Muicheu* over four; the third great City *Kiating* over seven; the fourth great City *Kiung* over three; the fifth great City *Liucheu* over four; and the sixth great City *Yacheu* commands likewise over four Cities.

The four chief Garrison Cities are *Tinchuen*, *Vniung*, *Vsa*, and *Chinhiung*. Beside which there are 35 small Garrison Cities and Forts.

This Country produces much Silk and other rich Commodities; it is very large and fruitful, having the great River of *Kiang* running quite through it; in some places it is mountainous, but yet it wants neither for Trees nor Vallies; from hence comes only the right radix China, or the China root, for that which grows in other places of *China* is wild and good for nothing; from hence comes likewise that incomparable root called Rhubarb, which the people of *Tibet* and *Mogar*, who drive the Trade in this Province, send from thence to *Europe*. Here are likewise found two sorts of Amber stones, namely, the Red and Yellow; which last is found also upon other Coasts. The people here are very cunning in counterfeiting of Amber, which they do with so much skill, that they sell it oftentimes for the right, it being impossible to discern it, being not much inferiour unto it either in sight or goodness. Iron, Tin, and Lead, are likewise fetched from the Mountains in great quantities; among which (the wonder is) are great store of Salt-pits, that produce so much Salt, that the Inhabitants know not how to spend one third part of it.

The Toll-book wherein the number of the people of this Country is set down, mentions no less then four hundred sixty four thousand one hundred twenty nine Families, and twenty two hundred four thousand one hundred and seventy Fighting men, without reckoning the Souldiers who are very numerous in the Country.

That which this Province pays in Taxes to the Emperour yearly, consists of sixty one hundred six thousand six hundred and sixty bags of Rice, of six thousand three hundred and thirty nine pounds of wrought and unwrought Silks, of seventy four thousand eight hundred and fifty one pounds of Cottons, of one hundred forty nine thousand one hundred seventy seven weight of Salt, beside other Taxes paid to his Imperial Majesty in some parts of this Province.

The Seventh Kingdom of HUCANG.

THis Province of *Hucang* borders toward the North upon the Province of *Honan*, North-west upon *Xensi*, Westward upon *Sucheu*, toward the South upon *Quangsy*, South-west upon *Queicheu*, Eastward upon *Kiangsi*, and South-east upon *Quantung*. The Situation of *Hucang*.

In this Province are fifteen brave Metropolises, above a hundred small Cities, and a world of Villages and Cottages, beside the Garrison Towns and Forts.

The fifteen chief Cities are these, *Vuchang*, *Hanijang*, *Syangyang*, *Tegan*, *Hoangcheu*, *Kingcheu*, *Yocheu*, *Changxa*, *Paoking*, *Hengcheu*, *Changte*, *Xincheu*, *Jungcheu*, *Chingtien*, *Chinchiang*.

1. *Vuchang* commands over ten Cities, as *Vuchang, Vuchang, Kiayn, Puki, Hienning, Cungyang, Tungching, Hingque, Taye Tungxan.*

2. *Hanijang* commands over two Cities, as *Hanijang, Hanchuen.*

3. *Siangyang* commands over seven Cities, as *Siangyang, Iching, Nanchang, Caoyang, Coching, Quanghoa, Kiun*

4. *Tegan* commands over six Cities, as *Tegan, Iommung, Hiaocan, Ingching, Sui, Ingxan.*

5. *Hoangcheu* commands over nine Cities, as *Hoangcheu, Lotien, Maching, Hoangpi, Hoanggan, Kixui, Ki, Hoangmui, Hoangci.*

6. *Kingcheu* commands over thirteen Cities, as *Kingcheu, Cunggan, Xexeu, Kienli, Surgki, Chikiang, Iling, Changyang, Itu, Juengan, Quei, Hingxan, Patung.*

7. *Yocheu* commands over eight Cities, as *Yocheu, Linsiang, Hoayung, Pingkiang, Fung, Xemuen, Culi, Ganhiang.*

8. *Changxa* commands over eleven Cities, as *Changxa, Siangtan, Siangin, Ninghiang, Lieuyang, Liling, Jeyang, Sianghiang, Xeu, Ganhoa, Chaling.*

9. *Paoking* commands over five Cities, as *Paoking, Sinhoa, Chingpu, Vuchang, Sining.*

10. *Hengcheu* commands over nine Cities, as *Hengcheu, Hengxan, Luiyang, Changning, Gangin, Ling, Queiyang, Linuu, Lanxan.*

11. *Changte* commands over four Cities, as *Changte, Taoyven, Lungyang, Juenkiang.*

12. *Xincheu* commands over seven Cities, as *Xincheu, Luki, Xinki, Xopu, Juen, Kiuyang, Mayang.*

13. *Jungcheu* commands over seven Cities, as *Jungcheu, Kiyang, Tau, Tunggan, Ningyven, Jungning, Kianghoa.*

14. *Chingtien* commands over seven Cities, as *Chingtien, Kingxan, Cienkiang, Mienyang, Kingling, Kingmuen, Tangyang.*

15. *Chinchiang* commands over seven Cities, as *Chinchiang, Fang, Choxan, Xancin, Choki, Chingsi, Paokang.*

There are also in this Province two great Cities, as *Cingchen, Chincheu:* The first commands over four small Cities, as *Cingcheu, Hoeitung, Tungtao, Suining:* The second over six, as *Chincheu, Iunghing, Ychang, Hingning, Queiyang,* and *Queitung.*

The Garrison Cities are eleven in number, as *Xi, Jungxun, Paocing, Nanguei, Xiyung, Xangki, Lankiang, Sanpin, Jungting, Tienkia, Jungmui.*

The *Chinese* Register or Toll-book reckons in this Country five hundred thirty one thousand six hundred and eighty six Families, and fourty eight hundred thirty three thousand five hundred and ninety fighting Men, beside all such as are of the Royal Blood, which amount to at least three hundred thousand in all *China.* These are all the off-spring of one *Hunguvus,* the first Founder of the Family of *Taiminga*; who long after the expulsion of the *Tartars* conquered the Kingdom, and settled himself in the Throne: But this Family of *Taiminga* had the misfortune not many years since to be wholly extirpated by the *Tartars,* as will appear hereafter.

The product of the Revenues of this Country, which are paid to the Emperour yearly, consists in one and twenty hundred sixty seven thousand nine hundred and fifty nine bags of Rice, and seventeen thousand nine hundred and seventy seven Rolls of wrought Silk.

The Tenth Kingdom of CHEKIANG.

THis Province lies Eaſtward toward the Sea, South and South-weſt it bordering upon the Province of *Foking*, but the reſt joyns to the Provinces of *Kianſi* and *Nanking*. The Situation of *Chekiang*.

In this Province are eleven Prime Cities, all of them not much inferiour to ſome Provinces; for the *Metropolis* of *Hangchen* is fit to make a Kingdom of. The eleven chief Cities command over ſixty three ſmall Cities, which have likewiſe abundance of Towns and Caſtles under their command, beſide the Villages which are all full of people.

The eleven chief Cities are theſe, *Hangcheu*, *Kiahing*, *Huchen*, *Niencheu*, *Kinhoa*, *Kiucheu*, *Chucheu*, *Xaohing*, *Ningpo*, *Taicheu*, and *Vencheu*.

1. *Hangcheu* commands over eight Cities, as *Hangcheu*, *Haining*, *Fuyang*, *Juhang*, *Lingan*, *Yucien*, *Sinching*, *Changhoa*.

2. *Kiahing* commands over ſix Cities, as *Kiahing*, *Kiaxen*, *Haiyen*, *Pinghu*, *Cungte*, *Tunghiang*.

3. *Huchen* commands over ſix Cities, as *Huchen*, *Changhing*, *Gankie*, *Teching*, *Hiaofung*, *Vukang*.

4. *Niencheu* commands over ſix Cities, as *Niencheu*, *Xungan*, *Tunglui*, *Suigan*, *Xeuchang*, *Fuenxi*.

5. *Kinhoa* commands over eight Cities, as *Kinhoa*, *Lanki*, *Tungyang*, *Yu*, *Jungkang*, *Vuy*, *Pukiang*, *Tanki*.

6. *Kiucheu* commands over five Cities, as *Kiucheu*, *Lungyeu*, *Changxan*, *Kiangxen*, *Caihoa*.

7. *Chucheu* commands over ten Cities, as *Chucheu*, *Cingtien*, *Cinyun*, *Sungyang*, *Suichang*, *Lungcinen*, *Kingyven*, *Junho*, *Sivenping*, *Kingning*.

8. *Xaohing* commands over ſeven Cities, as *Xaohing*, *Siaoxan*, *Chuki*, *Juyao*, *Xangyu*, *Xing*, *Cinchang*.

9. *Ningpo* commands over five Cities, as *Ningpo*, *Cuki*, *Funghao*, *Tinghai*, *Siangxan*.

10. *Taicheu* commands over ſix Cities, as *Taicheu*, *Hoangnien*, *Tientai*, *Sienkiu*, *Ninghai*, *Taiping*.

11. *Vencheu* commands over five Cities, as *Vencheu*, *Xuigan*, *Locing*, *Pingyang*, *Taixun*.

The chief Garriſons are fifteen, as *Chinxan*, *Kinxan*, *Tinghui*, *Quo*, *Ninghai*, *Cioki*, *Sinho*, *Xetie*, *Puontun*, *Cumuen*, *Tunchi*, *Haigan*, *Sining*, *Haifung*, *Nan*.

The number of the people in this Province mentioned in the *Chineſe* Toll-book, appears to be twelve hundred forty two thouſand one hundred and thirty five Families, and five and fifty hundred twenty five thouſand four hundred and ſeventy fighting men.

The publick Revenues paid to the Emperour, conſiſt of twenty five hundred ten thouſand two hundred and ninety nine Sacks of Salt; three hundred and ſeventy thouſand four hundred ſixty ſix pounds of unwrought Silk, and two thouſand five hundred ſeventy four Rolls of wrought Silk. Beſide all which the great Ships of his Imperial Majeſty called *Jungychuen* come every year to lade with Silk, which is very rich and curiouſly wrought for his Majeſties own uſe. This Silk is interwoven with Gold, Silver, and the Feathers of ſeveral Birds, very artificially mingled with all manner of colours; none are ſuffered to wear any of theſe Silks called Dragon Silks, but the Emperour and his Courtiers.

This Province furniſhes the Court likewiſe with fourſcore hundred four thouſand ninety one Truſſes of Hay, and with four hundred forty four thouſand

ſeven

seven hundred sixty nine weight of Salt: The whole revenue of this Country is reckoned by some to amount to fifteen millions of Crowns.

The Eleventh Kingdom of FOKIEN.

The Situation of *Fokien.* THis Province, which is the least of all the Provinces, lies toward the East, South-east and South, upon the great Indian Sea; toward the South-west it borders upon *Quantung*, West and North-east upon *Kiansi*, and the remaining part upon the Kingdom of *Chekiang*.

In this Province are eight chief Cities, and forty eight small Cities, and a great number of Forts which were built for the defence of the Sea and Harbour.

The eight chief Cities are these; as *Fochew*, *Civenchew*, *Changchew*, *Kienning*, *Jenping*, *Tinchew*, *Hinghoa*, and *Xaouu*.

1. *Fochew* commands over eight Cities, as *Fochew*, *Cutien*, *Mincing*, *Changlo*, *Lienkiang*, *Loyuen*, *Jungfo*, *Focing*.

2. *Civenchew* commands over seven Cities, as *Civenchew*, *Nangan*, *Hoeigan*, *Tehoa*, *Ganki*, *Tungan*, *Junchung*.

3. *Changchew* commands over ten Cities, as *Changchew*, *Changpu*, *Lugnien*, *Nancing*, *Changtai*, *Changping*, *Pingho*, *Caogan*, *Haicing*, *Ningyang*.

4. *Kienning* commands over seven Cities, as *Kienning*, *Kienying*, *Cunggan*, *Puching*, *Chingho*, *Sungki*, *Xeuning*.

5. *Jenping* commands over seven Cities, as *Jenping*, *Cianglo*, *Xa*, *Yenki*, *Xunchang*, *Janggan*, and *Tatien*.

6. *Tingchew* commands over eight Cities, as *Tingchew*, *Ninghoa*, *Xanghang*, *Vuping*, *Cinglieu*, *Tiensching*, *Queihoa*, and *Jungtung*.

7. *Hinghoa* commands over two Cities, as *Hinghoa*, and *Sienlieu*.

8. *Xaouu* commands over four Cities, as *Xaouu*, *Quangee*, *Taining*, and *Kienning*.

In the Province of *Fokien* is also a great City called *Foning*, which commands over three Cities, as *Foning*, *Fogan*, and *Ningte*.

In this Province are likewise several brave Forts and Towns for Trade, as *Ganhai*, *Hiamuen*, *Pumuen*, *Foning*, *Tinghai*, *Muihoa*, *Xe*, *Haikeu*, *Vangan*, *Chungxe*, *Tungxan*, *Hiuenchung*, and *Jungting*.

The Island *Formosa*, or the fair Island doth also belong to this Province; as likewise the near adjacent Island called *Teiwan*, which the *Hollanders* posses, who have built a Fort there called new *Zealand*. But of this Island more hereafter.

The Toll or Register-book of these people, mentions no less in this Province then five hundred nine thousand and two hundred Families, and eighteen hundred two thousand six hundred seventy seven fighting men.

The Revenue of this Province consists of eight hundred eighty three thousand one hundred and fifteen Sacks of Salt, of one hundred ninety four pounds of fine Linnen, and six hundred rolls of wrought Silk: But the chiefest revenue consists of Ships, which pay according to their burthen so much a Tun.

The

The Thirteenth Kingdom of QUANSI.

Quansi is the Thirteenth Kingdom, and borders towards the East upon the Province of *Quantung*, South-west upon *Tungking*, or *Ganan*; Westward upon the Country of *Junnan*, toward the North-west upon the Country of *Queichen*, and the remaining part upon *Huquang*. The Situation of *Quansi*.

In this Province are Eleven Capital Cities, one chief Garrison City, and one Principal City.

The Eleven chief Cities are these; *Queilin*, *Lieucheu*, *Kingyven*, *Pinglo*, *Guchen*, *Cincheu*, *Nanning*, *Taiping*, *Suming*, *Chingan*, and *Tiencheu*.

1. *Queilin* commands over Nine Cities, as *Queilin*, *Hinggan*, *Lingchuen*, *Yangso*, *Jungning*, *Jungfo*, *Yning*, *Cinen*, and *Quonyang*.

2. *Lieucheu* commands over Twelve Cities, as *Lieucheu*, *Coyung*, *Loching*, *Lieuching*, *Hoaiyven*, *Yung*, *Laipin*, *Siang*, *Vuciven*, *Pin*, *Cienkiang*, and *Xangling*.

3. *Kingyven* commands over Nine Cities, as *Kingyven*, *Tienho*, *Sugeu*, *Hochi*, *Hinching*, *Nanchuen*, *Lypo*, *Tunglan*, and *Pangti*.

4. *Pinglo* commands over Eight Cities, as *Pinglo*, *Cunching*, *Fuchuen*, *Ho*, *Lipu*, *Siengiu*, *Juggan*, and *Caoping*.

5. *Guchen* commands over Ten Cities, as *Guchen*, *Teng*, *Yung*, *Cengki*, *Hoaicie*, *Yolin*, *Pope*, *Pelieu*, *Lochuen*, and *Hingye*.

6. *Cincheu* commands over Four Cities, as *Cincheu*, *Pingnan*, *Quei*, and *Vucing*.

7. *Nanning* commands over Six Cities, as *Nanning*, *Lunggan*, *Heng*, *Yunhiang*, *Xangsu*, and *Sunning*.

8. *Taiping* commands over Twenty three Cities, as *Taiping*, *Taiping*, *Ganging*, *Yangli*, *Vanching*, *Co*, *Civenming*, *Suching*, *Chinyven*, *Sutung*, *Kielun*, *Mingyng*, *Xanhia*, *Kiegan*, *Luging*, *Tukie*, *Cungxen*, *Junkang*, *Loyang*, *Toling*, *Lun*, *Kiang*, and *Lope*.

9. *Suming* commands over Six Cities, as *Suming*, *Suming*, *Xangxe*, *Hiaxe*, *Pingciang*, and *Chung*.

10. *Chingan* has no City under its command, nor is subject to any other City.

11. *Tiencheu* commands over Five Cities, as *Tiencheu*, *Xanglin*, *Lung*, *Queite*, and *Cohoa*.

The Garrison City is *Sugen*, and commands over Three Cities, as *Sugen*, *Vuyuen*, and *Funghoa*.

The great City which is not preferred to the dignity of a Principal City, is *Suching*, and commands only over one City called *Ching*. There are some other Cities beside in this Province, as *Suchen*, *Siping*, *Fulao*, *Fukang*, *Funy*, *Li*, *Queixum*, and *Hiangun*.

The Forts are only Two, *Xanglui*, and *Ganiung*.

In the Toll or Register-Book of this Province, is set down one hundred eighty six thousand seven hundred and nineteen Families, and one million fifty four thousand seven hundred and sixty Fighting men: The Revenue thereof consists of four hundred thirty one thousand three hundred and fifty nine Bags of Rice.

The Fourteenth Kingdom of QUEICHEU.

The Situation of *Queicheu.*

THis Province of *Queicheu* borders East and South-east upon the Province of *Quangsi*, North and North-west upon *Suchen.* Toward the North-east it reaches as far as the Province of *Huquang*, and the remaining part borders upon *Junnan.*

Formerly this Province was not reckoned among the fifteen, but a part thereof belonged to *Sucheu*, another part to *Huquang*, and the Neighbouring Provinces possessed the rest: At last the Family of *Taiminga* (in regard *Ivena*, the fore-going Branch of the *Tartars* had caused several Castles and Forts to be built therein) made thereof a particular Province.

In this *Queicheu* are Eight chief Cities which are not very large, Ten small Cities, Four chief Garrison Cities, and Four small Garrison Cities, beside Castles and Forts, which are very many.

The Eight chief Cities are these; as *Queiyang*, *Sucheu*, *Sunan*, *Chinyven*, *Xecien*, *Tunggin*, *Liping*, and *Tucho.*

1. *Queiyang* commands over Nineteen Forts instead of Cities, as *Queiyang*, *Kiukiun*, *Moqua*, *Tahoa*, *Cingfan*, *Gueifan*, *Fangfan*, *Hungfan*, *Golung*, *Kinxe*, *Siaolung*, *Lofan*, *Talung*, *Siaoching*, *Xangua*, *Luxan*, *Lufan*, *Pingfa*, and *Mohiang.*

2. *Sucheu* commands over Four Forts, as *Sucheu*, *Tuso*, *Xiki*, and *Hoantao.*

3. *Sunan* commands over Two Cities and Five Forts, as *Sunan*, *Vuchuen*, *Inkiang*, *Xuite*, *Manii*, *Langki*, and *Jeuki.*

4. *Chinyven* commands over One City and Four Forts, as *Chinyven*, *Xikien*, *Kinyung*, *Pienkyao*, *Inxui*, and *Taiping.*

5. *Xecien* commands over Three Forts, as *Xecien*, *Miaomin*, *Lungeiven*, and *Coihang.*

6. *Tunggin* commands over Seven Forts, as *Tunggin*, *Sengki*, *Tiki*, *Vaxan*, *Vlo*, *Pingten*, *Pingnan*, and *Pinchai.*

7. *Liping* commands over Four Cities and Eleven Forts, as *Liping*, *Juncung*, *Tanki*, *Pacheu*, *Hung*, *Caotie*, *Cu*, *Sixau*, *Huul*, *Leangsai*, *Geuyang*, *Sinhoa*, *Chunglin*, *Cheki*, and *Lungli.*

8. *Tucho* commands over Three Cities and Nine Forts, as *Tucho*, *Toxan*, *Maho*, *Cingping*, *Panxui*, *Pinglang*, *Pingcheu*, *Lotung*, *Hokiang*, *Loping*, *Pingting*, and *Tungning.*

The Four great Cities are, *Pugan*, *Jungning*, *Chinning*, and *Ganxun.*

Pugan is the Key of the Three Provinces. *Jungning* commands over Three small Forts, as *Jungning*, *Muyo*, and *Tinging.*

Chinning commands over Two Forts, as *Kangco*, and *Xeul.*

Ganxun commands likewise over two Forts, *Ningpo*, and *Sipeo.*

The Four chief Garrison Cities are, *Puting*, *Sintien*, *Pingyve*, *Lungli.*

1. *Puting* commands over no other City.

2. *Sintien* commands over Four Forts, as *Pingfa*, *Paping*, *Cheuping*, and *Cheuing.*

3. *Pingyve* commands over Two Forts, as *Yengi*, and *Loping.*

4. *Lungli* commands over two Forts, as *Pingfa*, and *Taping.*

The Forts which lye up and down in this Province to hinder the Plundering of those upon the Mountains, are *Picie*, *Gueieing*, *Chanchoang*, *Chingping*, *Pingpa*, *Cannan*, *Vsa*, *Hinglung*, *Cherni*, and *Kaili.*

The chiefest places in this Province are, *Junguing*, *Xuitung*, *Lokeu*, *Xanglang*, *Vatien*, *Hoanglien*, and *Cugin.*

In

In the *Chineſe* Toll-book of this Province, we find ſet down forty five thouſand three hundred and five Families, and two hundred thirty one thouſand three hundred and ſixty five Fighting men.

The Revenue of this Province conſiſts of forty ſeven thouſand ſix hundred fifty eight Bags of Rice, five thouſand and nine hundred Pieces of Cloth: But all this is not ſufficient to maintain the Forts, therefore the Emperour is neceſſitated to ſupply what is wanting, out of his other Revenues.

The Fifteenth Kingdom of JUNNAN.

TOward the Eaſt and South-eaſt this Province of *Junnan* borders upon *Quangſi*, toward the South upon the Kingdoms of *Laos* and *Tunking*; toward the Weſt it reaches as far as the utmoſt borders of the Kingdom of *Mien* and *Pey*; toward the North-weſt upon the Kingdom of *Sifan*; Northward upon the Province of *Suchen*; and toward the North-eaſt it reaches as far as the fartheſt Pales of the Province of *Queicheu*. The Situation of *Junnan*.

In this Province are Twelve great Cities, Eight chief Garriſon Cities, Fourſcore and Eight ſmall Cities, beſide ſeveral Caſtles and Forts.

The Twelve chief Cities are theſe; *Junnan*, *Tali*, *Lingan*, *Cuihung*, *Chinkiang*, *Munghoa*, *Kingtung*, *Quangna*, *Quangſi*, *Chinyuen*, *Junning*, and *Xuning*.

1. *Junnan* commands over Thirteen ſmall Cities, as *Junnan*, *Funun*, *Yleang*, *Caoming*, *Cynning*, *Quehoa*, *Chingcung*, *Ganning*, *Loco*, *Lofung*, *Quenyang*, *Sanpao*, and *Ymuen*.

2. *Tali* commands over Six Cities, as *Tali*, *Chao*, *Junnan*, *Tenchuen*, *Langkiung*, *Pinchuen*.

3. *Lingan* commands over Ten Cities, as *Lingan*, *Kienxui*, *Xeping*, *Omi*, *Niug*, *Sinpin*, *Tunghai*, *Hoſi*, *Siego*, *Mungcu*; as alſo over Nine chief Forts, as *Naleu*, *Kiachoa*, *Vanglung*, *Hieyung*, *Kichu*, *Sulo*, *Coneng*, *Locung*, and *Gannan*.

4. *Cuhiung* commands over Seven Cities, as *Cuhiung*, *Quantung*, *Tingyven*, *Tinpien*, *Okia*, *Nangan*, and *Chinnan*.

5. Under the command of *Chinkiang* are Five Cities, as *Chinkiang*, *Kianghcu*, *Sinhin*, *Yangcung*, and *Innan*.

6. *Munghoa* commands over Two Cities, as *Munghoa*, and *Tinglung*.

7. *Kingtung* has no City under her command.

8. *Quangnan* commands over the City *Fu*.

9. *Quangſi* commands over Four Cities, as *Quangſi*, *Sucung*, *Mile*, and *Vimao*.

10. *Chiyven* commands over the Fort *Loco*.

11. *Jungning* commands over the Forts *Jungning*, *Lacu*, *Ketien*, *Hianglo*, and *Valu*.

12. *Xuning* has no City under her, and lyes ſurrounded with Hills.

The Eight Garriſon Cities are theſe; *Kiocing*, *Yaogan*, *Cioking*, *Vuting*, *Cintien*, *Likiang*, *Juenkiang*, and *Jungchang*.

Kiocing commands over Six Cities, as *Kiocing*, *Yeco*, *Chenye*, *Loleang*, *Malungo*, and *Lochiung*.

Yaogan commands over three Cities, as *Yaogan*, *Yao*, and *Tayao*.

Cioking rules over Three Cities, as *Cioking*, *Kienchuen*, and *Xun*.

Vuting commands over Four Cities, as *Vuting*, *Hokio*, *Yuenmeu*, and *Lokiuen*.

Cintien commands only over Seven Villages.

Likiang commands over Five Cities, as *Likiang*, *Paoxan*, *Lan*, *Kiucin*, and *Linſi*.

Juen-

Juenkiang commands over the Fort *Lopie*.

Jungchang commands over Seven Forts, as *Jungchang*, *Laye*, *Lukiang*, *Jungping*, *Fungki*, *Xitien*, and *Lukiang*.

There are Two Garriſon Cities, as *Pexing*, and *Sinhoa*, which are not ſubject to any other Cities.

The Forts which are not commanded by any other Cities are Fourteen, as *Chelo*, *Tengheng*, *Cheli*, *Laochua*, *Lungchuen*, *Gueiyven*, *Vantien*, *Chincang*, *Taheu*, *Nieuki*, *Mangxi*, *Lanchang*, with the City of *Langkiu*, *Mopang*, *Mien*.

Mopang commands over Nine Villages, as *Mopang*, *Mengyang*, *Mengking*, *Menglien*, *Mengli*, *Mengting*, *Mengtien*, *Mengco*, and *Menchang*.

Mien commands over Six other Villages, as *Mien*, *Pape*, *Santihiung*, *Sochung*, *Mungyang*, and *Mitien*.

The yearly Toll-book in this Province of *Junnan*, makes mention of two and thirty thouſand nine hundred fifty eight Families, and fourteen hundred thirty three thouſand one hundred and ten Fighting Men.

The Revenue of this Province conſiſts of fourteen hundred thouſand five hundred ſixty eight Bags of Rice, and of fifty ſix thouſand nine hundred ſixty five weight of Salt, beſide ſeveral other great Impoſts and Taxes, which we ſhall forbear to mention.

Thus far having treated of (though but briefly) that which at firſt I propoſed for the better underſtanding the relation of our Voyage; I now proceed to give you an account of what paſſed during our Travels to and agen from *Canton* to *Peking*. You muſt know that the chief Government at *Batavia*, long before any thing was concluded by the *Eaſt-India* Company in *Holland*, concerning an Embaſſy to the great *Cham* at *Peking*, did ſend ſome perſons with laden Ships to *China*, to deſire free Traffick in thoſe parts; therefore I ſuppoſe it will not be amiſs to relate in ſhort what ſucceſs they had in their Voyages.

From the time that the *Netherlanders* had Commerce with their Ships into ſeveral parts of *India*, they continually ſought unto the people of *China* to Trade with them upon the Iſland of *Japan*, in ſuch Wares and Commodities as the Country of *China* produces. But in this their fair undertaking and reaſonable requeſt, they have ſtill met with oppoſition, and no acceſs would be given them into that Kingdom.

Some impute the cauſe of this averſion in thoſe People to the *Hollanders*, to an old Propheſie which made no ſmall impreſſion on their Fancies; that a ſtrange Nation, Fair of Complexion, and Clothed all over, ſhould come thither from a far remote Country, to Conquer the Kingdom of *China*, and poſſeſs it as their own.

But in proceſs of time, the Jeſuite *Martin Martynſen*, who had concealed himſelf Ten years together in *China* for the propagation of the Roman Catholick Faith, came from *Macaſſar* to *Batavia* in a Portugueſs Veſſel; and there related how that the great *Cham* of *Tartary* had Conquered the Empire of *China*, with all the Kingdoms belonging thereunto, with the ſlaughter of ſome hundred thouſands of People, and had proclaimed a free Trade in the City of *Canton* to all Forreign People.

Hereupon it was concluded by the chief Government of *Batavia*, after due deliberation firſt had, that a tryal ſhould be made of the truth of this report, by ſending a Veſſel with ſeveral Goods from the Iſland of *Taiwan* to ſome part of *China*.

So upon the 20. of *Auguſt* Mr. *Frederick Schedel* a Merchant, ſet ſail in the good Ship called the Brown Fiſh, very richly freighted with all ſorts of Mer-

Merchandizes from *Taiwan* to *Canton*; and after nine days ſail, landed in the *Canton* River, at a place called *Heytamon.*

Hereupon the *Mandorin Haitonu*, Admiral of the Sea, came aboard their Veſſel to receive and ſalute *Frederick Schedel*, in the name and in behalf of the whole *Canton* Magiſtracy. After he had been well treated there, he took leave of Mr. *Schedel*, who out of reſpect to his Perſon, thought good to accompany him on Shore; but being come near the City, he Landed in great ſtate, without ſpeaking one word to *Schedel*, who was put into another Veſſel in a very ſlight manner, with the Preſents which he had brought with him for the Vice-Roys, and was carried to the other end of the City, where he was narrowly ſearched by one *Emanuel de Lucifierro* a *Portugueſs*, and treated likewiſe with ill Language: In the ſame manner he was uſed by ſome mean Officers, who told him that they were ſent by the Vice-Roy to ſhew him a Lodging without the Walls in the Suburbs.

Toward night came the Interpreter *Tienqua* (whom the ſame *Haitonu* had brought with him aboard) with ſeveral other *Tartars* to give Mr. *Schedel* a viſit, who a while after was carried by them to a Temple of one of their Idol Gods, where the Prieſts had ſpent the whole night at their Devotions, to fore-tell the ſucceſs of the Strangers Arrival. In the mean time whilſt *Schedel* was abſent from his Lodging, ſome *Mandorins* came thither by order of the Vice-Roy, and made bold to open his Cheſts wherein the Preſents lay; and after they had taken an account of them, they flung them about in a ſcornful manner: They took likewiſe the Letter which was writ by the chief Governour of *Batavia* to the two Vice-Kings, and were carrying it away; but meeting of *Schedel*, they flung it unworthily in his Face, giving him reproachful Language; as if the *Hollanders* were come to no other end, but to betray their Country: Who finding himſelf thus unhandſomly dealt withal, began to conſider which way he ſhould be beſt able to pacifie and undeceive theſe people. Among other Preſents he had brought with him ſome Bottles of rare Wine, whereof he deſired the *Mandorines* to taſte; which pleaſing their Palat, they turn'd their Cups off very freely, and at laſt were ſo well ſatisfyed with *Schedel*, that they begg'd his pardon for their miſdemeanour and miſtake; acknowledging how that the *Portugueſſes* had infuſed ſtrange ſtories into their heads concerning the Plots of *Hollanders* againſt their Country; but now they were fully convinced, believing the contrary, excuſing what had happened, and promiſed that for the future all manner of civilities ſhould be ſhewed unto him during his abode there.

The next day early in the morning by Sun riſing, Mr. *Schedel* was ſuddenly ſent for to Court to appear before the Ancient Vice-Roy *Pignamong*: Thouſands of the Vulgar ſort of people followed crowding at his heels to the Palace Gate, giving him ill Language, ſaying, how finely Iron Fetters would become his Legs; others pointed at him with their Fingers in deriſion; and ſome others blew Lice upon his Followers. However at laſt two *Mandorines* brought him to Court; the Vice-King to give him Audience, ſat upon his Throne, which ſtood in the middle of the Palace upon a high four ſquare place, and was covered with Rich Silk. Round about him ſtood above 200 Gentlemen (amongſt which was the fore-mentioned *Haitonu*) all very Richly Dreſſed after the *Tartar* Faſhion. His Majeſty having received the Letter and the Preſents from *Schedel*, and heard what he had to ſay for himſelf againſt the falſe calumnies which had been raiſed againſt the *Hollanders*; He was ſo well ſatisfyed with him, that he cauſed him to ſit down next unto his Throne amongſt the beſt of his Court, and afterwards invited him to a moſt Splendid Dinner, made on purpoſe for his Entertainment. A particular Table appointed for *Schedel* and his Followers,

was covered with thirty two Silver Dishes, heaped with all manner of extraordinary Dainties; the Cups in which they drank were Massied Gold, and nothing was wanting which could adde to the greatness of the Entertainment. During which, the Vice-Roy sent to Mr. *Schedel* to resolve him several questions, concerning the Condition and present Government of *Holland*; and after that he had fully answered his Majesty, he was dismissed by him with all manner of respect, and conducted from thence by the *Mandorine Haitonu*, with the Letter and Presents to the young *Canton* Vice-Roy, called *Signamon*; who received him likewise very friendly, and civilly invited him to a Dinner, but yet seemed to side rather with the *Portugueses*.

His Mother who came out of *Tartary* the year before, was very desirous to see the *Hollanders*, and sent for *Schedel* with his Followers (notwithstanding that he was in the middle of his Speech) to appear before her: Whereupon he brake off abruptly to go to her, and found her with her Gentlewoman in an open Hall expecting his coming, where he was very courteously received by her. During his stay there, he commanded his Trumpets to sound, which much delighted the Ladies, who shewed him all manner of kindness for his civility in that respect. After he had satisfyed the curiosity of the Vice-Roy's Mother, he returned back to the Vice-Roy, who stayed for him all this while: When he began to re-assume the discourse, which having ended, and taken his leave to be gone, he was conducted in great State by *Haitonu* to the house of the great *Mandorine Toutang*, who has the third place in the Government of *Canton*. But when this *Toutang* had privately taken a view of *Schedel* through a Window, or the like, he suffered him to depart without offering him the least civility in his House; insomuch that he was forced to find out another Lodging for himself and his Followers, where they lay that night, and the next day sent for their Goods from aboard their Ship.

The Governour and Council in *Maccoa*, to stifle in its birth the progress of this negotiation, did endeavour not only to corrupt *Haitonu* with Presents and contrary Arguments, but they sent likewise a considerable Embassy to *Canton*, where they remonstrated at large in Writing, how that the *Portugesses* in *Maccoa* were informed that a certain Forreign Nation known by the name of *Hollanders*, had sent away a Ship to the chief City of *Canton*, to desire free Traffick in *China*: But they, as in duty bound, did find themselves necessitated to acquaint the Governour, that these people were of a cunning nature, deceitful in all things, and without any Country or Habitations of their own; and that they got their livings by Stealth and Piracy: That they by the number of Ships and Guns, had made themselves very considerable at Sea, and were now only endeavouring how to get sure Footing in *China*, that so by that means they might the better enrich themselves: That they had taken *Taiwan*, had made an Assault upon *Manilha*, and *Maccoa*, and had also blocked up *Aunui* with a Fleet. They likewise added, that these people were those, who about 23 years since appeared with two Ships and great Presents in the mouth of the River of *Canton*; but the Magistrates of the place, who were well acquainted with their Villanies, did very wisely refuse them. That they had totally destroyed *Heytaimon*, layed their Houses in Ashes, and consequently no King in *China* would ever have any thing to do with them; but were held by all wise and knowing people as the Ruine and Plague of that Empire. That they had made a Peace with the Pyrat *Coxinga*, and for that reason they were to be looked upon no otherwise then as Enemies to the *Tartar* Crown. Last of all, they desired that this their faithful admonition might be taken in good part, as proceeding from a real and upright inclination which they bore to the whole Empire.

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The *Chineſe* Philoſophers of *Canton* produced likewiſe to that end an old ſtory, thereby to demonſtrate how that the *Hollanders*, time out of mind, were never permitted to Traffick there, being always reputed to be deceitful in their dealings; wherefore they found themſelves obliged to acquaint the Government therewith, that ſo they might take the ſame into their ſerious conſideration. But both the Vice-Roys by advice of the ſaid *Haitonu*, whom *Schedel* had engaged on his ſide, gave this anſwer to their Propoſals; that their Majeſties had quite another opinion of this buſineſs, and judged that the *Holland* Merchants would bring great advantage and profit to the Inhabitants of all *China*; in regard that through the mutual Commerce of both theſe People, the defects of the Country would be ſupplyed, and what was ſuperfluous would be exported; which muſt neceſſarily very much advance the Trade thereof, and encreaſe the Revenues of the Country.

They withal declared, that they could not conceive that the *Hollanders* were ſuch a ſort of people as hitherto they had been deſcribed unto them in *China*; but whatſoever Character the *Hollanders* lay ſtigmatized under by former reports, they were for their parts reſolved to think better, and ſpeak accordingly of them, believing now no otherwiſe but that they were brave Merchants. Laſt of all, they deſired that ſome tryal might be had of their dealings, and returned however their thanks to the Governours of *Maccoa* for their good care and Counſel.

The Vice-roys hereupon publiſhed in Writing their conſent to a Free Trade, and withal gave leave to *Schedel* to erect a Factory. They themſelves likewiſe bought a good part of his imported Lading, whereof they made no ſmall gain, which without doubt would have been far greater, if ſo be the ordinary Merchant might have bought the ſame. It was alſo agreed that for the better vending of the remainder of the Goods, one *Peter Bolle*, an Under-Factor, with four *Hollanders* more, ſhould have leave to continue at *Canton*. But after that *Schedel* had taken his leave of the old Vice-Roy, and went to pay his Congees to the young Vice-Roy, there happened a buſineſs whereof he had not the leaſt thought, and which did not a little ſurprize him.

A Commiſſioner who lately arrived from the Imperial City of *Peking* at *Canton*, did highly diſſwade the Vice-Roy from granting a Free Trade to the *Hollanders*; alledging that it was one thing to grant a Port to a Forreign People, and another to allow a conſtant Habitation in their Country without informing of the Supream Authority, of which the Emperour ought to have notice, that ſo no blame may light upon his Majeſty. This did ſo much perplex the thoughts of the Vice-Roy, that firſt of all he adviſed *Schedel* to depart, afterwards to be gone forthwith, and to take all his Company with him for this time, that ſo the King of *Batavia* (by whom he underſtood the *Holland* General) might not think that they were kept Priſoners in *Canton*; adding withal that this was done upon *Schedel*'s reaſons, and for their Good. Hereupon two days after *Schedel* departs with all his Crew, and what-ever elſe, in the Brown Fiſh, for *Batavia*; taking with him two Letters from the Vice-Roys, to *Nicholas Verburgh*, Commander in chief at *Taiwan*. In theſe Letters the Vice-Roys offer their Friendſhips to the General, and adviſe him, if he deſired in *China* a free Trade, to ſend an Embaſſadour with rich Preſents to the great *Cham*.

The Government of *Batavia* perceiving the good beginning of this deputation, thought fit to write to their Prinpicals in *Holland* about it, and to expect their anſwer concerning this Embaſſy to the great *Cham*: In the mean time, to keep the buſineſs on foot, they likewiſe thought good to ſend ſome other perſon to *Canton*, and ſo made choice of *Zacharias Waggenaar* for that Employment, who departed from *Batavia* with two laden Veſſels, the Shell Fiſh, and Brown Fiſh; and after a

months

months Sailing, arrived at the Iſland of *Heytamon* in the mouth of the River of *Canton*, and Sailed from thence to *Wangſoe* within three Miles of the City of *Canton*: Where being arrived, they continued for ſome days in their Station before they ſent any one a Shore; but at laſt (no body offering to come aboard) they thought good to ſend one of the Company thither, who immediately applyed himſelf to the *Heytenu*, who ſent him to the *Toutang*; but not finding this *Toutang* or his Secretary at home, he returned late to the Sea-ſide, not knowing where to lodge that night: whereupon ſome of the Vice-Roys Followers came running after him in great amazement, and deſired him to return aboard forthwith, otherwiſe he would be in danger of loſing his life. But he refuſed, and choſe rather to lye all night upon the ground; which the Interpreter of the Vice-Roy underſtanding, he offered him his own houſe, and led him homeward; but coming near the walls of the City, and miſtruſting the carriage of this Interpreter, he deſired that he might remain where he was till morning, then he would venture into the City, which was accordingly done; and advice thereof being given to the Vice-Roy, he preſently ordered him a lodging, whither he went, and after ſome ſhort ſtay applyed himſelf to the Secretary of *Toutang*, who told him a great many fine Stories, how that the *Portugueſſes* with their Followers had prevailed ſo far in the Imperial City of *Peking*, that a Letter was ſent to the Magiſtrates in *Canton* concerning them, intimating that the *Hollanders* were a Treacherous lying People, and that for fear of being known in *China*, they durſt not appear at *Peking*; inſomuch that thoſe in *Canton* ought to have a Watchful eye upon them, eſpecially if they were come without bringing with them an Embaſſadour to the great *Tartar Cham*.

At the ſame time came alſo from *Maccoa* to *Canton* a Commander with a requeſt, that by proviſion, and till further advice ſhould come from *Peking*, an Embargo might be laid upon the Ships of the *Eaſt-India* Company lying there; inſinuating that the *Hollanders* had formerly in a Pyratical way taken ſeveral of their Ships, to the utter Ruine of their Country. The *Portugueſſes* likewiſe to prevent the *Hollanders* from driving a Trade in *China*, paid an Arrear of four years Tax. In ſhort, this buſineſs ſeemed to draw much trouble after it, and likewiſe to end with bad ſucceſs, though great hopes was given of the contrary by thoſe in Power, and much Art and Induſtry was uſed by them, to perſwade the Meſſenger that this delay would in the end turn to his advantage, and was only occaſioned through the coming of a certain Field-Commander from *Peking*, with ſome thouſands of Foot Souldiers to join and receive the young Vice-Roy, who had been a while in purſuit of ſome Commotioners.

In the mean time *Waggenaar* expecting with great impatience the iſſue of his buſineſs, was ſo narrowly guarded by two or three of his Majeſties Veſſels, that no body was ſuffered to paſs to or from him; at laſt after long expectation came the Meſſenger back, and preſently after the Secretary of *Toutang*, with the *Mandarines*, *Taycoetſin*, and *Thiapang*, with orders to bring the Ships within half a mile of the City, and there to lye till ſuch time that the ſaid Commander (who was not to know for ſeveral reaſons the Arrival of the *Hollanders*) had taken his leave and was gone. During which time *Waggenaar* was preſented with ſeveral Rarities, in token that the *Hollanders* were received as Friends; in requital whereof he gratifyed their kindneſs with *Guiny* Linnen, Bottles of Roſe-water, and ſeveral other returns. The next day the Ships being come higher up the River, ſeveral of the Company would have gone a Shore to refreſh themſelves, but were prevented by the Kings Ships of War, which lay there to watch the deſigns of *Waggenaar*.

Afterwards came the *Mandorine Haitonu* aboard with ſeveral Followers, to conduct

conduct *Waggenaar* a Shore; and when he had been civilly Treated, he desired that he would prepare himself to go to the Court: And just as he was taking Horse, there came two *Mandorines* to him with an unexpected message, putting several strange questions to him. First, Why *Waggenaar* was desirous to speak with the King, and what his business was, and whether he had brought any Letters or Presents for the great *Cham* at *Peking*, and for the *Mandorine Toutang* at *Canton*; adding withal (wherewith he ended his discourse) that the *Portugueses* were the occasion of all this mis-understanding. But that which seems most pleasant, they declared further, that if so be we would appear before the Vice-Roy in person, we must be very liberal to all that are about him: Whereupon *Waggenaar* made answer, that he was not willing to Bribe the King or his Courtiers to take the Letters and Presents of his Lords and Masters, contrary to his and their Inclinations: But yet he would give a good sum of Money to him that should procure a Free Trade for this year at *Canton*. During this Conference, the same *Heytonu* returns with advice to *Waggenaar*, that he should not appear before the King, who however would read his Letter: Hereupon *Waggenaar* delivers him the Letter, and not long after an answer was brought him by the Kings Interpreter, which was to this effect; in regard the *Hollanders* had not brought with them any Letters nor Presents to the Emperour at *Peking*, though sufficient advice had been given thereof to the *Hollanders* at *Batavia*, and highly recommended unto them; therefore it was to his great sorrow that he could not suffer them to have any speech with him. Now when *Waggenaar* saw that he could not effect any thing with him, he departed from *Canton* with both the *Yachts*, and returned back to *Batavia*, nothing being done. In the mean time these Barbarous people were not ashamed to demand ten thousand Toel, of Silver, only to render the Letter and Presents acceptable to the King, before we were to speak of driving any Trade with them.

Now according to the Proposal of the General *John Maatzuiker*, and the Counsel of *India*; the Governours of the *East-India* Company at *Amsterdam* concluded and ordered an Embassy to be sent from *Batavia* to the great *Tartarian Cham* at *Peking*: Whereupon *Peter de Goyer*, and *Jacob de Keyzer*, both Merchants, were chosen Embassadours at *Hurkos*, with a suitable Train of fourteen Persons, namely, two Merchants, six Waiters, a Steward, a Chirurgion, two Interpreters, one Trumpetter, and one Drummer. Beside these they took two Merchants more with them, who during their Voyage to *Peking*, were to take care of the Traffick at *Canton*, namely, *Francis Lantsman* as chief, and *Henry Gramsbergen* his Companion; two *Yachts* were appointed to transport them from *Batavia* to *Canton*, and from thence to the Imperial City of *Peking*. The Presents which the Embassadours took with them for the great *Cham*, consisted of several rich piece Goods, as Cloth, Kersies, and other Woollen Manufactures, of Fine Linnen, of Mace, Cinamon, Cloves, Nutmegs, Corral, little Trunks of Wax, Perspective Glasses, Looking Glasses, great and small Swords, Guns, Feathers, Armour, and several other Wares. The Contents of their Credentials were to this purpose, that the chief end and design of this Embassy was to make a good Agreement and firm League with the Emperour of *Tartary* and *China*, that there might be a Free Trade driven throughout his whole Kingdoms betwixt his Subjects and the *Hollanders*, and that the same might be confirmed under Hand and Seal by both parties.

Having put aboard the Merchandises, Presents, and other necessaries for our Voyage, the Embassadours went aboard on the Fourteenth of *June* 1655. with all their Followers, and set sayl that same night with a South-east wind from the Coast of *Batavia*, steering our course Northerly. But before I

relate what happened to us upon our Voyage, after we came in ſight of the firm land of *China*; I will give you an account in brief of this Famous and Eminent City, a draught whereof I took before my departure from thence, and is thus here repreſented in the adjoyning Print.

This City *Batavia*, ſo called from the *Netherlands* Ancient name, is ſituated in the Iſland of great *Java*, and ſo fruitful in all manner of Cattel and Corn, that the Learned *Scaliger* extolled this Iſle for one of the moſt fruitful and comprehenſive places in the whole World: For from hence comes not only Pepper, Ginger, Cinamon, and other Spices in great abundance; but alſo all manner of tame and wild Cattel, which are Tranſported from thence to other parts. This Iſland likewiſe produces all manner of Gems, Gold-Mines, Precious Stones, and Rich Silks in great quantities; but alſo is ſo very much ſubject to Stormy and Tempeſtuous Weather, that they are ſeldom free from Commotioned Skies.

The Ancient Natives of this Iſland are originally ſprung from the *Chineſes*, who for the moſt part fearing the incurſions of the *Tartar*, fled out of their own Country, and ſettled themſelves here in *Java* and other adjacent Iſles, which they choſe for their ſecurity againſt their Enemies. The Natives of this Iſland, who call themſelves by the name of *Javaners*, are generally of a middle ſtature, and round viſaged; moſt of them go naked, having a cloth only about their middle to cover their ſecrets. They are counted the moſt civilized people of all the *Indians*, but yet they are great Gluttons, Proud, Deceitful, Impudent, and not to be truſted when they have paſſed their words. For when a King of *Java* had falſifyed his word and his promiſe, and was handſomly rebuked for it, he gave for anſwer, *that the Tongue of a Man was not made of Bone*; as if he had ſaid, it ought to be more plyant to the flexibilities of the mind and various reſolutions. They are alſo repreſented to be Cruel, Blood-thirſty, and hardly appeaſed when once offended: As alſo that they were wont to eat the dead bodies of their Friends. As to their Religion, they are all of them Mahumetans, or Idolaters, according to the ſeveral perſwaſions of their Kings, who are many in this Iſle, where Paganiſm as the moſt Ancient was ſpread Univerſally, and moſt of them were Idolaters. But within theſe 140 years, Mahumitiſm ſeems to outſtrip the other, having more Proſelytes.

The chief Cities of this Iſland are, *Bantum* (which is very famous for Trade) *Choribon*, and *Japara*, from whence the *Engliſh* and *Hollanders* fetch their Pepper in great quantities. There was formerly in the place where the City of *Batavia* is built (which the *Hollanders* took by force of Arms from the Natives) a City called *Caloppa*, and in the time of *Cornelius Houtman* (the chiefeſt Promoter and Contriver of the *East-India* Navigation) was repleniſhed with more then three thouſand Houſes, ſeveral Forts and Bulwarks. But the *Engliſh*, who endeavoured to make themſelves abſolute and ſole maſters of the Trade in this Iſland, ſuborned ſeveral of the Inhabitants thereof to gain them on their ſide, and by this means cauſed the whole City to be totally deſtroyed. The *Hollanders* on the other ſide, to fruſtrate this their deſign, built two ſtrong Forts, whereof one is called *Mauritius*, ſituated upon the River, and the other *Naſſau*, in memory of that great Captain. Both theſe places were always well provided againſt the continual aſſaults of thoſe of *Java*, who were ſtill endeavouring to drive the *Hollanders* out of this their Plantation. At laſt after ſome years, the *Hollanders*, the better to withſtand the violent incurſions of the Natives, built a new City far ſtronger then the other, where formerly the old *Calappa*, or *Jacatra* was ſituated, and called it *Batavia*. This *Batavia*, which lies in the height of ſix Degrees and ten Minutes, is four-ſquare, a River running through the Town,

which

which makes as it were two entire Cities. The leſſer half exceeds the other in ſtrength, in regard of an invincible Caſtle in it, which for its better defence is encompaſſed with four Bulwarks, with deep Motes round about. This City is very populous, and conſiſts of Natives, *Chineſes*, and *Hollanders*, and adorned with ſtately Structures, and the Streets planted with ſeveral ſorts of *Indian* Trees, ſo that you walk cool in the greateſt heats. On the Sea-ſide (which is narrowly guarded) lies a ſafe and commodious Harbour for Shipping. The Arms of the City is a naked Sword with a Laurel Garland. Here the General (who commands in the name of the United Provinces over all the Forts and Caſtles in *India*) has his reſidence, who is provided with no leſs Power and Authority, then formerly the Stadt-holder and chief Commander of theſe parts were wont to enjoy, who lives in no leſs Pomp and State, then the Princes of *Europe*: And this great Honour and Authority is conferred upon him, that the Natives dazzled with the Splendour of his Greatneſs, may ſo be the better reduced under obedience. But with this Commander in chief is joyned a Council, whoſe Advice is always to to be taken in matters of Peace and War, the Protection and Safety of the Country, and the Commerce thereof. The Judicature conſiſts of a Preſident, and ſeveral Aldermen: there is one general Guild or Chamber of Accounts, to which all the reſt which are in *India*, under the command of the *Hollanders*, are reſponſible. The whole City lies ſurrounded in thirteen ſtrong Bulwarks, which have been oftentimes Attempted and Aſſaulted by the Natives, but are not to be Maſtered.

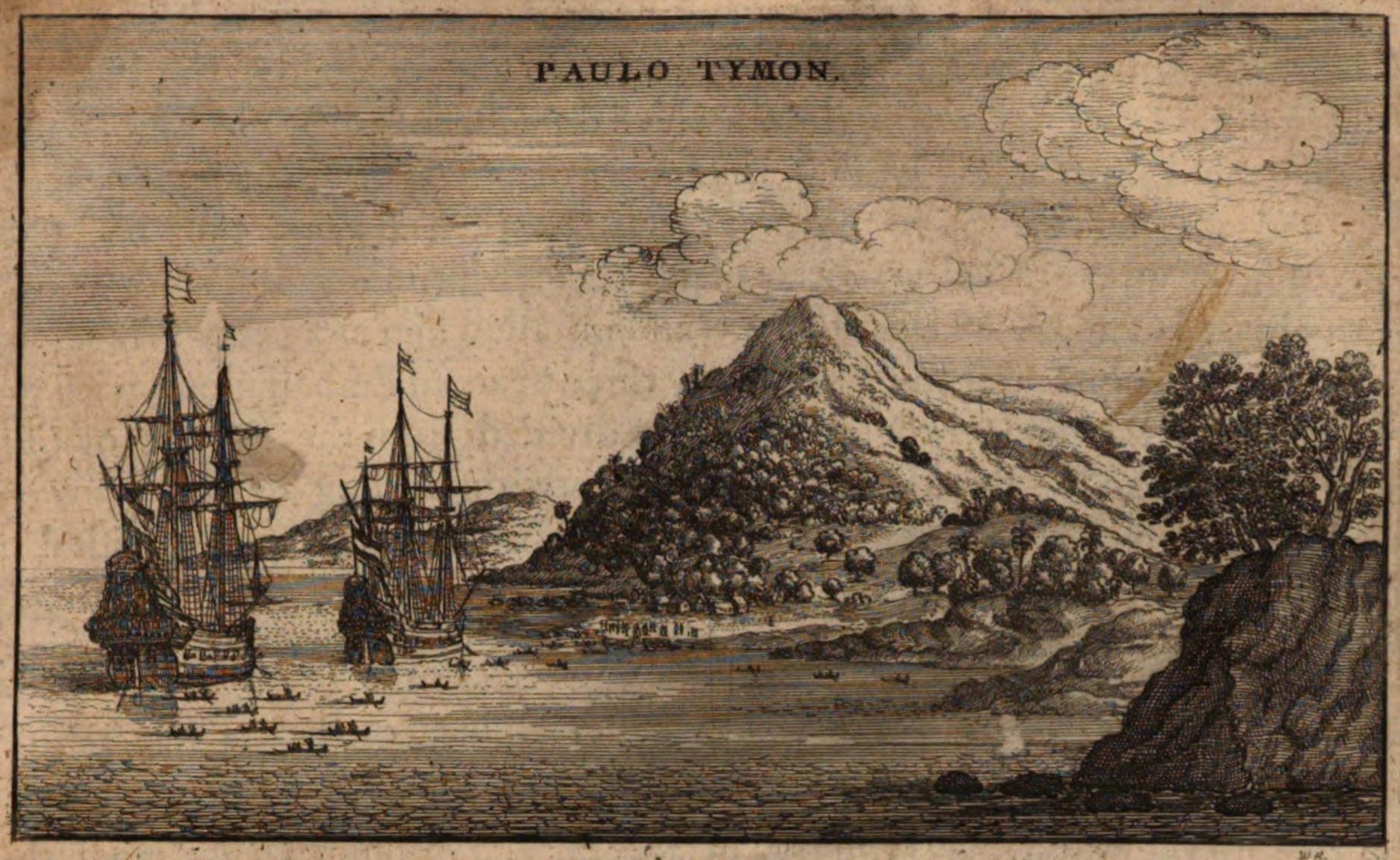
The *Hollanders* made formerly a Contract at *Java* with the Kings of thoſe parts, about the buſineſs of Commerce; but when they began to deal Treacherouſly, contrary to the Articles of Agreement, in raiſing the Impoſts, it was thought fit to erect a Caſtle or Fort in the City. The *Engliſh* at that time held a narrow Correſpondence and Amity with the *Hollanders*; but it ſo happened that Fears, and Jealouſies, and Miſ-underſtandings aroſe between them: So that after a Bloody Fight of eleven *Engliſh* Ships, againſt ſeven *Hollanders*, which continued from morning till night, our Party were forced to flye, and to retreat to *Amboyna*, and there to Rally more Force. The King of *Jacatra* upon this occaſion made an Agreement with the *Engliſh*, and joyning their Forces together, lay'd cloſe ſiege to the New Fort, which defended it ſelf Gallantly ſix months. In the mean time the *Hollanders* brought ſeveral of their Ships from the *Malava* Iſlands, to the number of eighteen, which came there to relieve their beſieged Country-men. The *Engliſh* having advice of their coming, left the Siege, brought their Cannon aboard, and ſet Sail through the Streight of *Sunda*. The General *John Peterſon Koene* (who was newly Arrived with a Fleet from *Holland*, not doubting of the Treachery of the King, though he endeavoured to excuſe himſelf, laying all the blame upon the *Engliſh*) Landed his Men with good order and conduct; who after a few hours refreſhment, prepared themſelves to aſſault the Beſiegers; which doing after ſome little oppoſition, they broke through the Trenches, and got into the City. The King finding his Forces Defeated, and the Town Relieved, ſaved himſelf by flight, leaving the reſidue of his Army to the mercy of the *Hollanders*, who put all to the Sword, except Women and Children: Yea, the very City of *Jacatra* it ſelf was layed in Aſhes, and the Walls levelled to the ground. After this great Victory, the *Hollanders* ſtrongly fortifyed themſelves in thoſe parts; which the Emperour of the Iſland of *Java* perceiving, concluded to beſiege this our new erected City of *Batavia*; and in the year 1629. he encamped himſelf under the Walls, making ſeveral aſſaults upon the place, but ſtill beaten off with conſiderable loſs. The greateſt attempt which the Enemy made, was upon the 20. of *September* in the night, but they were likewiſe

forced

forced to Retreat with a great Slaughter, whoſe dead bodies was no ſmall annoyance unto the Beſieged : Againſt this inconvenience they burnt ſeveral odoriferous Gums, to prevent Contagion which might proceed from thence. Amongſt the remarkable paſſages which happened during this Siege, is that Storm moſt to be admired, which the Enemy made upon a Fort ſituated at the further corner of the City, which was only guarded by ſixteen Souldiers, who ſhewed far greater Courage in making their Defence, then the Aſſaulters in the Attempt with their whole Army ; for after that they had ſpent all their Powder and Shot, they untiled the very Fort, and with the ſhards thereof did very great execution upon the Enemy ; which Ammunition being likewiſe ſpent, and having nothing offenſive, they at laſt emptied the Houſe of Office with Chamber-pots, and flung the Excrements, and ſo at once both perfumed and painted the naked bodies of the Enemy ; who at laſt perceiving that thoſe of the City intended to Sally out, and relieve their Fellow-Souldiers, they raiſed the Siege, and cryed out in their Language, *O you ſtinking* Holland *Devils*, you Fight with your Tantoblins, and your Arms are Turdy Piſtical.

But the *Hollanders* miſtruſting the *Javaners*, continued within the City till morning ; when they ſent out ſome Foot to obſerve their motion and intention, who found that they were all fled, and had left more then eight hundred dead on the Spot behind them ; ſome of them were beheaded, others run through, and laid in Rank and File one by another. The occaſion of this Murder is ſaid to be this ; the Emperour had the year before (for this was the ſecond Siege) diſpatched one of the chiefeſt Princes of the Kingdom, with an Army to *Batavia* ; who finding great oppoſition, returned *re infecta*. The Prince of *Madura* (this Iſland lies about half a mile from *Java*, under the power and command of the Emperour) had made great brags in contempt and diſparagement of ſome other Princes ; what great Feats he would have done upon the City with ſuch an Army as this was of two hundred thouſand Men, or elſe he would never have returned alive. The Emperour hearing this, ſent for him, and made him Commander over new raiſed Forces, together with the former, who had been ſole General the fore-going year ; a Perſon of good nature, Prudent, Valiant, and well beloved among the Souldiers. This General finding himſelf very much ſlighted by the Prince of *Madura*, who was joyned in Commiſſion with him, looked upon himſelf bound in point of honour to be revenged upon him ; and having communicated his intention to ſome of his intimate Friends in the Army, they immediately concluded to put his deſign in execution, being all of them made ſenſible of the affront. The Prince of *Madura* in the interim, not dreaming of the miſchief that was intended him, came accidentally into the Chamber, to confer about ſome buſineſs with this General ; who thereupon told him, that his word ſhould now prove to be true, for from *Batavia* he ſhould never return alive ; which having ſaid, they preſently killed him : word thereof being brought to the Emperour, who had a particular reſpect to this Old General, he ſeemed to like well enough of what had been done, and gave him his Pardon. Thus much for digreſſion.

After



After the ſpace of eight days, we came upon the 22. in ſight of *Pano Tymon*, which is a pleaſant, wondrous, and delightful Iſland, (as is expreſſed in the adjoining Print) full of Woods, Hills, and Dales. Here we ſent our Boats a Shore to fetch Wood, and Freſh Water, wherewith we had not at firſt ſo well provided our ſelves as we ought to have done. In this Iſland grows the leaf *Betel* in great abundance, much in requeſt amongſt the *Javaners*, who fetch whole Boats full. We made no long ſtay here, but as ſoon as we had got our Proviſions aboard, we ſet ſail to purſue our Voyage; upon the 1. of *July* we came in ſight of the large Continent, leaving *Couchinchina* North North-weſt; and about noon we had the height of twenty Degrees, and ſix Minutes: we ſailed along the Coaſt, which was very pleaſant. This *Couchinchina* is part of the Kingdom of *Gannan*, which is one of the Neighbour Countries that are ſituated out of the Kingdom of *China*, but however it belongs to the *Chineſes*; for under this *Gannan* is ſituated the Kingdom of *Tungking*, and *Kianchi*, or *Couchinchina*, both which were formerly called *Nankiao*. The Emperour *Hiaonus*, who was of the Family of *Hana*, being a Valiant Prince, Conquered firſt of all theſe Countries which he Planted, and afterwards Governed the Inhabitants thereof, according to the Laws and Manners of the *Chineſes*. This ſame Emperour was alſo the firſt who named theſe Countries and the Inhabitants *Kiaochi*; but afterwards the Family of *Tanga* called theſe Inhabitants by the name of *Kiaochians*: but it ſeems that the *Chineſes* never made any account of theſe Countries, in regard that the Inhabitants, according to the ſaying of the *Chineſes*, were wild and uncivil in their Converſation; but yet others ſay, that the *Chineſes* did this more out of fear, becauſe they knew very well, that the Inhabitants far exceeded them in ſtrength of Body, and were deſirous to live rather conformable to their own Laws, and Cuſtoms, and have their own King, then ſubmit their Necks under the yoke of the *Chineſes*. At the beginning of the Reign of the Family of the *Taiminga*, for the ſpace of two hundred and ninety years, theſe people were brought under the laſh of the Emperour *Hunguus*; but this Country was afterwards made over to a petty King, called *Chin*, who ſoon was made away by his three Governours, who were of the Family of *Ly*, and ſo poſſeſſed themſelves of the Realm. When the Emperour *Junglos* obſerved the troubleſom condition of that Kingdom, he cauſed two of the Gover-

nours to be put to death, but the third eſcaped by flight, and the Emperour afterwards reduced the Kingdom of *Gannan* into a Province; but he had no ſooner laid down his Arms, but the Fugitive *Ly* began to appear again in the Field, and made himſelf Maſter of the Kingdom; which done, he ſpeedily ſent Embaſſadours to pacifie the Emperour. At that time *Sivanteus* was Emperour, a peaceable Man, and was more a Slave to his Pleaſure, then a Prince of his Countries. This Emperour being weary of all theſe Mutinies and Troubles, made over again this Country to this ſame *Ly*, and inſtalled him as a petty Prince, upon condition that he ſhould ſend to him every three years an Embaſſadour, with great Preſents: and in this manner theſe Parts were divided from the Empire of *China*, about the year 1428. But theſe Countries notwithſtanding all this, grew very troubleſom, being full of Diviſions, ſo that at laſt they came to be divided into three parts; the one was called the Kingdom of *Laos*, the ſecond the Kingdom of *Tunking*, the third *Couchinchina*, which at preſent are no other then part of the Provinces of *Quangſi*, and *Junnan*.

The Inhabitants of theſe three Kingdoms, *Laos*, *Tunking*, and *Couchinchina*, follow the Religion of the *Chineſes*: They likewiſe uſe the *Chineſe* Characters, though they differ very much in ſpeech and pronunciation from them. Theſe Countries are very fruitful in every thing belonging to the ſuſtenance of Mankind; amongſt other innumerable Trees and Fruits, there grows a Bean, which makes an Oyl or Juice, which the *Portugueſſes* call *Roſamalia*: From hence comes likewiſe in great abundance, that Eagle-wood, which is of a Purple Colour, and is known to the *Spaniards* by the name of *Lacca*, and uſed in *China* to dye and colour Silk Stuffs; it produces likewiſe good ſtore of Linnen, Silk, and Cotton.

Amongſt other ſorts of Monkies, here is alſo found one called *Singſiing*; the manner of taking them in the Woods, is to ſet Wine before them, with whcih they being fluſtered, fall aſleep, and ſo are taken napping, whoſe blood makes an excellent Purple dye.

Upon the 10th of the ſame Month, we had a moſt violent Tempeſt, to our great amazement and terrour, in which we loſt ſight of the Yacht *Bloemendael*: during which, there hapned ſuch perpetual Lightning, and hideous Thunder, mingled with a Herricano, that there was hardly any ſtanding upon the Decks, ſo that we were hourly expecting the loſs of both Ship and Goods: by the way we ſaw a Ship driving without Maſts, but could not diſcern what ſhe was. The next day about noon, the Storm began to abate, inſomuch that toward night we were able to make ſome ſmall Sail, and ſaw at a great diſtance a ſtout Jonck driving, which had loſt all her Maſts and Rigging in the Storm: Coming near unto her, ſhe told us, that ſhe came from *Camboye*, bound for *Teywan*, and informed us that the wind had ſo far driven them, that they had quite loſt their courſe, ſo that they deſired to be directed by us what point to ſteer: We willingly anſwered their requeſt, and ſhewed them the ſtreak which runs up to the Iſland *Formoſa*, for which they thanked us, and ſteered their courſe accordingly. In the interim we repaired our leaks and diſorders; which done, we ſailed with a Weſt wind, North North-eaſt.

Upon the 14th we came in ſight of the Iſland of *Maccoa*, and kept up the height of twenty one Degrees and ten Minutes; in the evening we Anchored, and the next morning we ſet Sail. We ſaw lying upon the Shore ſeveral Boats, but not one would come aboard, notwithſtanding all the ſigns we made to invite them, ſo wondrous fearful they are of the Pyrate cokeſing them, who at that time held the Coaſt in continual Alarm, whom they undoubtedly took us to be.

Two days we ſailed under this Iſland, thence paſſing by the moſt Famous

and

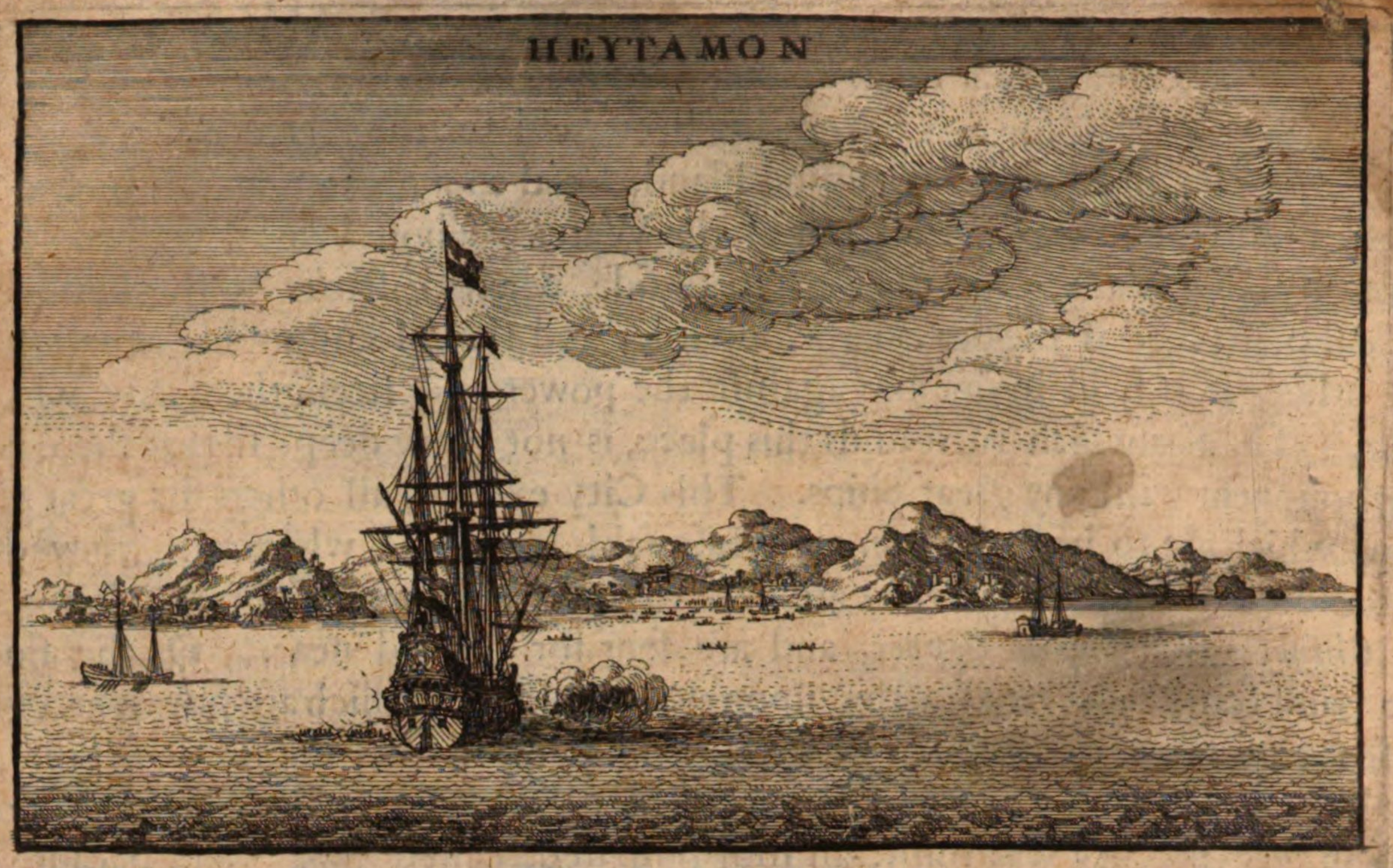
and Wealthy City of *Maccoa*: And though we came not near her, yet I ſhall relate what I have underſtood from others, concerning the Magnificence of this Place, whereof you have a draught as it was taken at Sea.

This Seat (which for many Ages has been held for the greateſt Trading City in all *Aſia*) lies upon a little hanging Iſland, fixed to a greater, and is built upon a very high Rock, which riſes out of the Water; whoſe Wall is waſhed round about by the Sea, except on the North-ſide, where it ſticks to the Land by a little ſlip, ſo that of the Sea on the one ſide, and the Mountainous ſituation on the other, it is held invincible againſt the power and ſtrength of any whatſoever. The Sea which ſurrounds this place, is not very deep, ſo that there is no Harbour near with any great Ships. This City exceeds all others for great Cannon, which are to be had there at a reaſonable rate, and wherewith they drive a conſiderable Trade, for they are held to be the beſt in all *India*, being caſt of *Chineſe* and *Japan Copper*, and are ſent for far and near. On the ſide of the Land ſtand only two Caſtles, upon two ſmall Hills, which are however a great defence to the City againſt any Invaſion: This Seat has nothing of Trees, or the like, to hinder a fair Proſpect towards the Sea: The midſt of the old Foundation, ere this City was built, an Idol poſſeſſed, called *Ama*; and becauſe of a ſafe Harbour there for Shipping, which the *Chineſes* call *Gao*, theſe two words conjoyned, named her *Amacao*, and for brevity ſake contracted to *Macao*, or *Maccou*. This place (which lay waſte and unbuilt) the *Portugueſſes*, with the conſent of the *Chineſes* themſelves, did re-edifie and inhabit, which in a ſhort time grew very Populous and Renowned for Commerce, whither the *Portugueſſes* ſent great ſtore of Merchandiſes out of *Europe* and *India* by Sea, as alſo from *China*. Likewiſe the *Portugueſſes* in *Maccao* (which doth not a little advance and encreaſe their Trade) have obtained that freedom from the *Chineſes*, that they may come twice a year to the chief City *Canton*, at their Annual Marts, and there Barter, Buy; and Sell; who Tranſport then from thence abundance of ſeveral Wares to *Maccao*; for there are found entered in the Cuſtom-books (when the Commerce flouriſhed in that place) how much they Imported and Exported: they Exported above three hundred Cheſts of all ſorts of Silks, in each Cheſt one hundred and fifty pieces of Velvet, or the like; they brought likewiſe from thence five and twenty hundred Ingots of Gold, each Ingot weighing thirteen Ounces: They likewiſe commonly Exported eight hundred pound of Musk, beſide great quantities of Gold Thred, Fine Linnen, Unwrought Silk, Pretious Stones, Pearls, *&c.*

Sailing thus by the City of *Maccao*, we came to an Anchor under the Iſland of *Goyers*, ſo called by the name of *Pieter de Goyer*.

Upon the 18th of the ſame Month, we arrived about Sun-ſet, only in company with the Yacht *Koukerken*, (for we loſt the Yacht *Bloemendael* in the Storm, upon the Coaſt of *Couchinchina*, which came not in forty eight days after us to *Canton*) very ſafe into the Harbour of *Heytamon*, and dropt our Anchor in the middle of the Bay, at ſix and a half fathom Water. This place is exceeding pleaſant, and moſt commodious for Trade; on the water ſide delightful Hills, and Dales behind, as is to be ſeen by the annexed Print.

We



We were no ſooner at Anchor, but a Barque full of Souldiers boarded us, who in the name of the Governours was ſent to ask the occaſion of our coming. Hereupon the Embaſſadours ſent *Hendrick Baron* a Shore, to acquaint him by word of mouth, with the occaſion of our Arrival; who when he came a Shore, was conducted into his Bed-chamber, where he was very courteouſly received and treated by him; who asked why the *Hollanders* did return, and whether they were not about two years ſince expreſly forbidden to come to *Canton*.

Six days after, on the 24th came two *Mandorins* from *Canton* to view the Credentials they brought to the Great *Cham*; and to that purpoſe they ſent for the Embaſſadours to the Governours houſe. Hereupon the Embaſſadours, with all their Followers, made up the River, and came about noon to the Village of *Lammé*, where they went a Shore, and were from thence conducted by the Maſter of the Ceremonies to the Governours Pallace.

At their entry they found the Governour ſitting at a high Table in the Hall, betwixt them two *Mandorins*, guarded with Souldiers; who civilly treated us, and were very ſerviceable unto us. After Complements paſſed, the Embaſſadours ſhewed their Credentials at a diſtance, againſt which the *Mandorins* had nothing to object: And then Chairs were ſet for the Embaſſadours to ſit down; which being done, the *Mandorins* and Governour began to ask ſeveral queſtions concerning the Trade and Condition of the United *Netherlands*, which being anſwered by the Embaſſadours, they ſeemed ſatisfyed, and returned to their Ship with all their Followers.

Upon the 29th inſtant, came again a new *Heyton*, with a Vice-Admiral (as Commiſſioners from *Canton*) to receive the Embaſſadours, and to conduct them thither. Whereupon the Embaſſadours at their invitation, went again a Shore, whom they were conducted to an Idol-Temple, where they were received by them after the uſual manner, and ſpread their Credentials upon the Table; then *Heyton* began to propoſe ſeveral queſtions, namely, whether they did not ſail from *Canton* about two years ſince; what manner of Wares and Merchandiſes they had brought with them, who was aboard the other Ship, and how they came to ſeparate from us? how many Men and Guns were in each Ship? why they did come the laſt year? and why we ſtayed away one year, and then came the ſecond?

when,

[illegible]bom, and to whom, as alſo to what end the Letters were written, and [illegible] Embaſſadours addreſt themſelves? what Preſents we had brought in perticular for the Emperour? They ſeemed to wonder very much, that the Embaſſadours had brought no Letter to the *Tutang* in *Canton*; and that the Letters were put up ſo meanly; for they let them underſtand, that the Letter to the Emperour ought to have been put into a Golden Purſe, or Box, at leaſt. At laſt they thus made a concluſion, that the next day they would come aboard our Ships to receive the Preſents: hereupon the Embaſſadours departed and went aboard again.

The next day the ſame Commiſſioners, with a great many Courtiers, came aboard, bringing with them ſeveral Veſſels, very handſomly ſet off with Silk Flags and Pennons, to take in the Preſents, as well for the Emperour, as the *Canton* Vice-Roys, and the *Tutang*; which they received with great civility. The *Heyton* came himſelf aboard to bid us welcom, and carried the Embaſſadours, with their Secretary *Henry Baron*, and four of their Followers, in one of their Veſſels, to the City of *Canton*, being accompanyed with the Vice-Admiral; where being arrived, the ſaid Commiſſioners went into the City, without ſpeaking one word to our Embaſſadours. And after that the Retinue had ſtayed at leaſt two hours at the Gates of the City, they were at laſt ſent for in the name of the Vice-Roy, and conducted to a Lodging without the Walls, where formerly Mr. *Schedel* had lodg'd, and there guarded and taken care of by the City Marſhal.

The next day, being the 31. there came to our Lodging, with Commiſſioners, a *Mandorin*, *Poetſienſin*, the Emperours Treaſurer, having the fourth voice of the Government in the City: When they began again to move ſeveral queſtions to the Embaſſadours, asking them how many years they had been Married, their Names and former Employments; as likewiſe if they had no Copy of the Letter to the Emperour, and whether that Letter was not writ upon better Paper, then the Epiſtle to the Vice-Roys: Wherefore, and to what end they were chiefly ſent, how their Prince and King was called? with ſeveral other Queſtions: Then they ſeemed to Mutter, and be diſpleaſed at the ſlight Faſhion of the Credentials. To the requeſt which the Embaſſadours made, that they might have Audience of the Vice-Roys, and have leave to go for *Peking*, they gave no anſwer; but going with the Letters to the Vice-Roys, they returned again about noon, and then they began to ask whether the Prince and Government of *Holland* had no Stamp nor Great Seal for their Letters, and from what Age of the World they were Dated. And as concerning the deſire of the Embaſſadours, they gave them to underſtand, that neither the Vice-Roys, nor the *Tutang*, nor any body elſe in *Canton*, had the power to give Audience to any Embaſſadours before they had firſt received an anſwer to the Letter which they had ſent from hence to *Peking* concerning them: However they gave order that the Yacht *Konkerken* ſhould be brought near to the City, and promiſed that the Vice-Roys (to welcome the Embaſſadours in a more then ordinary manner, and to view the Preſents which they had brought to the Great *Cham*) would appear perſonally at their Lodging.

Wherefore upon the ſecond of *Auguſt*, we received order to follow the Embaſſadour with our Yacht, four great Men of War of the Vice-Roys appointed to conduct us up the River. About the evening we came to an Anchor, near a ſmall Caſtle, where the River is above two Miles broad, and has lying upon both ſides ſeveral little Iſlands. On the left ſide of this River, ſtands upon a ſmall Hill, a high Tower, very curiouſly adorned with nine Rounds: The like Tower alſo ſhews it ſelf upon a certain Iſland, over againſt the chief City of *Canton*. The Countries ſituated on both ſides of this River, abound very much,

in Villages, which are mighty Populous, and Fruitful Fields, which afford twice a year the labouring and diligent Country-man a rich Harveſt.

Upon the fourth of the ſame Month, we came before the Famous and chief City of *Canton*, which is called by ſome *Quancheu*, and the firſt Capital City of the Kingdom of *Quantung*: after our devotions, and the taking order about every thing aboard our Ship, we went that day a Shore to the Embaſſadours, whom we found lodged in a Stately Edifice, ſituated upon the River ſide (over againſt which lay our Yacht) and formerly had been an Idol Temple. The Vice-Roy had ordered two *Mandorins* that they ſhould guard with a good number of Souldiers the Gates for our ſecurity.

But no ſooner was the Yacht come to the Embaſſadours lodgings, but they muſt immediately (though againſt their minds) return aboard again; under pretence that no Embaſſadours which are ſent to the Emperour, are to reſide at *Canton*, without expreſs order from his Imperial Majeſty. They likewiſe alledged for their excuſe, that the Governours of *Canton* would not be able to anſwer to the Emperour concerning any miſchief or accident, which might happen to the Embaſſadours being a Shore. Afterwards the *Mandorins*, *Poetſienſin*, and *Heyton*, brought the Credentials opened aboard, ſaying, that the Vice-Roys durſt not accept or keep them, before that they had received advice from the Imperial City of *Peking*.

As at the beginning, for the better underſtanding of the whole relation of our Travels, I gave an account in ſhort of all the great and ſmall Cities of the Ten Kingdoms in *China*, through which I did not Travel: So I now find my ſelf neceſſitated for the more particular information of the whole Empire of *China*, to relate in ſhort the remaining Five Provinces, each in his due place, and the number of Cities, into which each Province is divided; all which I ſaw my ſelf.

The Kingdom of *Quantung*, which is the twelfth in number (amongſt the 15. into which all *China* is divided) is encompaſſed on the Weſt with the Province of *Quangſi*, on the North-weſt and North with that of *Kiangſi*; on the North-eaſt it borders upon *Foking*, from which it is ſeparated by ſteep Hills and Mountains, and the River *Ting*: All the reſt of the Kingdom borders on the Sea, the cauſe why ſo many ſafe Harbours and Roads for Shipping, are in theſe parts. The Country is in ſome places flat and even, and in others Hilly and Mountainous, eſpecially toward the South, as we often found to our great inconvenience upon our Voyage.

This Kingdom produces all things neceſſary for the ſuſtenance of Man, as likewiſe ſeveral ſorts of Rich Wares and Commodities, as well Artificial as Natural; it likewiſe yields the Husbandman Fruits twice a year, as Rice, Corn, and other products; for in her you have no cold weather all Winter, ſo that the *Chineſes* have a Proverb among them, that there are three very ſtrange things in *Quantung*, viz. *The Heaven without Snow*, *Trees Green in Winter as in Summer*, *and the Inhabitants Spitting Blood*; for firſt of all it never Snows, here the Trees never unperiwig'd, and the Inhabitants continually chewing the leaves of *Betel* and *Areka*, prepared after their way, makes their Spittle Red. From hence comes likewiſe great quantities of Gold, Pearl, Precious Stones, Silk, Quick-Silver, Copper, Steel, Iron, Salt-Petre, Eagle-Wood, and ſeveral other Odoriferous Woods.

The people in theſe parts are very Ingenious, Laborious, and Nimble, and can imitate any thing which they ſee made before them: And whatſoever the *Portugueſſes* bring thither out of *Europe* woven of Gold, Silver, or the like, which is ſtrange unto them, they will immediately endeavour to work the ſame, and in a ſhort time will accompliſh what they undertake: For I gave a *Chineſe* Goldſmith

a Silver Button to make a ſett by; and the next day he brought to my lodging what I had beſpoke, very Curiouſly wrought, as if he had been uſed to ſuch work, though he had never done the like before; which argues their ingenuity to be very great.

Amongſt other Fowls which are to be ſeen in this Country, are great ſtore of *Ducks*, which the Inhabitants have the art and way to raiſe and encreaſe, beyond all the reſt of their Neighbours.

This Province is governed (as alſo each of all the other Provinces) in the Emperours name by Governours, who by thoſe of *Europe* (becauſe their Offices and Employments much reſemble Vice-Roys) are called petty Kings, who commonly reſide in the firſt chief City of the Province.

When we were at *Canton*, *Quantung* was governed by two Vice-Roys, whereof one in regard of his years, was called the old, and the other the young Vice-Roy. The *Portugueſſes* called the young King *Halick Mancebo*.

The Vice-Roys of *Quantung* take place of all the Governours of the other Provinces, becauſe ſituated upon the Frontires of the Kingdom, and far remote from the Imperial City *Peking*, and borders alſo upon the Sea; by which the High-ways are troubled with Robbers, and the Sea with Pyrates: Therefore the Emperour orders that the Vice-Roys of *Quantung* ſhall command over the Province of *Quantung*, though this laſt, as the other Provinces, has alſo particular Vice-Roys.

This Country was formerly a Kingdom of it ſelf, and called *Nainve*, and firſt brought under the command of the *Chineſe* Emperours, at the end of the Reign of the Race of *Cheva*; yet however it did not continue long under that power, but revolted, and would be ruled by none but the Kings of *Nainve*. The Emperour *Hiaorus* at laſt (of the Family of *Hana*) conquered this part; ſince which time it has been ſubject to the Emperours of *China*.

In this Province are Ten chief Cities, and Seventy Three ſmall Cities, without reckoning amongſt them the City of *Maccao*, Famous for Traffick and Commerce. *Quantung* her Cities.

The Ten chief Cities are theſe; as *Quancheu*, or *Canton*, *Xaocheu*, *Nanhiung*, *Hoeicheu*, *Chaocheu*, *Chaoking*, *Kaocheu*, *Liencheu*, *Lincheu*, and *Kiuncheu*.

The chief City of *Quancheu* commands over Fifteen ſmall Cities, amongſt which I do not reckon *Maccao*, though it lies under the command of this chief City. The Fifteen ſmall ones of this great City, are theſe, as *Quancheu*, or *Canton*, *Xunte*, *Tungvon*, *Cengching*, *Hiangxan*, *Sinhoei*, *Cingyven*, *Sinning*, *Cunghoa*, *Lungumen*, *Sanxui*, *Lien*, *Jangxan*, *Tienxan*, and *Singan*.

The Second Capital City *Xaocheu*, commands over Six ſmall Cities, as *Xaocheu*, *Locang*, *Ginghoa*, *Juyveu*, *Ungyen*, and *Ingte*. The Country about this chief City is for the moſt part full of Hills.

The Third chief City is *Nanhiung*, or *Nanhung*, and commands over Two Cities, as *Nanhiung*, and *Xihing*.

The Fourth chief City is *Hoeicheu*, and commands over Ten ſmall Cities, as *Hoeicheu*, *Polo*, *Haifung*, *Hoiven*, *Lungchuen*, *Changlo*, *Hingning*, *Hoping*, *Changing*, and *Junggan*.

The Fifth chief City is *Chaocheu*, and commands likewiſe over Ten ſmall Cities, as *Chaocheu*, *Chaoyang*, *Kieyang*, *Chinghiang*, *Jaoping*, *Tapu*, *Hoeilai*, *Cinghai*, *Puning*, and *Pingyven*.

The Sixth chief City is *Chaoking*, and commands over Eleven Cities, as *Chaoking*, *Sinhoei*, *Sinhing*, *Yangchun*, *Yangkiang*, *Caoming*, *Genping*, *Teking*, *Quangning*, *Fuchuen*, and *Kalkien*.

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The Seventh chief City is *Caocheu*, and commands over Six ſmall Cities, as *Caocheu*, *Tienpe*, *Sing*, *Hoa*, *Vuchnen*, and *Xeching*.

The Eighth chief City is *Lieucheu*, and commands over Four ſmall Cities, as *Lieucheu*, *Knig*, *Lingxan*, and *Xelien*.

The Ninth chief City is *Luicheu*, and commands over Three ſmall Cities, as *Luicheu*, *Sniki*, and *Siuven*.

The Tenth chief City is *Kiuncheu*, ſituated in the Iſland of *Hainan*, and commands over Thirteen ſmall Cities; as *Kiuncheu*, *Lincao*, *Tingan*, *Veuchung*, *Hoeitung*, *Lohoei*, *Chen*, *Changhoa*, *Van*, *Linxui*, *Yai*, and *Cangen*.

In this whole Province are Ten Forts or Caſtles, which ſerve for the defence of the Province and the Sea; The names whereof are theſe, *Taching*, *Tung*, *Hanxan*, *Ginghai*, *Kiacu*, *Kiexe*, *Ciexing*, *Hiung*, *Junching*, and *Ciungling*.

The *Chineſe* Toll-book (wherein the number of the people of each Province is ſet down) makes mention of four hundred eighty three thouſand, three hundred and ſixty Families, and nineteen hundred ſeventy eight thouſand and twenty Fighting Men in this Province.

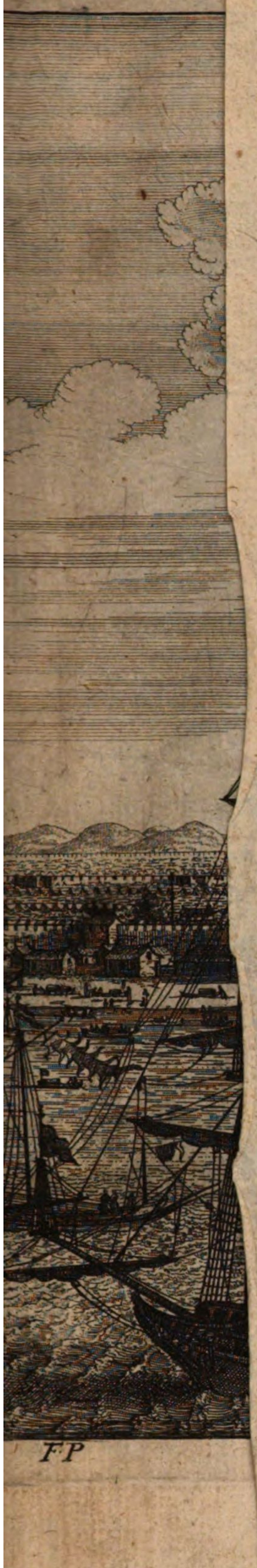
The Taxes which this Province pays yearly to the Emperour, amounts to ten hundred ſeventeen thouſand ſeven hundred and twenty two Bags of Rice, and ſeven thouſand three hundred and fourſcore weight of Salt.

CANTON.

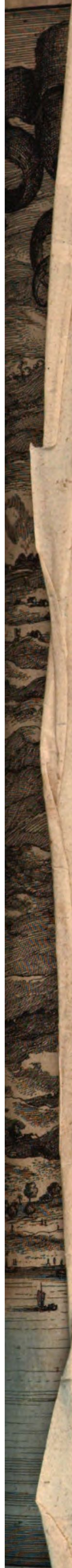
Canton, the firſt chief City of this Kingdom, lies upon the height of twenty three Degrees Northern Latitude, and is ſurrounded toward the Eaſt, Weſt, and North, with very Fruitful and Delightful Hills, and borders toward the South ſo very much upon the Sea, that on that ſide there is no part of all *China* ſo commodious to Harbour Shipping, where they likewiſe arrive daily from all quarters of their World, with all manner of Goods, wherewith they make a conſiderable gain: It lies likewiſe upon the right ſide of the River *Ta*, where it grows ſomewhat narrow; but lower toward the Sea it ſpreads ſuch a breadth, that it ſeems more like an Ocean, then a Stream. For three miles upon this River is this City of *Canton* walled in, and ſome places adorned with rich and populous Suburbs, which are not much inferiour to the ordinary Cities, both in bigneſs and number of Inhabitants.

On the water ſide, the City is defended with two Rows of high and thick Walls, which are ſtrengthened with ſeveral Bulwarks, Watch-towers, and other Forts; though beſide theſe works, there are two other ſtrong Water Caſtles, which are built in the middle of the River, which render this City invincible. One of theſe two Caſtles, which I ſaw my ſelf, and which doth not much differ in any thing from the other, I took an exact draught of, which you have here preſented, ſhewing the ſtrength of the place, and in what manner built.

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The City is likewiſe defended and ſurrounded on the land ſide with a ſtrong Wall, and five ſtrong Caſtles, whereof ſome are within the Walls, and others without upon the tops of ſteep Hills, ſo that this City is ſufficiently both by Sea and Land defended againſt all the Invaſions of any Enemy whatſoever, and in the opinion of ſome ſeems invincible. What concerns the Idol Temples, Courts, and Palaces of great Lords, and other rare Edifices, which are to be ſeen here, there is no City in all *Aſia* that ſhews the like.

Here alſo are likewiſe ſeveral Triumphal Arches, which have been erected to the honour of ſuch as have done their Country ſervice, which are no ſmall Ornament to the place: For from the Water-Gate, to go directly on to the Kings Palace, I told in that line only, no leſs then thirteen Stately Triumphal Arches made of hewn Stone, which are ſo ſet out with Figures and Inſcriptions in Carved Work, that all who behold, admire them as wonders.

And this being one of the greateſt and moſt conſiderable Ornaments wherewith the *Chineſes* adorn their Cities, I have for the better demonſtration of the Workmanſhip, ſet before you the following Printed draught of one of them, that you may take a full view of every part, and ſo may judge of all the reſt, which are generally built after one and the ſame faſhion.

Theſe Arches are commonly built with three Stories, ſo Artificially, that we may very well ſay, that neither Wit nor Ingenuity were wanting in their Contrivance. Round about the Pillars, and in other places, are writ ſeveral *Chineſe* Characters, and alſo cut ſeveral Flowers, Beaſts, Birds, and other curious Ornaments, as I ſuppoſe Emblematical.

After that the Embaſſadours had been three weeks aboard, without coming a Shore all that while, they had leave given to Land with all their Followers, and were moſt nobly received in their former lodgings ; but yet were ſo narrowly guarded by a number of Foot-Souldiers, that they were not permitted to go into the Streets.

Two days after there came a *Mandorine* to them in the name of the Vice-Roy, who propoſed to them, that they (to obtain their ends in *China*) could not preſent and give leſs to the Emperours Council at *Peking*, and the Governours at *Canton*, then three hundred thouſand Toel of Silver : each Toel is thirteen Ducatoons in Silver. But when the Embaſſadours returned him in anſwer, that it was not their deſign nor intention to buy the permiſſion of a free Trade in *China*, and that it would be much better for them, if their buſineſs muſt be bought out with bribes, to depart forthwith out of *China* ; thereupon the *Mandorine* departed from them much diſcontented, ſaying, that he had no farther order, but would report back what they had declared, and withal adviſed them to ſtay until they ſhould hear farther from *Peking*.

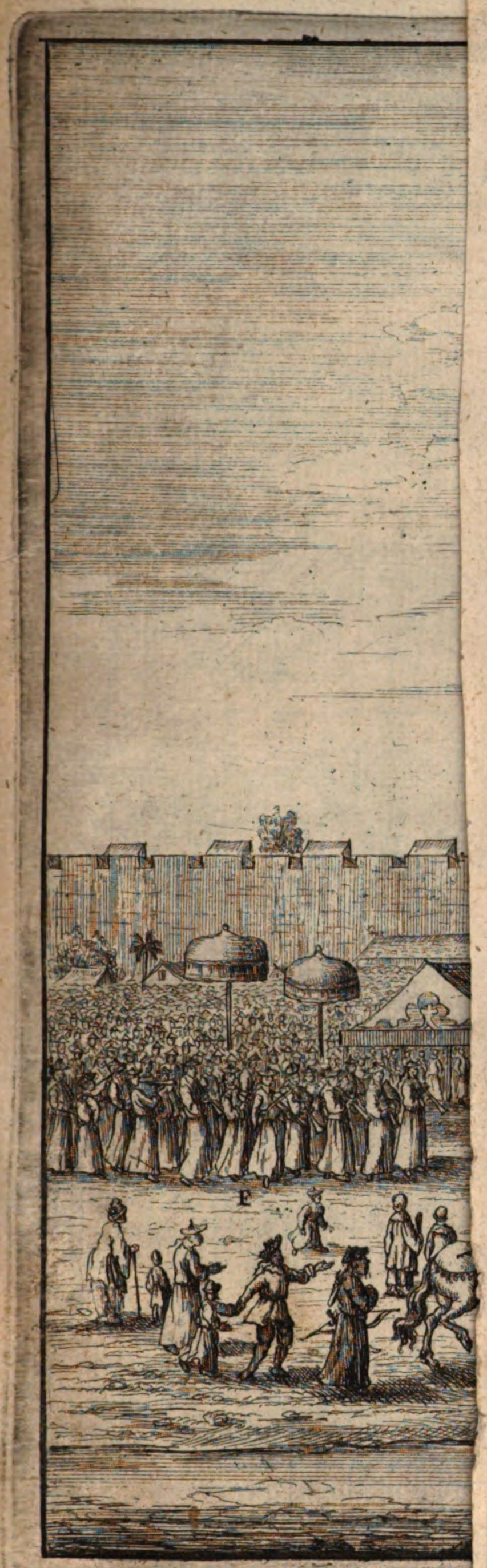
When now the Embaſſadours for the performing of this heavy and unreaſonable demand, were called upon day after day, they concluded to eaſe themſelves of the continual clamours of theſe people, by promiſing one hundred thirty five Toel of Silver : but finding that they demanded intereſt for the diſburſed Monies, the Embaſſadours reſolved to depart, wherein they were prevented by order from the Vice-Roys, who ſent expreſs word that they were not to go away, until farther adviſe were come from *Peking*.

But they in the mean time hearing no farther mention made of the Intereſt, gave a note under their hands for the payment of one hundred thirty five Toel of Silver ; wherewith the Vice-Roys ſeemed ſo well ſatisfied, that they invited the Embaſſadours to a moſt Splendid Feaſt, upon the nineteenth of *September*. In an open Plain were pitched ten rich and ſtately Tents, by order of the Vice-Roys, a draught whereof you have in the adjoyning Print. In the Tent which ſtood in the middle, ſate both the Vice-Roys, and the *Tutang*, next to one another, upon a very rich and curious wrought Carpet. The firſt Tent on the left hand was appointed for the Embaſſadours, and the other upon the right for the Muſicians : Upon the corners of the Tent of the Embaſſadours, were placed ſeveral Juglers, and Fidlers, who made ſuch a hideous noiſe with Trumpets, and other Wind-Inſtruments, that there was no hearing one another ſpeak. The concourſe of ſeveral ſorts of perſons (which came out of curioſity from the City, and the adjacent Villages) was ſo very great, that the whole Plain was covered with people. The Embaſſadours were conducted from their Tent in great ſtate and pomp by two of the chief *Mandorines*, into the preſence of the Vice-Roys, from whence, after ſome Complements paſt between them, they were re-conducted to their Tents by the ſame *Mandorines*.

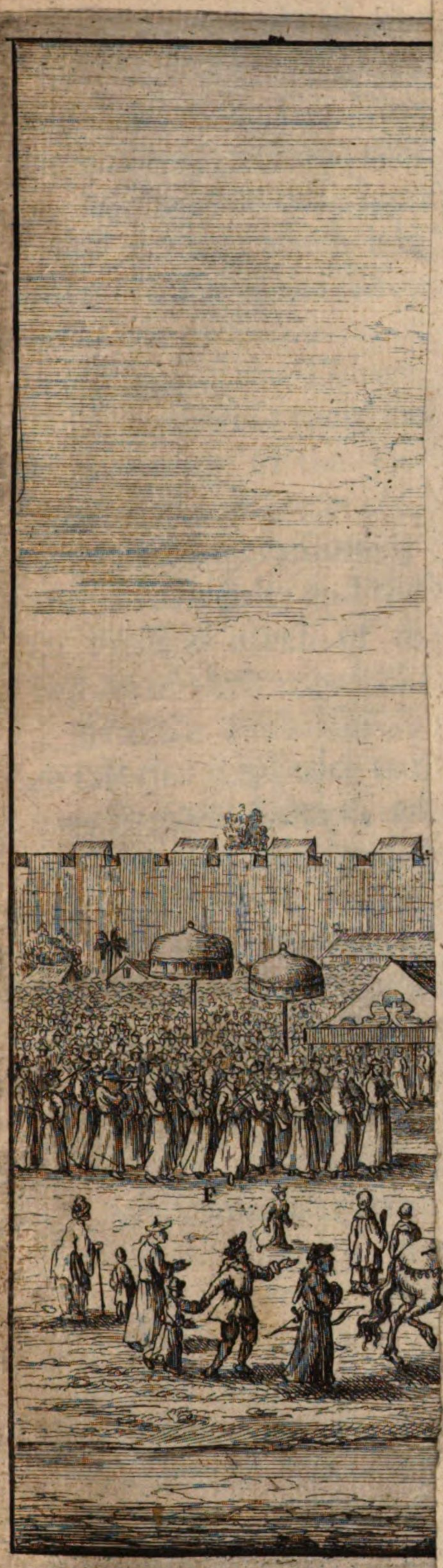
In the mean time came the Steward of the eldeſt Vice-Roy crowding through the people, whereupon every body gave way, which is a ſign that this Man is in no ſmall eſteem amongſt them : He had a brave Sky-colour Silk Coat on, richly embroidered with Gold and Silver Dragons, and about his Neck hung a Chain of the beſt Corral ; and after this manner the *Mandorines* are habited, and other great Perſons ; for none of any low degree are ſuffered to wear the like Colour and Habiliments.

This Steward gave immediately order to two of his Attendants to ſerve the Meat up ; he cauſed likewiſe a particular Table to be covered for the two Vice-Roys, as alſo for the *Tutang*, which were ſpread with very rich Carpets. There was likewiſe another Table prepared for the Embaſſadours, heaped with ſeveral

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fors of Dishes and Sweet-Meats, most delicately ordered to please the Palate; upon each Table stood above forty Chargers, all of Massie Silver, some whereof



the ground. Dinner being ended, the Embassadors took [illegible] of the Roys, gave them thanks for the great honour they had received, and thereupon they

they were diſmiſſed, and conducted to their lodgings by ſome of the Cour where they ſpent the reſt of the day in Mirth and Jollity.



In the mean time the *Tutang* having writ to the Imperial Court at *Peki* that the Embaſſadours were come to offer an Alliance to the Emperour, and brought with them conſiderable Preſents for his Majeſty: But receiving no ſwer, the Vice-Roys writ the ſecond time about this buſineſs to the Court, ſignified in plain terms, that the Embaſſadours were come thither, not o to ſalute his Royal Majeſty, but likewiſe to procure leave to Traffick with th Ships in his Territories, and to have reſidence there as his own Subjects.

To theſe two letters came, after four or five months expectation, his Imper Majeſties anſwer; the Contents of the firſt were, that the *Holland* Embaſſadou with ſome few of their Followers, and four Interpreters, ſhould have Licen to come to *Peking*, to Treat with his Imperial Majeſty concerning the numb of Ships they intend to bring to *Canton*, and the time of their coming; b with this condition, that the reſt of their Followers ſhould remain in their Shi at *Canton* without raiſing any Commerce, till the returns of the Embaſſadou But the Contents of the ſecond anſwer were more moderate and pleaſing; for that his Imperial Majeſty was pleaſed to grant a free Trade in *China* to t *Hollanders*, at the requeſt of the Embaſſadours; for which great favour, his I perial Majeſty did expect the Embaſſadours to come and give him thank Upon this the Embaſſadours were lodged in a far greater houſe, more comm dious for them and their goods, whilſt they prepared themſelves for th Voyage to *Peking*.

Upon the ſecond of *November* came the *Tutang* of *Herijn* (hearing the Royal reception and entertainment which had been given to the Embaſ dours) with ſeveral Veſſels, very bravely adorned with Silk Flags and Pe nons, to honour and attend upon them, before whoſe houſe they lay at Anchor; which the Embaſſadours perceiving, went aboard the Veſſel of t *Tutang*, with ſome of their Followers, which was very Artificially built, a Richly hung within. This brave Perſon immedia tely deſired the Embaſſado to ſit down, declaring withal, that he was heartily glad of their coming, and th he was come on purpoſe to ſee and bid them wel-com. Then he began to with great curioſity after ſeveral weighty Affairs, to which the Embaſſado returned him an anſwer, wherewith he ſeemed ſufficiently ſatisfied. T Diſcourſe being ended, they took leave and returned to their Lodgin

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but not long after they were followed by this *Tutang*, accompanied by a great many Gallant Persons that waited upon him, who landing at the same time with the Embassadours, conducted them to their lodging solemnly in State. This *Tutang* having visited every thing, gave order for his drink to be brought a Shore, and presented to the Embassadours, whom he entertained with the shew of such and so strong inclination and affection, as if a perpetual Amity had been confirmed between those Nations: at last after he had taken leave, he returned aboard his Vessels.

About this time the Inhabitants of the Province of *Quangsi* began to Rebel and Mutiny against the Grand *Tartar Cham*, or Emperour of *China*, so that for their suppressing and reduction to obedience, a great Army was raised, and the command thereof given to the young Vice-Roy, who like a prudent and expert Captain, had provided all things necessary, which are requisite upon the like occasion: And in regard order was given to Transport the Army by Water, this Vice-Roy caused several Tents to be pitched upon the Margines of the River, on purpose to accommodate there at a Treatment the old Vice-Roy, and the Noblemen of the Court at his farwel. As he rid to the Water side, this young King was mounted upon a *Dapple Gray Horse*, with his Quiver of Arrows fastned about his middle, and his Hanger by his side, as is to be seen in the annexed Print, taken from the life: The Coat he had on was lined with Sables, and the wrong side outward: He wore a Red Cap lined with Sables, and behind (which declared the Royal Dignity, for no ordinary person is suffered to wear the like) hung the end of a Peacocks Tail: The Saddle Cloth was Gold Tissue embroidered, and about his Neck hung three great Tassels which touched the ground.



Thus richly Accoutred he rid to the Great *Jonck* to take his leave there, which was performed with much state and Hilarity. The Grandees were Treated in several Tents; the Embassadours had also a Tent provided for them, where they were most nobly Carressed. The Feast being ended, they took leave of each other, wishing his Majesty health and good success, for which they returned thankful acknowledgments, and so parted.

A few days before his departure, whilst they were making preparations for the Army, this Vice-Roy sent to his Wizards, Sorcerers, and South-sayers (to whose responses the *Chineses* give no small belief) who drawing their Predictions from the Configurations and Position of the Stars, and from the inspection of

of the entrails of Fowls, and the like; for the moſt part Aſtrologically foretelling good or bad ſucceſs to the intended expedition. Theſe Jugling *Augurers* conſulted, they poſitively returned to the King, both by Birds and Maligiant Aſpects of the Sky, the whole undertaking would be unfortunate, and moſt prejudicial both to himſelf, the Army, and the Country.

But this young Prince being wholly bent upon the deſign to purchaſe himſelf immortal Honour, by Proweſs and Force of Arms, was reſolved to proceed, notwithſtanding all thoſe great diſcouragements from his Fabling Fortune-Tellers; for ſo they proved, the ſucceſs falling quite contrary, and their miſtake Fortune putting on the right ſide, he brought under abſolute ſubjection the whole Province to the *Tartar*: on which account their vaticination not only proving frivolous, but quite contrary, they fled, abſconding themſelves, leſt they might ſuffer at the return of the Vice-Roy, whom had he found, they had been handled ſeverely; but however they being abſent, the Storm fell on their Idols and Temples, which at his return he raſed to the ground, and burnt the Images: In the mean time we returned with the Embaſſadours to our lodging, where we ſaw the whole Fleet under Sail (having the Army aboard) following the Vice-Roy.

Both theſe Vice-Roys were of Noble Families, Born and Educated in the Imperial City of *Peking*: We thought at firſt that the young Vice-Roy had been the Son of the old Vice-Roy, but we underſtood afterwards that they were nothing a Kin, but were only great Friends, and Princes of one and the ſame Power, and who had both undergone one and the ſame misfortune; for the *Chineſe* Emperours (for what reaſon I know not) had beheaded both their Fathers: Theſe Sons therefore to prevent the like diſaſter, *which it ſeems they dreaded*, fled to this Province of *Quantung*, which at that time the great *Cham* had invaded with a powerful Army, and had brought moſt of the Country under his obedience. This occaſion afforded theſe young Princes an opportunity to revenge their Fathers death upon the Emperour: to effect this, they endeavoured to get ſome dependence upon the *Tartars*, and grounded their complaints to the great *Cham*, upon the misfortune of their Renowned Families, deſiring withal help and aſſiſtance, to reſtore the ſame by force of Arms. The Great *Cham* found ſo many teſtimonies, and good ground for faithful dealing, in theſe Princes, that he conferred upon them both great Honour and Dignity: The eldeſt he Honoured with the Title of *Pignowan*, and the other with the name of *Synowa*; which amongſt the *Chineſes* are names of the higheſt and chiefeſt Offices of the Kingdom: And ſuch chief Officers command and rule with the ſame power over ſome Provinces, as the Vice-Roys here in *Europe*. That theſe Warlike Princes have ſince that time ſufficiently revenged the death of their Fathers upon the *Chineſes*, is very apparent, in regard, that in the Province of *Quantung* you may ride in ſome places, for ſeveral Miles together, and not ſee a Town or Village ſtanding, but great heaps of Stone, and the Ruines of many places, which have been formerly very famous for Trade.

In the mean time we continued here for the ſpace of ſix weeks without doing any thing, ſo that the year 1655. was not only expired, but two months of the next were already likewiſe ſpent, before any thing remarkable was undertaken. But ſoon after the Embaſſadours ſent to the old Vice-Roy to deſire Audience, and a Paſs to go for *Peking*; who thereupon appointed when they ſhould come. The manner of our going to Audience was thus; Each a Horſeback, accompanied with the *Mandorin Poetſienſin*, and the old and new *Heyton*: The Followers and Attendants upon the Embaſſy were ordered to ride before at a diſtance: The Embaſſadours having preſented the Letter writ by the General

neral *John Maatzuyker* to the Vice-Roy; It was given to the *Heyton*, to be delivered to the Great *Cham*, in regard the Vice-Roy was not to receive any Letter before the Embaſſadours had ſaluted his Imperial Majeſty at *Peking*. The Audience being ended, they took leave of the Vice-Roy, and were re-conducted to their lodging after the ſame manner, and the next day a Paſs was ſent to carry us to *Peking*. The Vice-Roy underſtanding that we were ready for our journey, ſent to invite the Embaſſadours upon the 27th of the ſame month, to a farwel Dinner. The Galleries, Courts, Halls, and other places of this Court, were very Artificially and Curiouſly built, and moſt richly furniſhed with Pictures, Silk Hangings, and coſtly Carpets. The King for the greater Splendour of the Feaſt, had invited the *Mandorines* of *Canton*; theſe were placed next to one another, upon a rich Carpet ſpread upon the floor. At the entrance into the room, on the right hand ſate the Embaſſadours with their Followers, and over againſt the Embaſſadours, the Vice-Roy ſate alone, oppoſite to the Embaſſadours, placed upon a broad ſeat fourſquare, covered with a curious Carpet, according to the draught in the annexed Print; in a Lemmon-coloured Gown, embroidered with Golden Dragons, and behind in this Cap he wore their Badge of Royalty, a Peacocks Tayl, about his Neck a Chain of White Saphirs of great value, and in much requeſt, being ſcarce amongſt the *Chineſes*, and worn as an Ornament of high eſteem only by their Nobles and Perſons of great quality; on his Thumb alſo he wore an Ivory Ring as an Emblem, ſignifying the undaunted courage of the *Tartar* People, who likewiſe uſe Rings upon their Fingers for the defence of their hands when they draw their Bows.



During Dinner, which was ordered in great Pomp and Solemnity, the Vice-Roy toyed with his Children, who were inſtructed with childiſh queſtions, taught wanton reparties, and ſuch complacencies to diſſipate their Fathers Melancholy. Several young and beautiful Ladies were likewiſe ſeated near to chear up his Majeſties declining fancy; theſe alſo had the care and Government of his Children. The Interpreter told us that this old Vice-Roy maintained ſeveral Married Women, by whom he had fifty ſix Children, all then living: The Entertainment being ended, and the Embaſſadours highly Carreſſed in ſolemn manner, took their leaves and departed to their lodgings: The next day the ſame Perſons who had been Treated the day before at the charge of the old

Vice-Roy, were invited to the Court of the young Vice-Roy: And although himſelf (as above-mentioned) was then departed, and in his march for *Quangſi*, to reduce thoſe Commotioners there to his great Maſters former Obedience; yet his Secretary had order to receive and Treat them in a moſt Splendid manner; neither omitted he ought that concerned the honour of his Royal Maſter: for beſides the variety and ſtore of well condimented diſhes, they were preſented with a farce of various Entries, Maſquerades, Dancing in ſhapes of Lions, Tygers, and Leopards, and other ſtrange Creatures of their Country, to the extraordinary ſatisfaction of his Gueſts.

In the withdrawing room where the Embaſſadours dined, was a window on purpoſe, to which the Mother of the young Vice-Roy often reſorted to take a view of the Company: She was very neatly and richly dreſſed after the *Tartar* faſhion, middle ſized, ſlender, of a brown complexion, of a pleaſing and taking countenance. At our entrance before, we ſate down, we found ſtanding a very rich painted Chair, which was appointed for her Majeſty, to which in honour of this great Lady, we humbly paid our reſpects. Dinner being ended, and the Complements performed, they took Horſe and returned to their lodging.

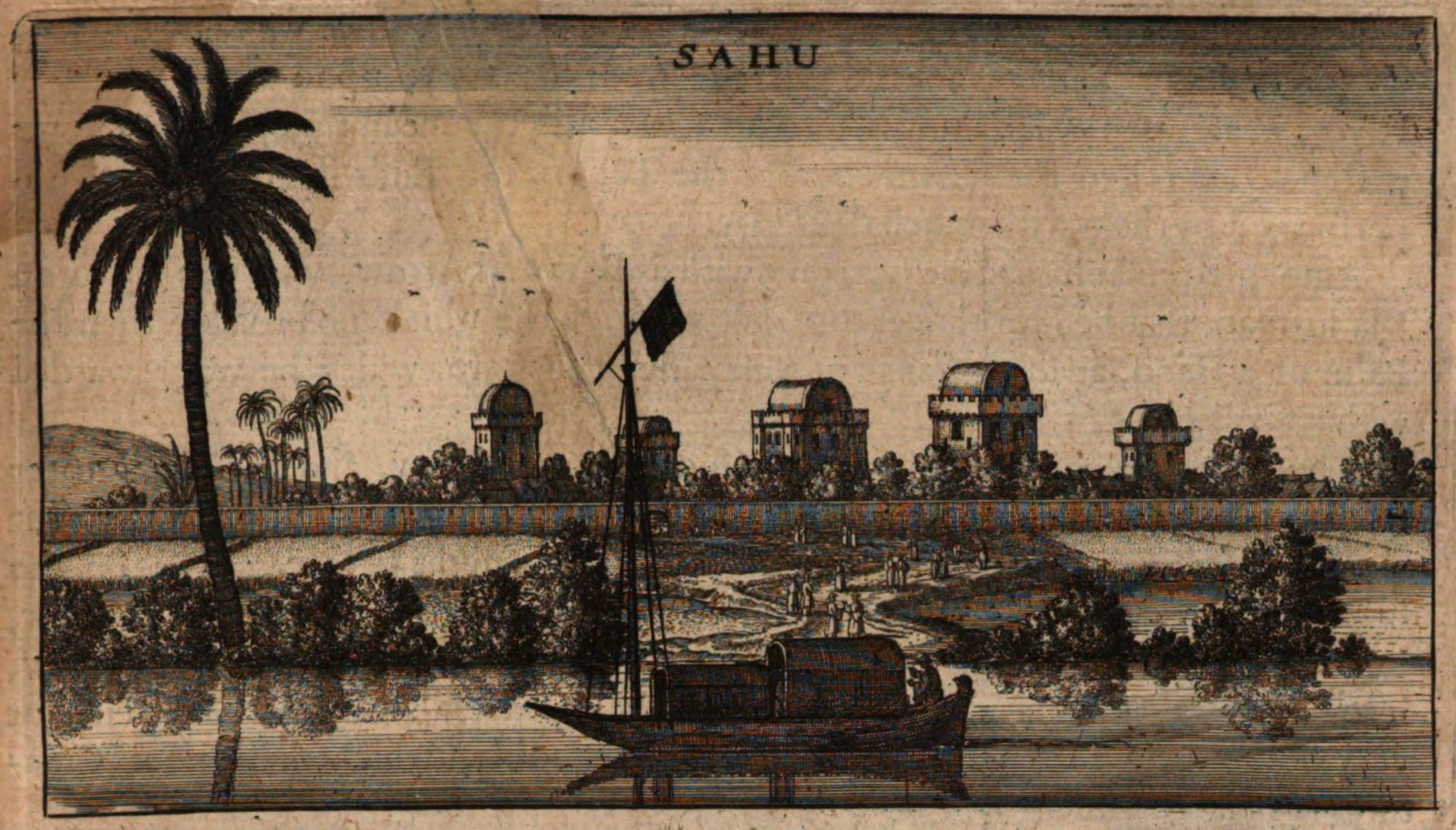
The Embaſſadours having prepared themſelves for their journey, reſolved to be delayed no longer at *Canton* with any farther Entertainments, ſo that within two days after they went by water, until they came within four Miles of the City of *Peking*. The Embaſſadours had hired a very brave Veſſel to themſelves, having procured fifty more at the Emperours charge to carry their Followers Preſents and Goods; and in regard it was thought unadviſable to bring our great Ships any higher up the River, we left them at *Canton*, under the command of *Francis Lanſman*. A certain *Mandorine Pinxenton*, had by order of the *Tutang* at *Canton*, the command of this whole Fleet, with whom were joyned two *Mandorines* more for his aſſiſtance, beſides the Mariners, and ſuch as tugged at the Oar. Theſe Veſſels were manned with good ſtore of Land-Souldiers, over whom commanded two conſiderable perſons to convey us with the greater ſafety to *Peking*. No ſooner were the Embaſſadours aboard, but they cauſed the Princes Flag to be hung out, and the Trumpeters to ſound the Tune of *Prince William of Naſſau*. There were likewiſe ſome Poſt-boys (which is very ordinary in *China*) diſpatched away before to give notice to the Magiſtrates of the reſpective Towns, of the coming of the *Netherland* Embaſſadours, with orders to have them well received; which was accordingly done, till they came to the chief Metropolitan City of *Peking*.

We departed upon the 17th of *March* with all our Train from the chief City of *Canton*, and were rowed up the River of *Tai*, cloſe to the ſide of the City, which ſhows a moſt Delightful Proſpect upon the Water. The ſmall Towns, which are very numerous between *Canton* and *Peking*, ſignified our kind reception by the thundring voice of their Cannon as we paſt.

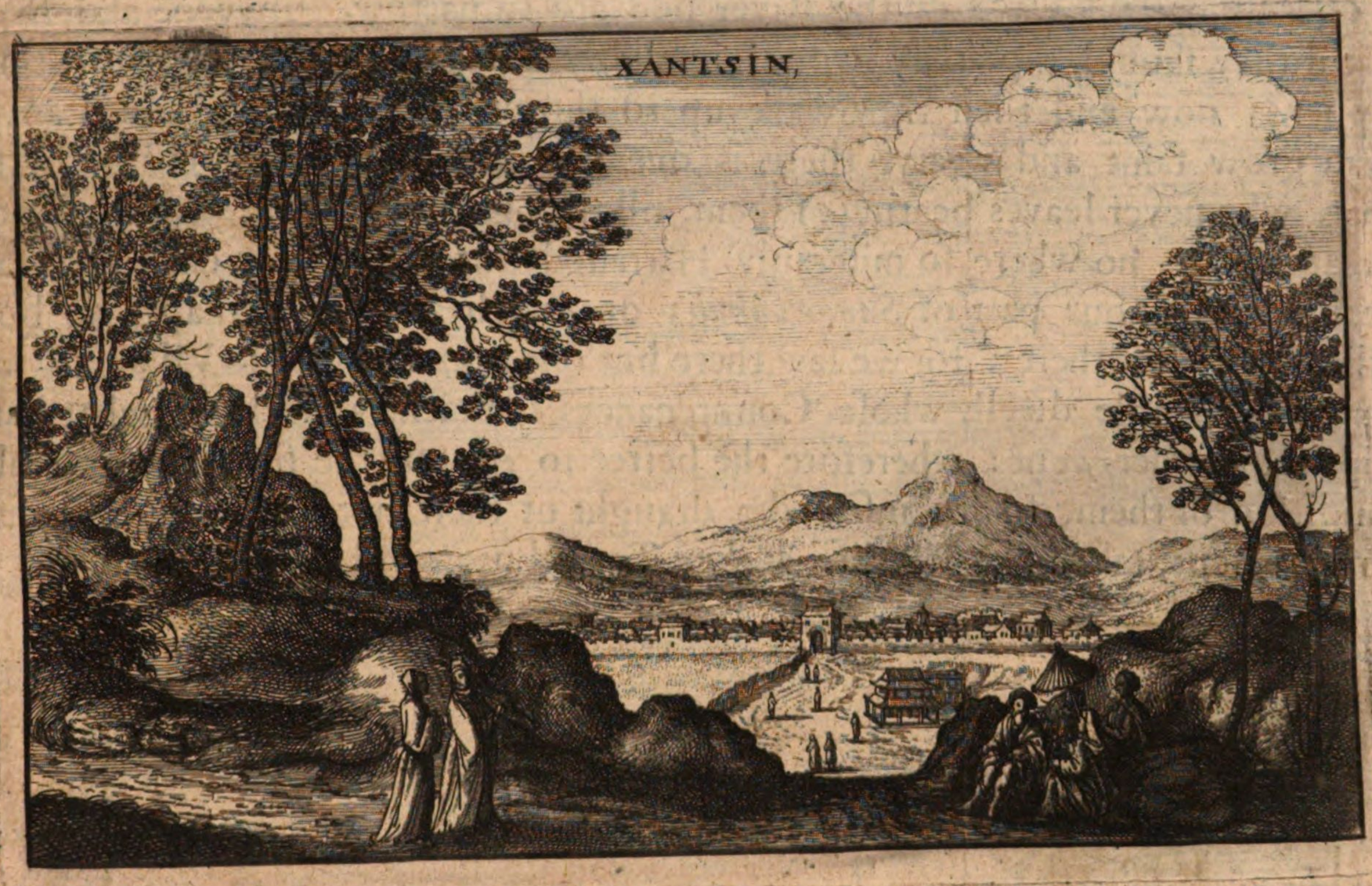
Having ſailed and rowed ſeveral reaches of this broad and ſpacious River, we at laſt left the Channel, and ſtrook into another (an Arm of this Great one, that diſ-embogues it ſelf into the ſame) toward the North. The *Chineſes* call this branch *Zin*, but thoſe of *Europe*, the *European* Stream.

We made ſo much ſpeed that day, that toward the evening we came to a Village called *Sahu*: This place though not very large nor famous, yet is of pleaſant ſituation, and ſome ſix miles from *Canton*; the ſoil Fruitful, and encompaſſed with Trees, Hills, and Vales. There are ſeveral good Edifices in this place, though moſt of them inhabited by Peaſants, and Handicrafts men, which are chiefly Silk-Weavers, who live by Weaving great quantities of Silk Stuffs for the Merchants at *Canton*: We ſtayed here all night, and in the morning early ſet ſail.

And



And upon the 19th of *March* we came to an Anchor before the City of *Xantſin*, being the Eleventh ſmall City belonging to the chief City of *Canton*, and lying diſtant from thence about twenty Miles.



This City on the right ſide of the River, lies in a very pleaſant Vale, and is ſurrounded on the Land-ſide with delightful Paſtures and Hills: It is not very large, but was formerly exceeding populous and full of Trade. We got thus far, ſometimes with Rowing, Sailing, and Towing againſt the Stream, which had ſo tired the *Chineſes*, who were put to this ſlaviſh labour, that we were obliged to ſtay by the way, till they had reſted and refreſhed themſelves. The Magiſtrate of the place cauſed the ſide of the River to be guarded with two Foot Companies, to welcom and receive the Embaſſadours with the more State: They ſent likewiſe a few Preſents for the Embaſſadours Table, but underſtanding that it was all upon the Emperours account, and by his order, who had allowed ten times more then what they ſent; they thought good to refuſe their civilities, both

both here, and in all other places where they came, which they did with great reſpects. Here we went aſhore, which was the firſt time ſince we came aboard; we pitched our Tent at a little diſtance from the City, upon the ſide of the River, in an open and plain Field. The *Tartars* in the mean time, to ſhow ſome paſtime, exerciſed their Arms before the Tent of the Embaſſadours, which was performed by them with much dexterity.

Amongſt the reſt, there was one with a Bow and Arrow, who was ſo rare a Marks-man, that he ſhot thrice together through the white, no broader then the Palm of a Hand, at the diſtance of thirty five Paces, for which he was rewarded with a ſmall piece of Money.

The Secretary of the Vice-Roy, (for the more ſafety, and for the greater ſplendour, having Conducted us thus far) took leave and went back for *Canton*; but was moſt nobly Treated by the Embaſſadours the night before. We on the other hand made all things ready, and ſet ſail again with fair wind and weather, but were forced to be Towed up the River, being againſt the Stream, and narrow, into which fall ſeveral Torrents from the Adjacent Hills; ſo that we went but very ſlowly, and that with great labour and trouble, which theſe poor Creatures are fain to undergo.

Here we ſaw into what a miſerable condition the *Chineſes* were reduced by the laſt War of the *Tartars*, who put them upon this ſlaviſh labour of Towing and Rowing their Boats, uſing them worſe then Beaſts at their pleaſure, without any exception of perſons, either young or old.

Often the track ways on the River ſide are ſo narrow, uneven, and ſteep, that if they ſhould ſlip, they would infallibly break their necks, as many times happens; now and then they walk up to the middle in Water, and if any of them grow faint and weary, there is one that follows, having charge of the Boat, who never leaves beating of them, till they go on, or dye. But theſe poor Creatures are no where ſo miſerably Harraſſed out, as in this dangerous and ſteep mountainous part of *Sangwonhab*; on which account perhaps, no body will, or dare live there; for we ſaw there but one poor deſpicable Village, where ſome few people dwell, whoſe Countenances ſufficiently declared what hardſhips they under-went: wherefore the better to expreſs the ſtate and miſerable condition of them, I have inſerted a draught of their not to be enough pitied Employment, taken from the life, as they Towed us againſt the Stream.



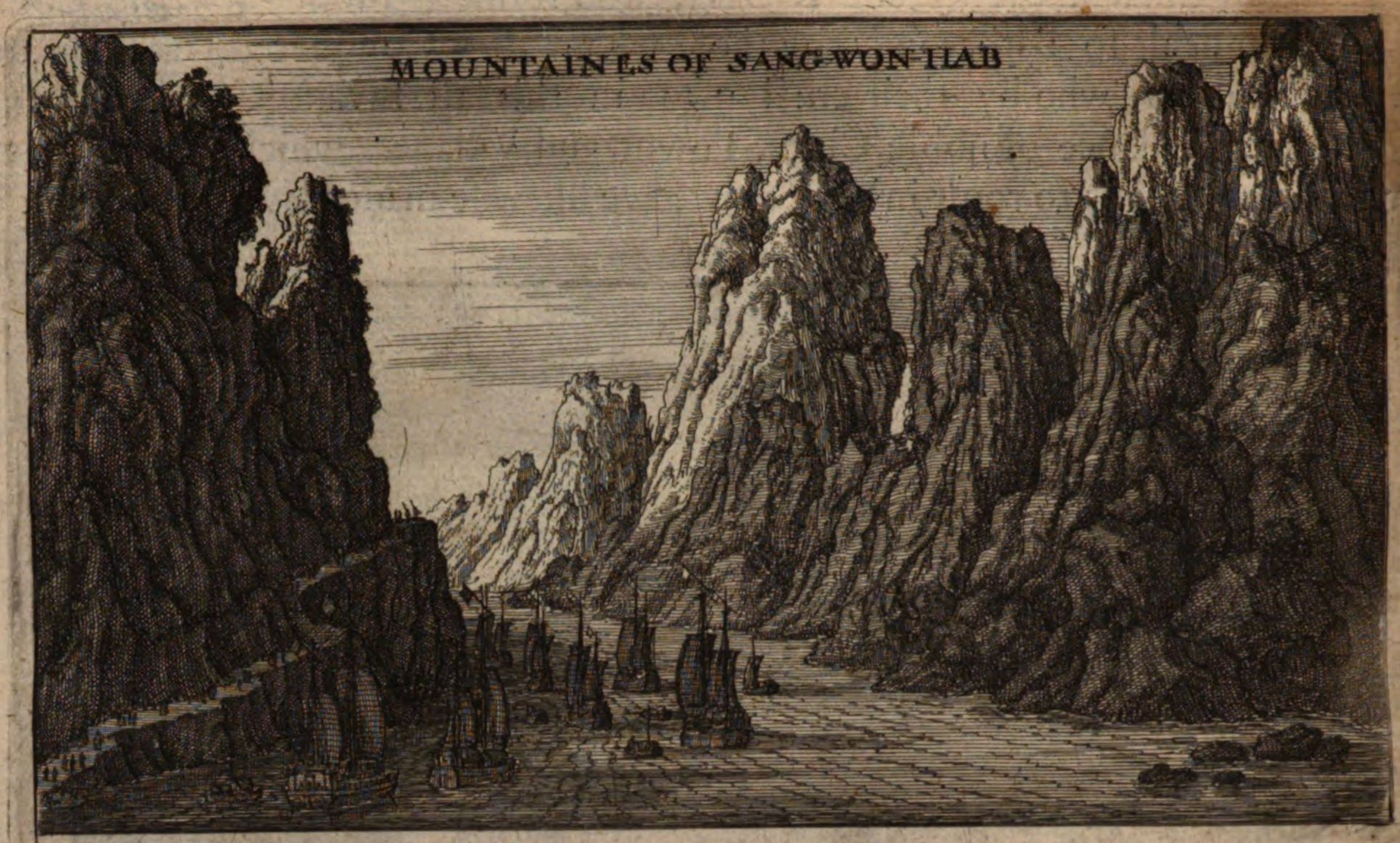
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The moſt Ancient *Greeks* and *Romans*, who formerly ſubdued whole Countries, never dealt ſo Barbarouſly by thoſe whom they Conquered, as theſe unmerciful *Tartars*, who by their cruel uſage in this laſt Invaſion, have not only laid waſte abundance of noble Cities, Towns, and Villages (which are now places for Birds and Beaſts to rooſt in) but they have likewiſe made Slaves of the beſt of the Natives.



Upon the 21. of *March*, about midnight we came with all our Train to *Sanyvum*; the Magiſtrates of this place met us on the way, and with their reſpective ſalutes preſented us for the Table, which for the reaſon aforeſaid, were not accepted. This place is not very large, lying about forty Miles diſtant from *Xanxui*, and was formerly for its ſituation potent and populous; but in this laſt War wholly ruined by the *Tartars*, who gave the ſame uſage to all ſuch Cities as were not able to withſtand them.

Here we got freſh track-men (our old ones being quite tired) to draw us up the River againſt the Stream and Torrents, which fall from this wonderful Mountain *Sangwanhab*; whereof I Preſent you here with a draught, together with this ſmall City, as it lies environed with the Hills: The heighth of this Mountain is very obſervable, for the tops thereof are inveloped with Clouds, which makes the paſſage at the bottom of the Hill obſcure.



On one ſide of this Prodigious Mountain, ſtands an Idol Temple, Richly Adorned, and moſt Artificially Built, to which theſe Poor Creatures reſort; conceiving all their welfare to conſiſt in offering to this Idol, whom they adore as their Preſerver. You climb up by ſteps to this Idol Temple, which ſtands on the ſide of this Mountain next the River.

There are ſeveral ſtrange Mountains and Hills found in *China*, but none are to be compared with this of *Sangwonhab*, in regard of its ſituation and height.

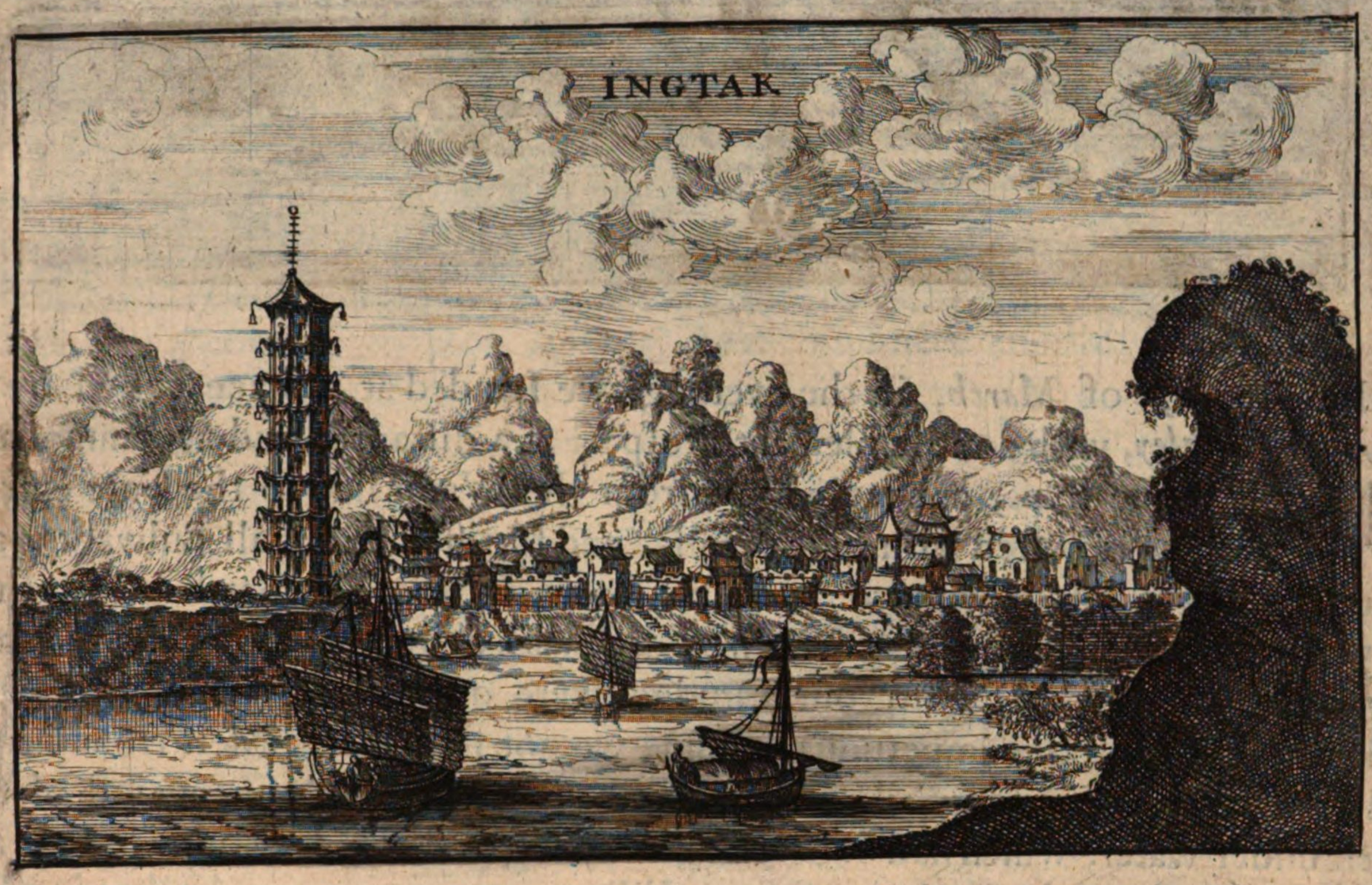
Near to *Xunte*, the ſecond ſmall City of the chief City of *Canton*, lies a Mountain called *Lungnien*, from whence runs a Torrent as clear as Chryſtal: upon this Mountain are found certain rough Stones of ſtrange and wonderful ſhapes, which the *Chineſes* make uſe of in their way of Trade. Near to *Tungnon*, the third ſmall City of *Canton*, lies the Mountain *Tabi* upon the Sea-ſide, where lye thirty ſix ſmall Iſlands: Near to the City lyes likewiſe the Mountain *Huteu*, which ſerves ſuch Skippers as are bound to the Province of *Quantung* for a Land-mark. Near to *Cingyven*, the ſeventh ſmall City of *Canton*, lyes a great Mountain called *Talo*, which is ſurrounded with ſteep and ſharp tops; amongſt which lye rich and pleaſant Meadows, where dwell ſeveral wild and uncivilized people, who oftentimes make inroads upon the adjacent places, to ſteal what they can get. Theſe wild and irregular people live according to their own Laws, without any ſubjection to the *Chineſes*. Near to the ſixth ſmall City of *Canton*, lyes a Mountain called *Yaimuen*; from this Mountain the laſt Emperour of the Race of *Sunga* (after that the *Tartars* had Conquered him, and driven him out of the Country) flung himſelf headlong out of deſpair into the Sea.

We were three days together hovering up and down, before we could get from among theſe ſtrange and ſolitary Mountains; and ſaw only in all that time but one poor Village, called *Quantonlow*, which lies ſo lonely, that 'tis ſtrange how any people durſt live upon it: In ſome places of this Iſland, between the Hills (which is very remarkable) lye ſeveral pleaſant and fruitful Corn Fields.

Upon the 24th of *March*, we came to a certain ſmall City called *Yngtak*, the ſixth ſmall City of the ſecond chief City of the Province of *Quantung*; here we were neceſſitated to let fall our Anchor, in regard of the violent Stream, and the great Torrents which fall from the Hills; for thoſe that Towed the Boats were quite ſpent, and we were forced to give them ſome reſt to recover their ſtrength again.



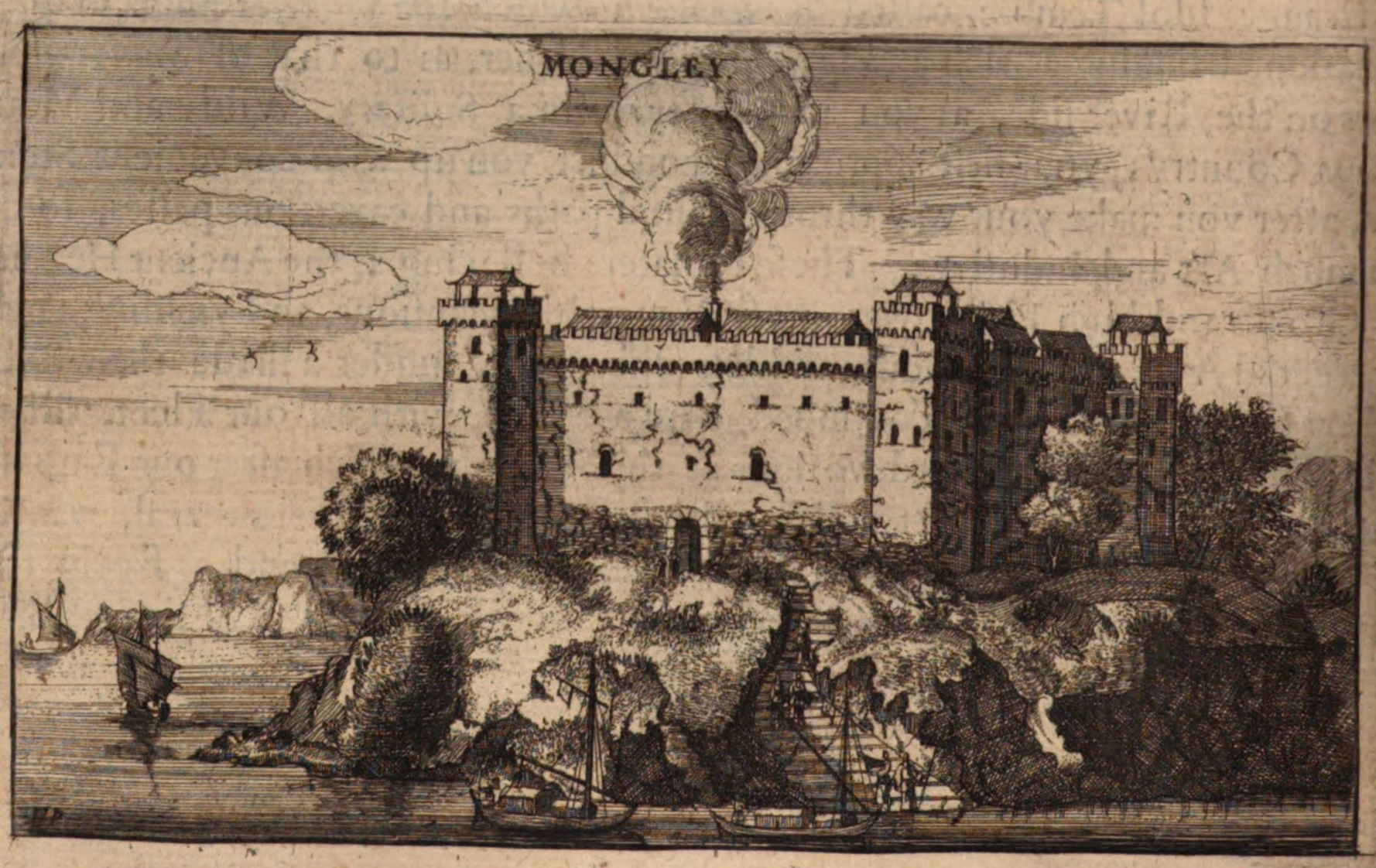
again. This violent and ſtrong Stream had driven the Veſſel of the Embaſſadours againſt a blind Rock, which did very much endanger the loſs both of Ship and Goods. This ſmall City lies (as is ſhewn in the annexed Print) very pleaſant upon a corner of the River on the right ſide, over againſt the Mountain *Sangwonhab*; it is fortified with high and indifferent ſtrong Walls, and beautified with ſtately Houſes, and Magnificent Idol Temples; ſurrounded with pleaſant Hills, delightful in Proſpect, the Suburbs well and ſufficient, which was formerly very rich and populous, and is provided with a ſafe harbour for Veſſels, againſt the impetuous current of this River; which is a great protection to them in Stormy Weather, paſſing up and down. At the entrance of the Harbour on the right ſide, appears a high Tower, built with great curioſity after the manner here deſcribed.



The next day, being the 25. of *March*, we came in ſight of that wonderful and and ſtrange Idol Temple called *Konianſiam*, which the *Chineſes* hold in great Adoration, bringing as rich and fat Offerings thither, as to that of *Sangwonhab*. It lyes on the River ſide, as you may obſerve, in a Solitary, Wild, and Mountainous Country; your firſt approaches conduct you up with convenient Stone-ſteps, after you make your way through blind paths and cavernous paſſes, forced with much Art and Induſtry: Theſe Idolaters believing as the Ancient Heathen, that Groves and high Places were moſt Venerable Manſions, and yielding a more Reverential Awe to their Gods, and leſs diſcovering under a ſhade their Prieſts Jugling Impoſtures. We continued here a while with all our Fleet, till the Natives had performed their devotions at this Temple, which after our Embaſſadours viſited; 'tis incredible to relate with how much ſuperſtitious zeal, wanting our true lights, they pour forth there their Ejaculations, and as freely their Bounty, offering Prodigally their Country Products of all ſort of Fruits, Birds, and Beaſts.



Upon the 27. of *March*, in the evening, we Landed at a place called by the *Chineſes Mongley*, with a moſt pleaſant Proſpect at a diſtance, and accommodated with ſtately Stone ſteps, conveying you from the Water ſide to the Gate entring the City, which is veſted with high Walls, and fortified with tall Bulwarks, and Watch-Towers. It is wondrous pleaſant to view from the Battlements of this City, the adjacent Countries, thick ſhrowded with delightful Woods, and Mantling Paſtures: And in regard our Drudges were quite tired out with Towing their Boats againſt the impetuous Stream, we got freſh Yoak-Men from hence, and were no ſooner under Sail, but the Embaſſadours Veſſel run againſt a *blind* Rock under water, which had like to have endangered the loſs both of Ship and Goods. The next day having paſt ſome Villages, we came to an Anchor in pleaſant Riding, where the *Mandorine Pinxenton* Treated us with their beloved *Thea*.



In

In the night following hapned a moſt hideous Tempeſt, that wonderfully terrified and amazed us all; ſuch peals of Thunder, ſuch flaſhes of Lightning, that we ſuppoſed them to be the Dreadful Uſhers to the day of Judgment; that the Veſſel in which were the Emperours Preſents, drove from her Anchors, I my ſelf in imminent danger: with the approaching Dawn we had a ſad review of our ſeveral Diſaſters, many Ships ſhattered by the Storm, ſome Maſtleſs Hulls, all their Tackle and Rigging torn and ſpent, others driven aſhore, there ſtaved and beaten into pieces, and all their Men Drowned.

It was upon the 29 of *March*, when we came with the remainder of our Fleet before the ſecond chief City of *Xaochen*: This City lies about thirty miles from *Yngtak*, upon an Angle, near the ſide of the River; in reſpect of its ſituation and ſafe harbour for Shipping, they have a very great Trade by Navigation. Toward the South this River has ſeveral Names, and is called *Scian*, and ſometimes *Scio*, and has its Source out of the River *Chin* and *Va*, which both run into one, not far from this City: The place where theſe two Waters meet, is well known by the *Chineſe* Skippers to their ſorrow, becauſe of the impetuous violence of the Streams, and the many blind Rocks which skulk under Water, on which in ſtreſs of Weather they often ſuffer Shipwrack. The *Chineſes* to avoid this danger (according to their cuſtom) have built here an Idol Temple upon the Water ſide, which is always firſt viſited by ſuch as intend to paſs this way; where they offer what they have, to be protected in their Voyage, by the indulgence of this their favouring God. The City (as the Print diſcovers) lyes ſurrounded on one ſide with high and delightful Hills; and on the Eaſt-ſide over the Water, or *Suchen*



it has a Suburb, which is very populous, rich, and well built: In the middle of the Water ſtands a Tower Artificially built upon a ſmall Rock, according to the old faſhion of the *Chineſes*. In view of this City ſpreads a moſt pleaſant Valley, (which ſeems Walled in with various Fruit-bearing Trees) not far from thence, upon the Mountain *Manhoa*, ſtands a Cloiſter, Neighboured by a ſpacious Temple-Church, in which reſide many of their Idolatrous Prieſts. A perſon called *Luzu* (who had by his Faſting and Auſtere Life, got himſelf ſo great a repute amongſt the Vulgar throng, that after his death they honoured him as a Saint) built this Cloiſter at his own Charge: This Saint *Luzu* (as they reported) wore day and night upon his naked body, Iron Chains, and ſpent all his time to grind, and ſift Rice for the Munks. Theſe Iron Fetters had made ſuch deep impreſſi-

ons into his fleſh, which was alſo putrified for want of dreſſing and looking after, that neſts of Worms crawled in the uncleanſed Wounds, of which not one would he ſuffer to be taken off; for whenſoever any of his Verminous Brood dropt off, he would take it up again and ſay, *Have you not ſufficient to Feaſt your ſelves left? why then forſake you my body where you are welcom, and thus run away?* Whoſe Corps, as the Inhabitants inform us, is ſtill preſerved in this place.

That this was formerly a noble City, full of ſtately Buildings, the many great Ruines ſignifie. There yet remains an indifferent Wall about it, but within nothing but Ruine and a heap of Stones. We pitched our Tents near unto the Walls, where we had a fair reception by the Magiſtrates, and Governour, who brought ſeveral Preſents for the Table, which were accepted by the Embaſſadours, being not put upon the Emperours account. After they had ſaluted each other, and diſcourſed of ſeveral Affairs, they were moſt nobly received by the Embaſſadours, who Treated them with ſo much reſpect, that they were highly pleaſed, and promiſed to requite their kindneſs upon all occaſions; which done, they took leave, and returned to the City.

In the morning early we weighed from thence, and had not long been under Sail, but we drew near a Mountain, which the *Tartars* for its ſtrange ſhape and form, call the five Horſes Heads.



Upon the Pinacles of theſe Hills, which are inveloped with Clouds, we ſaw here and there, (according to the demonſtration in this Print) ſeveral ſtrange, as well ſmall as great Edifices ſtanding; ſome of them were Entire, others Decayed and Ruinous, built time out of Memory: And that which ſeems moſt remarkable, was the ſituation of ſeveral of thoſe Buildings, which were erected upon ſuch high and ſteep places, as are altogether inacceſſible, that none could imagine a poſſible way for theſe People to carry up their Materials. We were very deſirous to have had a nearer view of theſe Houſes and Inhabitants there; but we found by experience after ſome ſmall tryal of clambering up, that our endeavours were in vain.

We were no ſooner paſt this Mountain of the *Five Horſes Heads*, but we fell amongſt other Rocks and ſteep Aſcents, which we made a ſhift to eſcape, though with great danger; the River being full of lurking ſplit Ships lying under Water: Therefore the Inhabitants call theſe Rocks *the five Ugly Devils*. At

SUYTJEEN



At last we got safe without any prejudice, to the last Country of *Suytjeen*: the Mountain of the five Horses Heads shews it self very wonderful to the eye at a distance, but much more the Tops of the Hills of *Suytjeen*, which stand in such order upon the River, as if Art and not Nature had placed them there. Amongst these Mountains lye several pleasant Vales, in most delightful Prospect, being repleniſhed with Fruit-bearing Trees, and Herbage, as may appear to you in this Print.

NAMHVN



Upon the fourth of *April*, we came in sight of the Famous City of *Namhun* (the third chief City of this Kingdom) and immediately went a shore. This Metropolis lies about forty Miles from *Xaocheu*, and is the outward Frontire of the Kingdom of *Quantung*, which we had thus travers'd from South to North: The Governour and Magistrates of this City haying notice of the coming of the Embassadours, sent a Letter full of Complements, to assure them of a cordial welcom. Not long after they addrest themselves in person, who (after that the

Cere-

Ceremony of Complements had been reciprocally returned) earneſtly deſired of the Governour and Magiſtrates, that good order might be given for the ſpeedy furthering of their Journey to *Peking*, which they promiſed ſhould be done. The Embaſſadours to requite their civilities, nobly Treated them, for which they returned their thanks, took leave, and went back in the evening to the City: And the next day the Embaſſadours, with all their Followers, were invited by the Governour to a moſt Splendid Dinner, who ſent his Gentlemen to meet them at the Gate of the City, conducting them to his Houſe, where he waited their coming, with the reſt of the Magiſtrates, and ſome of the chief Commanders of the Army. The Entertainment was every way anſwerable to the quality of the Perſons, as well the Invited, as the Inviters: The Governour and the Magiſtrates ſate all at one ſide of the Table, that the Sewers might the better remove the Diſhes and Chargers, without any diſturbance to the Company, which were not ſerved up all at once (according to the cuſtom of the *Chineſes*) but only two at a Courſe, which was the ſingle allowance for one Perſon: And when the Steward, who waited always at the Governours elbow, had given the word, every one fell to what he moſt fancyed; and when he obſerved a ceſſation at the firſt Courſe, he made a ſign, and immediately the Diſhes were ſhifted, which was done at leaſt ſixteen times, obſerving the ſame order as at firſt.

The Embaſſadours noble entertainment in this City.

During the Feaſt there was both Vocal and Inſtrumental Muſick, entertaining the Ears of the Invited with much ſatisfaction; who a little before the Banquet was brought in, aroſe and recreated themſelves in the Garden, till the Diſhes were placed, and then they returned and ſate down as before: and when all was taken away, every one drew out a piece of Money, which together was to be preſented to the Muſitians and Attendants: This Collection or Gathering, they laid at the Governours feet, who willingly accepted thereof; but when the Embaſſadours would likewiſe have preſented them with ſix Toel of Silver, and ſome Silk Stuffs, he at firſt refuſed them, but with much entreaty, at laſt received their Bounty.

This City of *Namhun* is very large, well ſituated, and fortified with Walls and Bulwarks, and a Bridge over the River to paſs conveniently from one place to another. The City is full of Idol Temples, and brave Structures; we ſaw ſeveral Houſes, whoſe doors were inſcribed with the letters of the name of our Saviour. Here is alſo the Emperours Cuſtom-houſe, where they receive his dues for all Goods Exported or Imported; their Bills of Lading accepted, and ſeveral Parcels what ere they be on their words, ſaving the double diligence of Haugne Searchers, as in *Europe*, and diſ-compoſing by turning in and out of Trunks, Cheſts, and Fardles, their made-up Commodities. There is no better mold *in all China* for the making of any Earthen Ware, then is about this City; not far from whence runs a River, called by the *Chineſes*, *Mekiang*; which ſignifies Ink-Water, whoſe Blackneſs it much reſembles. The *Chineſes* much eſteem of the Fiſh which are taken in this River, which are commonly very White, conſidering the darkneſs of the Water. It is very troubleſom Travelling by Land in thoſe parts, becauſe of the high Hills and rugged Aſcents; but the moſt troubleſom Mountain of all to Travel over, was that which the Inhabitants call *Mugliin*, which one of the Governours levelled at his own charge, and is now very paſſable, either on Horſe-back, or on Foot. The grateful Inhabitants erected to his Honour a ſtately Temple, Preſenting rich Offerings, and coſtly Perfumes to the Idol there reſiding. We were four days preparing for our Journey from *Namhun* to *Nangan*, becauſe of the troubleſom, and almoſt inacceſſible Mountains: At laſt having got all things ready, they ſet forward upon the eighth Inſtant, with ſome of the Emperours Preſents; But before they began their Journey, they ſent the *Mandorine* of the young

young Vice-Roy of *Canton* before, to provide Lodgings and other neceſſaries at *Nangan* for their further Journey; and ſome of their Followers were ordered to ſtay till the next day, to look to ſuch Goods as could not be carried the day before in company of the Embaſſadours. There was likewiſe order given, that each Carriage ſhould have a Yellow Flag, with the Emperours and Embaſſadours names written upon them, to ſave Strangers inquiſition; and they for their greater eaſe and Accommodation, rode over the Mountains in Horſe-litters; and in regard the ways being dangerous, much moleſted with Robbers and High-way-men, the Governour appointed them a Life-guard of 150 Horſe, to conduct them ſafe over the Mountains; ſo that, what with thoſe that carried the Goods, and this Guard, we made a Regiment of at leaſt 600. The next day being the Ninth, ſuch as were left behind at *Namhun*, ſet alſo forward. The Embaſſadours lodged upon theſe Mountains, in a Village called *Suſan*, about half way over, but found no body in the place, except an Officer with ſome Souldiers, that kept Watch there: he could hardly furniſh them with a little Rice, Hog-fleſh, and Strong Drink; the Inhabitants having forſaken their Houſes, frighted with the *Hollanders*. The next day early in the morning, they took Horſe and rid from thence, and about Noon came to that ſtrange and narrow Mountain, which lyes betwixt the Provinces of *Quantung* and *Kiangſi*, and ſeparates both theſe Provinces from each other. Upon this Mountain we ſaw ſeveral fair Idol Temples, very curiouſly built: This Mountain, though no better then a Wilderneſs, yet is very delightful by reaſon of the variety of Woods and Vallies.

We made ſo much haſte that day, that we got by night to *Nangan*, the Thirteenth chief City of the Eighth Province of *Kiangſi*. But before I proceed, I ſhall relate unto you the number of the great and ſmall Cities, and the condition, and qualities, and humour of the Inhabitants of this Province of *Kiangſi*.

Toward the Eaſt and South-eaſt, this Province has for Frontiers, the Provinces of *Chekiang* and *Foking*, South and South-weſt *Quantung* and *Quangſi*; toward the Weſt *Fukang*, and toward the North *Nanking*. Toward the South appear in this Province mighty broad and high Hills; for the Mountains of three Provinces, as *Kiangſi*, *Quantung*, and *Foking*, joyn and meet all in one here: Upon theſe Mountains live a Wild ſort of People, who maintain themſelves moſt by Plundering and Stealing from the *Chineſes*.

This part is full of Gold, Silver, Lead, Iron, and Tin Mines, and environed with very ſteep Mountains, repleniſhed with ſeveral Lakes and running Rivers; 'tis a very fruitful Soyl, and exceeding populous, ſo abounding, that the Province is not ſufficient to contain the Inhabitants, and therefore many of them leave their Native Country, and for want of convenient dwelling places, ſet down in other parts of *China*, where they uſe ſome mean Handicraft-Trade, or elſe turn South-ſayers or Juglers, to which they are naturally much addicted: They are in ſome meaſure ſprinkled with *Pythagoras* Doctrine of the Tranſmigration of Souls; for they hold it a Mortal ſin to kill any Living Creature, or to Eat any thing that is Dead.

In this Province of *Kiangſi* are Thirteen chief Cities, which command over ſixty ſeven ſmall ones; through the midſt of this Province, from South to North, runs the River *Can*, from whence ſpring ſeveral Navigable Streams, ſo that you may take Shipping to any part of this Province.

The Thirteen chief Cities are theſe, as *Nanchang*, *Jaocheu*, *Quanglin*, *Nankang*, *Kienkiang*, *Kienchang*, *Vucheu*, *Linkiang*, *Kiogan*, *Xuicheu*, *Jnencheu*, *Canchеu*, and *Nangan*.

1. *Nanchang* commands over ſeven Cities, as *Nanchang*, *Fungching*, *Cinhien*, *Fungſin*, *Cinggan*, *Ning*, and *Nuning*.

2. *Jaocheu* commands over ſeven Cities, as *Jaocheu*, *Yukan*, *Loping*, *Feuleang*, *Tehing*, *Gangin*, and *Vannien*.

3. *Quangſin* commands over ſeven Cities, as *Quangſin*, *Joxan*, *Jeyang*, *Queiki*, *Jenxan*, *Junfung*, and *Hinggan*.

4. *Nankang* commands over four Cities, as *Nankang*, *Tuchang*, *Kienchang*, and *Gany*.

5. *Kieukiang* commands over five Cities, as *Kieukiang*, *Tegan*, *Xuichang*, *Hukeu*, and *Pengce*.

6. *Kienchang* commands over five Cities, as *Kienchang*, *Sinching*, *Nanfung*, *Quanchang*, and *Luki*.

7. *Vucheu* commands over ſix Cities, as *Vucheu*, *Cunggin*, *Kinki*, *Thoang*, *Logan*, and *Tunghiang*.

8. *Linkiang* commands over four Cities, as *Linkiang*, *Sinkin*, *Sinjin*, and *Hiakiang*.

9. *Kiegan* commands over nine Cities, as *Kiegan*, *Taiho*, *Kiexui*, *Jungfung*, *Ganfo*, *Lungciven*, *Vangan*, *Jungſin*, and *Jungning*.

10. *Xuicheu* commands over three Cities, as *Xuicheu*, *Xangcao*, and *Sincuang*.

11. *Juencheu* commands over four Cities, as *Juencheu*, *Fueny*, *Pinghiang*, and *Vancai*.

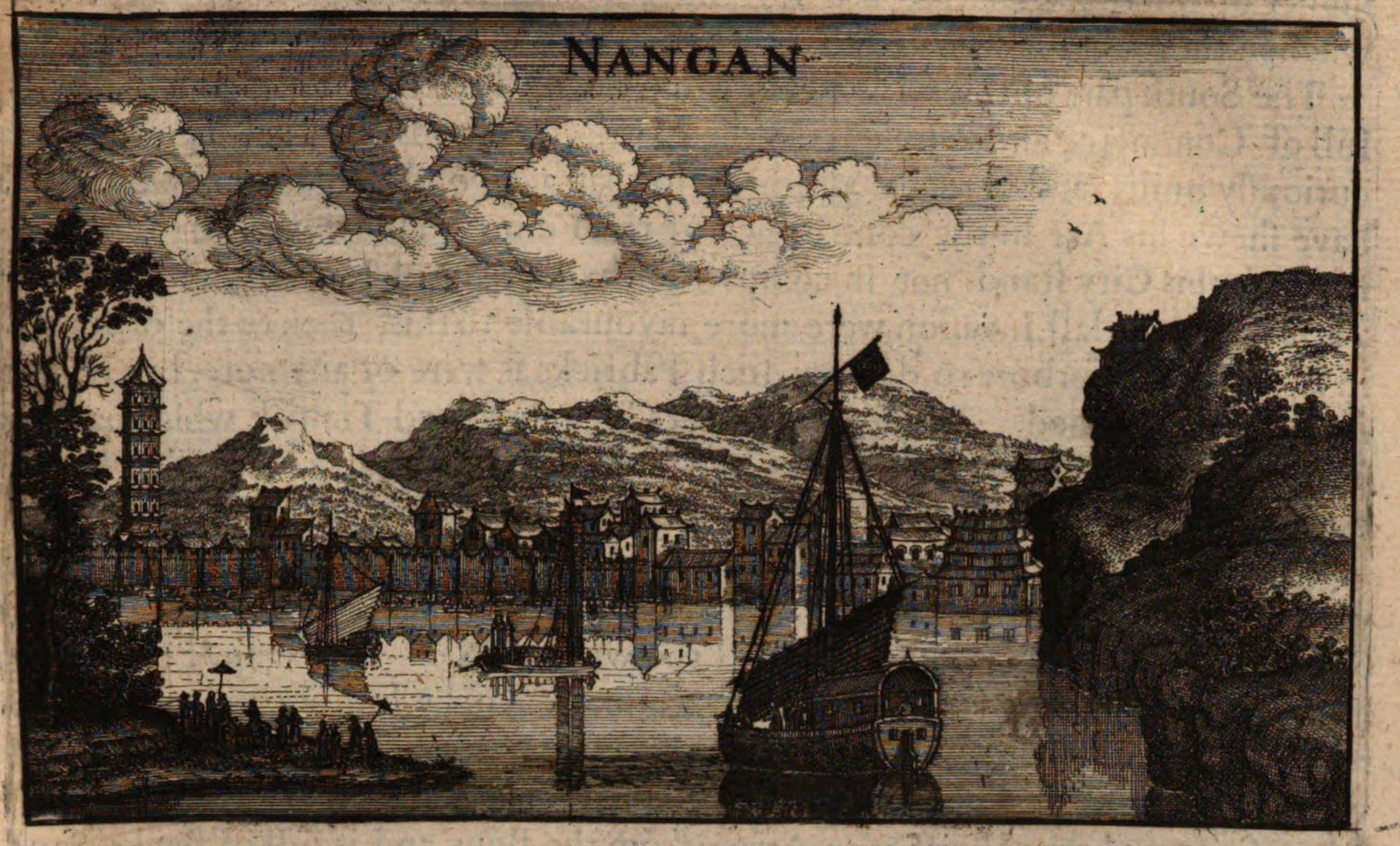
12. *Chancheu* commands over twelve Cities, as *Chancheu*, *Vtu*, *Sinfung*, *Hingque*, *Hoeichang*, *Ganynen*, *Ningtu*, *Xuikin*, *Lungnan*, *Xeching*, *Changning*, and *Tingnan*.

13. *Nangan* commands over four Cities, as *Nangan*, *Nankang*, *Xangyen*, and *Cungy*.

According to the account of the *Chineſes*, there are in this Province one million three hundred ſixty three thouſand ſix hundred twenty nine Families, and ſix millions five hundred forty nine thouſand five hundred Fighting Men.

The Revenue which is paid yearly out of this Province to the Emperour, conſiſts of one million ſix hundred and ſixteen thouſand and ſix hundred Bags of Rice, and of eight thouſand two hundred and thirty Rolls of Raw Silk, and eleven thouſand five hundred and ſixteen Rolls of wrought Silk, beſide ſeveral other Taxes and Impoſts.

Thus much concerning the Province of *Kiangſi*, and the number of the great and ſmall Cities; I ſhall now relate what hapned in our Travels through this, to the Province of *Nanking*.



No ſooner were the Embaſſadours arrived, and at the Gate of this chief City of *Nangan*, but a Gentleman was immediately diſpatched to Complement them in the name of the Magiſtrates, and conduct them to thoſe Lodgings which were provided. A while after came the Governour himſelf, with ſome other perſons of great quality, who after inter-changed Civilities, fell into ſome Diſcourſes of ſmall importance; having ſo ſpent an hour, they took their leaves and departed, ſending a handſom Treatment that night at the charge of the City.

Afterwards came to us two *Tartar* Gentlemen, who likewiſe then arrived there from the Imperial City of *Peking*; who after they had ſaluted the Embaſſadours, told them that they were ſent to Congratulate the Vice-Roys of *Canton*, upon their Victory obtained the laſt year againſt the *Chineſes*, in the Province of *Quangſi*; they then departing, took their leave, admiring much the large and tall ſtatures of the *Hollanders*, and thought the Embaſſadours to be they who were come from the end of World to ſalute their Emperour; adding withal, that his Imperial Majeſty expected them long with great impatience. During our abode here, we were often viſited, and moſt friendly ſaluted by the beſt and chiefeſt of the City.

The Embaſſadours were put to very great trouble to procure Veſſels to carry them from hence to *Nanking*; for though they did earneſtly inſiſt to further and haſten their Journey, yet the Commiſſioner appointed to furniſh them with Boats, could not get them ready ſo ſoon as he deſired: Whereupon the *Mandorine Pinxenton* rated him with bitter expreſſions, which he took ſo to heart, that he drew his Knife and would have Stabbed himſelf, had he not been prevented by one of the *Mandorines* Servants.

The Country about this chief City of *Nangan* (which is the furtheſt City of this Province) is very Pleaſant and Fruitful, ſome part thereof, although ſurrounded with Hills and Mountains, which ſerve for a fence to guard the Country.

One of theſe Mountains far exceeds the reſt for delightfulneſs, which the *Chineſes* call *Sihoa*, which ſignifies a place of Pleaſure.

This chief City, an arm of the River *Chang* divides into two equal parts, which ſo ſituated on the Stream, invites abundant Trade to be driven there; for all the Goods and Merchandiſes which are brought out of *China*, and carried to the Province of *Quantung*, or from *Quantung* to the other places of Trade which lye higher

higher up in the Country, are for the moſt part unladed in this City, from whence they are Tranſported to other parts by Land or Water.

The South part of this City is cloſe built with ſeveral goodly Houſes, and is full of Commerce and People: On the North-ſide ſtands an Idol Temple, very curiouſly built, and ſo richly adorned, ſo that a ſecond *Dedalus* may be ſaid to have ſhewn his Art in the contrivance of this Edifice. However, in bigneſs and ſtrength this City ſtands not in competition with that of *Namhun*, although the *Tartars* in their laſt Invaſion were more favourable to this, then to the other; for in *Nangao* they forbore to deſtroy ſuch Fabricks as were of any note, but in *Nanhung* all were ruined. Beſides, the great Commerce and Traffick which has been of late years driven, has been a means to enrich the Inhabitants thereof, who have continually contributed toward the re-edifying of the City.

After four days abode in this City, the Embaſſadours Embarqued themſelves with all their Followers, to purſue their Voyage to *Peking*: From the City of *Canton* to *Namhun*, we were towed all the way by Track-men againſt the Stream, not without great danger of Shipwrack, ſo many Rocks lurking under water with ready miſchief; but now we were carried down with the Stream, but yet not without great labour and danger of often loſing both Ship and Goods. The River *Can* runs here as ſwift as an Arrow from the Bow, and is full of Banks, Sands, and Shoals, which requires much care and experience in the Marriners. When it hapned among the reſt, that the Barque in which *Jacob de Keizer*, one of the Embaſſadours, had Embarqued himſelf with the Preſents to the Great *Cham*, fell into a Whirl-pool, and turning and winding amongſt unſteady eddies, drove at laſt on a hidden Sand, where ſhe ſtuck faſt, and could not be gotten off until they had unladen her: when they then perceived that ſhe had two great leaks in her Hull, which they making a ſhift to ſtop, the Goods were put aboard again, and ſo we went on our journey. The *Mandorines* commanded the Water-men to be ſeverely laſhed with a Thick Leather Whip, and the Maſter himſelf had not eſcaped the ſame puniſhment for his neglect, if the Embaſſadours had not interceded for him.



The next day, upon the 14. of *April*, we paſſed by the ſecond ſmall City called *Nankang*, but did not Land as we went, but in our return we put aſhore, where I took a draught of the ſituation of this place, according to the annexed Print. This

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Nankang lies upon the left side of the River *Chang*, formerly very rich and famous by Commerce, built four-square, is invested with a strong and thick Wall 25 foot high. The City Gates are four, which stand in the Wall about a quarter of a miles distance one from another: this City (formerly Artificially built,) was totally subverted by the *Tartars* in the last War: On the right side of the River stands guarded with a strong high Tower the Structure well built. At our return we lay with our Vessels before *Nammon*, which signifies the South-gate; from this Gate you go through a strait street to the house of the Governour, and at the end of the Street stands a *Chinese* Triumphal Arch, an elaborate piece which the *Tartars* left intire without any demolishment: At the end of the Street is the Market-place, to which is brought daily all manner of Provisions, as Flesh, Fish, and Fruits of all sorts in great abundance.



Upon the 15. we came to *Canchen*, the 12. chief City of the Province of *Kiangsi*, where we took up our Lodgings for that night; the next day we were visited aboard our Vessels by some great *Mandorines*, who welcomed us in the name of the City on which the Embassadours addrest themselves: with all their Followers, to the great *Tutang* of this City, returning him the like Complemental civilities, who received them with singular courtesies and seeming affection, and conducted them into his private apartment, where he placed them on his right hand; then beginning to discourse of the constitution of *Holland*, of how many Provinces she consisted, and how remote from *Portugal*; how long their present Government had been established, and when that Power began, and whether they were all of one and the same Religion; desiring to know if they used Beads in their Ejaculations, after the manner of the *Portugueses*: to all which the Embassadours returned them in short a particular answer. By these questions we guessed what a near Community and Commerce there was between this Lord and the *Portugueses*; and we were likewise afterwards told that his Wife had been Baptized by them. Whilst we were Toping of *Thea* in the withdrawing room, he desired that he might hear our Trumpets sound in the Hall, with which he was exceedingly taken, as also admiring our arms: and because this *Tutang* (who held his Residence and Court in this chief City) had the command over the Provinces in *Kiangsi*, *Fokien*, *Hucang*, and *Quantung*, and consequently not much inferiour to

a Vice-Roy; and that the Ships of our *East-India* Company, bound from *Japar* to *Taiwan*, often ſupplyed themſelves here with much Freſh Water; for the Province of *Fokien* is all maritime, lying oppoſite to the other Iſland of *Formoſa*; therefore the Embaſſadours concluded to offer him ſome Preſents, but he refuſed them with great Civility, alledging that the *Tartar* Government would not permit any Preſents to be received from any Foreign People, before they had made their appearance at the Court before his Imperial Majeſty. He likewiſe added, that he did not refuſe them out of a *Chineſe* diſſimulation, but only to obſerve the Cuſtoms of their Country; aſſuring the Embaſſadours that in their return from *Peking*, all manner of Friendſhip ſhould be ſhown them. By the way it began to Thunder and Lighten, upon which followed ſo great a ſhower of Rain, that wetted us all to the skin.

This *Canchen* in regard of the great Income and Revenue which it brings in yearly, by reaſon of the Trade which is driven there, is one of the chief Cities of the Province of *Kiangſi*, and commands over twelve ſmall Cities; It lies about ſixty Miles from *Canton*, cloſe to the ſide of the River *Can*, which takes its courſe near to the eighth ſmall City called *Xuikin*, and flows from thence Northward, up to this chief City of *Canchen*: The City lies in a four-ſquare form as *Nankang*, and is ſurrounded with a high Stone Wall about two Miles compaſs. There are four Gates alſo to this City, which are called after the four Winds: we lay all night in our Barques before the Weſtern-gate: the Streets of the City are handſomly Paved. On the Eaſt-end ſtands a well high built Tower, as it appears in the annexed Print: From the top of which you have a full Proſpect of the City and the adjacent Countries, which are wondrous pleaſant. The Burgers Houſes and Dwellings are built in good order, amongſt which are ſome very large ones well furniſhed; but the Palace of the Governour exceeded all the reſt.

Amongſt other ſtately Edifices, this place abounds in curious Idol Temples, very richly adorned with Pictures and Graven Images; but that Temple whoſe Top ſtands higher, Crowning all the reſt (as in the annexed Print) may be reckoned amongſt the chiefeſt Temples in all *China*, and is called *Kuil Kiaſti Miao*.

PAGODS or CHAPPELS OF IDOLS



Theſe added to *Miao*, which ſignifies a Church, the *Chineſes* give to all their Fanes, and this Idol whom they worſhipped, they called *Kuil Kiaſti*: On the Verges

Verges of this Idol Temple ſtood ſeveral Bedſteads for Travellers, and Prieſts that come to offer, to lodge in, as in moſt places, the Idolatrous Edifices ſerve for Inns to receive and Harbour Strangers. In the Porch of this Temple ſtood on either ſide two Giants of Plaiſter Work, the one Fighting with a Dragon, and the other had a Dwarf lying under his feet with a drawn Sword in his hand: The ſignification of theſe two Figures may be eaſily underſtood by thoſe who have but ſmall skill in the *Chineſe* Characters, and Emblems. On the other ſide of the River ſtands another Temple upon a high Hill, which I went to ſee early in the morning, and found the ſame ſituated in a very Pleaſant place, to which you aſcend by ſtone ſteps, as in the Print is expreſt. Not far from hence ſtands a ſmall Chappel rarely built, according to the *Chineſe* Model: Such as Travel this way, offer up to this Idol for a ſafe paſſage and preſervation from the hidden Rocks and Sands, which are many in the River *Can*; which if they eſcape, they attribute it to their offerings, preſented to this Idol; but if they happen to miſcarry, they then thank and blame themſelves, that either they made no true Confeſſion, or brought gifts too mean for this their Deity.

At the place where the two Rivers, *Chang* and *Can* meet and conjoin, athwart the Stream lies a long Bridge of Boats, covered over with Planks: At the end of the Bridge ſtands a Toll-houſe for the receipt of Cuſtom.



Upon the 18. of *April*, we paſt by the Ruinous and Deplorable City of *Vannungam*: This City lies cloſe to the ſide of the River *Can*, on the right hand, in a very Fruitful and Pleaſant Soil. The *Tartars* were ſo cruel to this place in the laſt War, that they left nothing ſtanding that is any ways remarkable: It appears to have been formerly a wondrous delightful place, accurately built, and full of Inhabitants. The Country round about this City, produces twice a year great ſtore of Fruit to the Husbandman: Not far from which lies a Hill which has Silver Mines, but the *Chineſes* are not ſuffered by their Laws to dig for any. On the Eaſt-ſide of this City is a Mountain called *Chao*, whoſe top reaches up to the Clouds, and though of this vaſt height, yet from the bottom to the top there grow all ſorts of Trees, and Herbs, which made us a moſt delightful Proſpect at a diſtance. About half a mile from this place, we ſaw lying the ſixth ſmall City called *Lingeiven*, which has a ſmall Inlet of the River *Can* running up to it; but this

this City participated of the ſame misfortune with the reſt, and was totally Ruined and Sacked by the *Tartar*, who left nothing ſtanding but one Triumphal Arch, which ſerves for ſome Ornament to the place; but the Houſes and great Buildings lye all in a heap of Aſhes, and the Streets full of Rubbiſh.



We left immediately this miſerable Town, and came to an eminent Village called *Pekkinſa*, whoſe ſituation is moſt Pleaſant, and where a good Trade is driven in all Naval Materials, to the great benefit of the Inhabitants. At a great diſtance before you come to this Village, you ſee ſeveral Cliffs, which have been ſo wonderfully cut and ordered by Art and Labour, that the very ſight thereof filled us all with admiration: but the laſt War has very much defaced the beauty of them, and you have now only left the Ruines, whereby to judge what a brave Ornament they were formerly. The very deſtruction of theſe Artificial Rocks, ſufficiently declares what vaſt devaſtations befel the whole Empire of *China* in the laſt War of the *Tartars*; who did not only Ruine the greateſt Cities, Towns, and Villages, but neither ſuffered any Ornaments to continue eminent in the Countrey; for not any place of note eſcaped the fury of thoſe Barbarous People, except the Imperial City of *Peking*, which the *Tartars* favoured after they had taken it, where yet are to be ſeen moſt rare and exquiſite Curioſities, whereof we ſhall make mention hereafter.

In regard of the extraordinary ſtrangeneſs of theſe Stone Cliffs made by Art, I drew one of them which had ſuffered leaſt prejudice by the *Tartars*, and was at leaſt forty foot in height, which you have here in the annexed Print; that ſo you may judge how the reſt of them were contrived. The like Artificial Rocks are to be ſeen in the Emperours Court, where the great *Tartar Cham* often refreſhes himſelf in the heat of Summer.

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We departed at laſt from this Village *Pekkinſa*, and came late in the evening to the ſmall City *Taiko*, which is the ſecond ſmall City of the ninth chief City *Kiegan*, ſituated upon the left ſide of the River *Can*.

Early in the morning I took a view of this place, which hath on the Water ſide high and ſtrong Walls, the Country round about moſt delightful and luxurious, but the City it ſelf lies wholly Ruined by the *Tartars*. The Streets are well enough Paved, but very ſmall and narrow; yet repleniſhed formerly with ſtately Edifices, which lye waſte and uninhabited; all that which was left remarkable is a high Tower, with ſome Idol Temples. We were viſited here by a certain *Mandorine*, who was come thither not long before from *Peking*, with two thouſand Horſe, upon the account of the young *Canton* Vice-King: He told us that the Emperour, with ſeveral Lords in *Peking*, long expected our coming.



Upon the 29. of *April*, we came unto the moſt Famous City of *Kinungam*, called by ſome *Kiegan*, and is the ninth Prime City of this Province of *Kiangſi*: This chief City lies about forty miles from *Tayko*, built upon the Weſtern ſide of the River *Can*, not far from the place where thoſe terrible and dreadful Cliffs called *Xepatan*, diſcover themſelves; about a mile and a half the circumference is defended with tall Battlements, and famous for the defence which ſhe made againſt the *Tartars*, when beleaguer'd; boaſting alſo formerly of very ſtately Structures, but now generally ruined and deſtroyed by the Enemy, only ſome few Idol Temples remaining. On the left ſide over againſt the City, lies an Iſland, where ſtands a curious Temple, modern built, and hung round about with great and ſmall Images.

The Countrey round about this City is full of Hills and Dales, in which are ſaid to be Gold and Silver Mines; but the *Chineſes* are prohibited by their Laws to dig for any, only they are permitted to take what of either they can find upon the ſides of the Rivers. Theſe parts are alſo pregnant and delightful; for in this Country (which is ſeldom known in other places) there is no want of Water neither Winter nor Summer, nor too much drought.

Near to *Ganto* the 5. ſmall City of this great one, a mighty high Mountain called *Nucung*, lifts her head towards the Clouds, and is as remarkable for bigneſs as any in thoſe parts.

Moſt of the *Chineſe* Rivers are very dangerous, being ſo precipitate, all Veſſels are liable almoſt to continual attacques, and ſudden ſurprizals of Rocks, Banks, and Shoals in Ambuſh; ſo that the Maſters ought to be skilful and circumſpect in their Steerage from Port to Port: but the River *Can* is near this City moſt hazardous, there reſiding thoſe unmerciful *Bilgers* called *Zepatane*. The Veſſels bound hither take commonly more expert Pilots, who are by cuſtom better acquainted with the fixed Rocks, and ſtill varying and unſetled Shoals.

The Inhabitants of this place and the adjacent parts, recounted to us with much regret and reluctation, how barbarouſly they had been uſed by the *Tartars*, burning and deſtroying their Houſes, carrying many into unredeemable Slavery; others put to Death with rare and exquiſite Tortures, no diſcrimination either of Sex or Age; and when they had Glutted their Salvage inclinations with Ruine and Plunder, they exerciſed their more Inhumane Cruelty upon innocent Virgins, of whom four thouſand, all choice and ſingular Beauties, they carried into Captivity, and there for inconſiderable ſums ſold them to make Bawds and Madams of Pleaſure-Houſes, there proſtituting to be compreſt and devirginated by libidinous Courtiers, deboiſt Hectors, for their own profit, at what price ſoever they pleaſed to put upon them.

That ſame day we made ſuch good ſpeed, that we got beyond *Kiexui*, the fourth ſmall Town of the ninth chief City called *Kiegan*: We paſt by this place, which lies upon the right ſide of the River *Chang*, and is in circumference a mile and a half, ſurrounded with Hills, and built after the *Chineſe* faſhion with Idol Temples: on the Water ſide ſtands a ſtrong Wall fifteen Foot high.

The next day, being the 20. of *April*, we paſt by *Kiakia*, the fourth ſmall City of the eighth chief Metropolis *Liukiang*: This City lies about thirty mile from *Kiexuke*, at the bottom of the Mountains, and upon the North-ſide of the River *Can*, which waters this City, to the great accomodation of the Inhabitants.



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The Countrey about abounds in the product of Oranges and other Fruits; it is situated according to the annexed Print; a good part of its Wall is built upon the Hills, and the ground lying within the Wall is manured by the Inhabitants: here is standing an Ancient Idol Temple, and the place famous for two Gates, all of one stone, but the Houses were most of them demolished by the *Tartars*. Not far from these Walls lies a Mountain called *Mung*, whose tops reaches so high, that they seem to be cased and invested with Clouds; yet the sides of this aspirer flourisheth, cloathed with stately Woods, and mantled with verdant and delightful Pastures.

That same day toward the evening, we got to the City of *Sinkin*, the second small City of the eighth chief City of *Linkiang*, which lies about twenty miles from *Hiakiang*; we found this *Sinkin* also on the right side of the River *Can*, and was situated with pleasant Hills, and fruitful Fields behind it. This place doth not differ much neither in bigness nor beauty from *Hiakiang*, though this lies in a more even Soil, and not so near the Mountains: Toward the water, stands in the middle of the Wall a very high and well built Gate; most of the buildings within had been destroyed by the *Tartars*. We lay all night aboard our Vessels over against the City, upon the left side of the River, near to an Idol Temple, where the Governour came to salute us, and brought some few Presents for the Kitchen.

Upon the 22. we set sail early in the morning, and arrived by noon before the City of *Fungching*, which is the second small City of the first chief City of *Nanchang*: This City lies in a flat and even Soil, built four-square, and situated upon the said River *Can*, and is surrounded with a high Wall above a mile about.

On the North side of the City is a populous Suburb, well and close built with goodly buildings.

There are also two great and high Triumphal Arches, which had been much defaced with the rest of the brave Structures in the last bloody Invasion: there are likewise several Mountains not far from this place, one is called *Pechang*, from whence there falls a mighty Torrent of water with a most hideous noise.

The next day, being the 23. of *April*, we came in sight of the first chief City of *Nanchang*, which is also called by some according to the name of the Province *Kiangsi*, where this is situated. We were hardly come to an Anchor, but the Magi-

Magiſtrates ſent four very commodious Boats aboard to fetch us aſhore, for there is no landing or coming near the ſhore with any great Veſſels, by reaſon of the Sands. The *Mandorine Pinxenton* took preſently two of the beſt of the Boats for himſelf, which was ill taken by the Embaſſadours: Not long after came the Magiſtrates themſelves to welcome them, and cauſed *Pinxenton* to reſtore to the Embaſſadours one of the Boats which he had taken for himſelf, to their uſe.

The next day one of the Embaſſadours, namely, *Pieter de Goyer* (for *Jacob de Keyſer* found himſelf ill) with the Secretary *Henry Baron*, and all our Followers, went to viſit the *Tutang*, or Governour of this City; he received us with good affection and great civility, and ſhewed his diſpleaſure at his Interpreter for bringing the Embaſſadours a Foot, ſaying, that ſuch perſons which came from ſuch remote and ſtrange parts, to Congratulate his Imperial Majeſty upon his Victories and Proſperity, ought to be received in greater ſtate. He was very much offended with the *Mandorines* of the *Canton* Vice-Roys, calling them *Aſſes*. After that the Embaſſadour had taken his leave, and was come into the Street, one of the Governours Gentlemen came and preſented both him and his Secretary each with a fine Horſe, upon which they rode to the Water ſide; and when the Embaſſadours ſet ſail, they were ſaluted with the great Guns from the Walls of this City; and they to requite this civil reception of the Governour, ſent him a few Preſents, but he refuſed them, ſaying, no Perſon in *China* was permitted to receive any Preſents from Foreign Embaſſadours, before they had ſeen and ſaluted the Emperour.

This chief City of *Nanchang* is diſtant about five miles from *Funching*, ſituated near that great Lake called *Poyang*, which hath a current round this City, ſo that ſhe ſtands amidſt an Iſland; her building four-ſquare form, with high Walls, and ſeven Gates, whereof four are very handſom, before one of which we lay at Anchor: This City boaſts alſo of four ſtately Temples, and richly adorned; but amongſt thoſe that is the moſt famous, which the *Chineſes* call *Thiſiking*, being covered with glittering glazed Pantiles. At the entrance ſtand three buildings together; in the firſt Edifice appears an Idol, which the *Chineſes* call *Konja*, believed to be the Guardian and Preſerver of this his own Manſion: He ſits amongſt a great many other Images, upon a rich ſeat, clothed Alantique, after the manner of the old *Romans*, with a Crimſon Mantle hanging upon his ſhoulders: On each ſide ſtands upon a high Pole two terrible Dragons (which are much admired among the *Chineſes*) theſe with extended necks ſeem Hiſſing and Breathing defiance againſt the Gods. In the ſecond Structure you have a broad Gallery reaching round the Temple, hung full of Idols, which are much adored by the *Chineſes*: The third building is alſo adorned with the like Images.

At the entrance of the firſt Edifice, ſtands alſo on the right ſide a Well, which is twelve Paces in the ſquare over, and curiouſly adorned with White Stone, and always brim full of Water. The *Chineſes* fancy to themſelves wonderful ſtories from this Idol *Konja*, and this Well, believing that formerly here he dwelt; who in his life was very Charitable to all Poor People, in diſpencing freely what he had amongſt them, which was never to be exhauſted, being a great Alchymiſt poſſeſſed of the *Elixar*, converting all Mettal into Gold: Likewiſe they imagine that this *Konja*, through their Gods direction and power, did once overcome a moſt hideous Dragon, which threatned the deſtruction of this City; which he afterwards bound to an Iron Pillar and flung into this Well, and ſo delivered the Inhabitants from this grand Deſtroyer, as a ſecond St. *George*; and that at laſt he with all his Family was taken up into Heaven. Therefore theſe Idolaters (who held this for a good and holy deed) erected this Temple for him after his Death: many other ſtories were told us of their Deity. Moſt of

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the other rare buildings which had been formerly in this City were totally destroyed by the *Tartars*; only there is left ſtanding one well built Tower, as is expreſt in the annexed Print.

The Fields about this City are very fruitful, and well manured, which furniſh the Cities and Towns round about with all manner of Proviſions and Corn.

The greateſt deſtruction which befel this City in the laſt War, was occaſioned thus: one *Kinns* a famous Commander born in the Province of *Leaotung*, was made Governour by the Great *Tartar Cham* over this Province of *Kiangſi*; for the *Tartars* much truſt the *Leaotunger*, becauſe they lye next to *Tartary*: but this *Kinns* revolted from the *Tartar*, with this whole Province of *Kiangſi*, and owned one *Junglieus* for Emperour.

The *Tartar* to ſtifle in the Birth the deſign and intention of this Commander, and to reduce the ſaid Province under his obedience, raiſed a formidable Army, liſted under famous Captains: In the mean while this *Kinns* had fought ſeveral Battels with good ſucceſs againſt the *Tartars*, and put to flight the chief Commander of the Southern Provinces with his whole Army, which was ſent againſt him: Hereupon this *Kinns* went and beſieged the City of *Cancheu*, but when he underſtood that the *Tartar* was coming againſt him with a powerful Army, he raiſed his Siege, and marched toward the Frontires of the Northern Provinces, to hinder the inroad of the *Tartar*: And at firſt *Kinns* fought with good conduct and ſucceſs, having a great Army with him that underſtood well the *Tartar* Diſcipline; but finding his Enemy to be too ſtrong and ready to overpower him, he was neceſſitated for his ſafety to retreat into this City of *Nanchang*. The *Tartars* though they had a very formidable Army, yet they durſt not venture to Storm the City by cloſe leagure, but concluded to force an entrance by their neceſſities: The better to effect this their deſign, they commanded the neighbouring Villagers to aſſiſt, and made them to dig a great Trench on the Landſide of the City; but the River was blocked up with Veſſels, to prevent all manner of Proviſion from coming by water to their relief. This place was then exceeding full of Inhabitants, ſo that *Kinns* after ſome four months Siege, was reduced to great extremity by Famine: And though ſeveral daily ſuffered death, yet they would not deliver up the City, ſtill expecting that *Junglieus* would come and relieve them; but when *Kinns* ſaw himſelf brought as it were to the laſt gaſp; (they ſay) he thus encouraged his Men, *Moſt valiant Fellow-Souldiers, we are to expect no other help then what our Swords and Courage will afford us; we muſt therefore force our way through the* Tartars; *make ready and follow me.* He having ended his ſpeech, and put himſelf into the beſt poſture he was able, he ſallied out immediately with his Souldiers; but coming to the Trench (which was large and deep) they began to ſee the difficulty of their attempt; but being in deſpair, they at laſt got over the Trench, notwithſtanding all the oppoſition of the *Tartars*, and fought their way through the Army, with the ſlaughter of a great number of their Adverſaries: *Kinns* himſelf came off with his life, and hid himſelf among the Mountains. He was no ſooner gone out of the City, but the Inhabitants immediately ſet open their Gates to the fury of the Enemy, who being got in, never left deſtroying till they had Ruined the whole City; and when they had done with the Buildings, they fell upon the Citizens, whom they put all to the Sword: It being a maxime amongſt the *Tartars*, that ſuch Cities as revolt againſt them, and are ſubdued by force of Arms, to ſerve them after this manner; but ſuch as yield without any oppoſition, have no hurt done unto them.



Upon the 25. of *April*, we came to a Village famous for Shipping, called *Ucienjen*, where lay great ſtore of Veſſels of ſeveral ſorts and ſizes, which were come thither from all parts of *China*, to lade with China Earthen ware, whereof great ſtore is ſold in this Village, which lies near to the Pool called *Poyang*, upon the left ſide of the River *Can*, and is above a mile long; it is a place full of Trade, and very handſomly built. Upon the right ſide of a Mountain ſtands (as is to be ſeen in the annexed Print) a great and well built Idol Temple, behung with great and ſmall Images: I found in this Temple a great many Black Lamps hanging, which the *Chineſes* ſuffered to burn day and night. The *Chineſes* and *Tartars*, who at any time are to paſs over this Pool *Poyang*, offer up firſt ſome Preſent or other to the Idol of this Temple, for a ſafe and ſpeedy paſſage: The Sacrifice which I ſaw here, is performed after this manner; the ordinary ſort of people take a Cock, but the rich a Hog (wherewith the Country abounds) which they bring alive to the Image, which is Pictured in a moſt terrible poſture, and there they cut the Throats of thoſe Creatures, and with the warm blood beſprinkle the Claws of the Idol (which generally are drawn with the Claws of *Griffins*) and ſome part of his Body; ſo that their Idols are always bedaubed with blood, on purpoſe to make them look with the more grim Aſpect. They offer up likewiſe to the Idol the Feet of the dead Swine, and the Spurs and Comb of the Cock; the reſt they reſerve for themſelves, and make merry therewith, feaſting in honour of this Idol.

Quite through the middle of this rich Village runs a broad Street, full of Shops on both ſides, where all manner of Commodities are ſold; but the chiefeſt Trade is in *Purceline*, or *China* Diſhes, which is to be had there in great abundance.

The Inhabitants of this Village told us (to our great admiration) that there was no better *Purceline* made in all the Kingdom of *China*, then in the Village *Sinkteſimo*, which lay at leaſt 100 miles Eaſt-ward from this Village, near to the City *Feuleang*, the fourth ſmall City of the ſecond chief City of *Joachen*; they added withal (which encreaſed our Admiration) that they did not fetch the Earth whereof this *Purceline* is made, out of the Province of *Kiangſi*, wherein this Village is ſituated, but from the chief City of *Hoeichen*, in the Province of *Nanking*; and that the Inhabitants there were not able to make it, though they digged the

Earth

Earth in great abundance, becauſe they knew not how to temper the water, which they alledged to be the only reaſon why they could not make it. And though I ſaw not thoſe Cities, *Hoeicheu*, and *Jaocheu*, nor how they digged this Soil in one place, and *Purceline* made thereof in another; yet I will relate to you in ſhort what account was given me by perſons of credit, reſident in this Village of *Ucienjen*.

The Earth whereof this *Purceline* is made, is digged in great quantity out of the Mountains ſituated near the chief City *Hoeicheu*, in the Province of *Nanking*; from whence it is brought in four-ſquare Clods to the above-mentioned Village, which have the Emperours Arms ſtamped upon them to prevent all manner of deceit. The Earth is not Fat, like Clay, or Chalk, but like to our fine Sand, which they mingle with water, and ſo make it it into four-ſquare Clods. They likewiſe beat and powder the broken *China* diſhes, and make new ones of them; (but ſuch as are made of broken Ware, never take ſo fine a Colour and Gloſs, as thoſe which are made of freſh Mould) The Earthen Clods which are thus brought from the Mountains, are afterwards framed into what faſhions they pleaſe, after the ſame manner as our Potters in *Europe* form their Earthen Ware. Upon the great Pots which are made of this Earth, they have an Art to themſelves to Paint all manner of Creatures, Flowers, and Trees, which they do very curiouſly only with *Indico*: This Art of Painting upon the Pots is kept ſo private and ſecret, that they will not teach it to any but to their Children and near Relations; wherein the *Chineſes* are ſo dexterous, that you cannot ſhow them any thing, but they will imitate it upon their Pots and Diſhes, which being framed and made of this Earth, are firſt dryed in the Sun before they are baked in the Oven; and when they are throughly dryed, they are put into an Oven, and ſtopt very cloſe, where they bake for fifteen days together with a good fire under: the time being out, they are continued in the Oven fifteen days more without any fire; however the Oven all that while is kept cloſe ſtopt, and not opened till it be quite cold; for if they ſhould take their Earthen Ware too hot out of the Oven, it would endanger the breaking, and loſing their gloſs. After the expiration of thirty days, the Furnace is opened in the preſence of an Officer appointed by the Emperour to take an account of this Earthen ware, and to receive the Emperours duty, which is of each ſort the fifth piece, according to the Laws of the Kingdom; the reſt they afterwards ſell to the Inhabitants of this Village *Ucienjen*, where (as they ſay) is the ſtaple of this *Purceline* Trade, which is ſent from this Village, not only through all *China*, but alſo through the whole world.

We departed the ſame day from this place, and upon the 26. came to the chief City of *Nankang*, which lies upon the Weſt-ſide of this Lake, which is very broad and long.

The City is built upon a Mountainous Soil, about 50 miles from *Nankang*; The Walls of the City are both high and ſtrong, and are likewiſe fortified with Bulwarks: Within the City ſtands a well built Tower; the Streets are very full of windings and turnings, which makes them very troubleſom to ſuch as uſe them. The firſt Street, which lies on the left hand as you come in, has ſeveral Triumphal Arches ſtanding in it, very Artificially built, according to the *Chineſe* faſhion; but beſide theſe Ornaments, there is nothing rare in this City, for the Houſes are but mean and ſlightly built.

Yet in Proſpect of this chief City lye ſeveral ſtately Temples, whereof the biggeſt and chiefeſt are built upon the Mountains *Quanglin*, *Jucnxin*: The Inhabitants round about worſhip theſe Mountains, upon which dwell a great company of Prieſts and Friers; each Prieſt and Frier has a little Hutch, where he daily Cruciates and Afflicts himſelf by Scourging and Diſciplining his body; enduring

during which Caſtigation makes him a miracle to thoſe people of implicit faith, who fancy theſe their ſufferings merit after Death the higheſt Felicities in another world; for they believe that their Souls are tranſlated after their Deaths into other Bodies. The Inhabitants told us, that upon the Mountain *Quanglu*, there are as many Cloyſters as days in the year: they ſaid likewiſe that this Mountain was always covered with Clouds and Fogs, though each where round, fair and ſerene weather. The Country produces ſtore of Hemp, whereof the Inhabitants make themſelves Cloths for Summer, which very much keep off the heat and ſcorching of the Sun.

On the Weſt-ſide of this chief City lies alſo a Hill, which the *Chineſes* call *Kien*; the Water that falls from the brow of this Hill, is held by the *Chineſes* very ſoveraign for ſeveral Diſeaſes. The Pool *Poyang* divides the Territories belonging to this chief City, into two parts, both which are very fruitful in Rice, and Corn of all ſorts.



Upon the 29. we made for the City of *Huken*, being the fourth ſmall City of the fifth chief City *Kieukiang*, to furniſh our ſelves with Proviſions. This City lies forty miles from the fore-going chief City of *Nankang*, upon the narrow of the Lake *Poyang*, and upon the right ſide of the River *Kiang*, which mingles with it, and receives no ſmall ſhare of its Water. On the North-ſide of this City appears a very Pleaſant and Antique Rock, which (as is to be ſeen in the annexed Print) hung ſomewhat over the River, moſt delightful to the eye, being over-grown with Trees: At the bottom of which Mountain ſtood a large and beautiful Idol Temple. The Walls of this City are very thick and high, and for the greater ſafety of the City, are guarded in ſeveral places with Foot Souldiers: This City drives a handſom Trade, full of people, and well built; all manner of Proviſions ſold cheap, eſpecially Fiſh, which yields little or no price.

About this City lies a Hill called *Xechung*, which ſignifies a Stone Bell; for the Waves and Billows which riſe out of the Pool *Poyang*, in foul and ſtormy Weather, beat againſt this Hill, and occaſion thereby ſuch a ſtrange and ringing noiſe, that it very much reſembles the ſound of a Bell.

We were no ſooner come to an Anchor, but the news of the Arrival of the *Hollanders*, filled the whole City with joy, ſo that both old and young came running

ning to ſhore to view us and our Veſſels, who beheld us with great admiration, and fain would have been talking to us, if the difference of Language had not hindered: We cauſed our Trumpets to ſound that old Tune of *William* of *Naſſau*, ſuppoſing to have delighted them; but on the contrary, they were ſo much affrighted with their Brazen voice, that they ran roaring with full ſpeed to ſhelter in the City.

Having provided our ſelves with neceſſaries, we departed from this place and came to *Pengce*, the fifth ſmall City of the chief City of *Kieukiang*. Thus far we were come upon the River *Can*, from *Kanchen* to *Nanking*, and from thence we paſſed over the Pool *Poyang*, and came into the River *Kiang*, which we to further our Voyage to *Peking*, were to Sail up Eaſtward. This River *Kiang*, which ſignifies the Son of the Sea, divides all *China* into Northern and Southern, gliding from Weſt to Eaſt, and receives ſeveral names from the Provinces through which he runs.

This City *Pengce* lies thirty miles from *Huken*, behind an Iſland on the Eaſt-ſide of the River *Kiang*, and has behind it high and famous Hills; it is a well built place, but far leſs then *Huken*.

Not far from this *Pengce* lies a Mountain called *Siaocu*, which is ſo ſteep, high, and inacceſſible, that no body ever ſcaled the top; it lies ſurrounded in Water, and has on the South-ſide a ſmall, but very ſafe road for Ships in foul weather.

Upon the Southern ſide of the River *Kiang*, lies alſo a Hill called *Makang*, talk'd on with terrour through all *China*, near whoſe skirts happen ſo many Shipwracks; for if the Pilot miſs never ſo little his Steerage, they ſeldom eſcape bilging on his Neighbouring Rocks.

The Embaſſadours went with ſome of their Followers aſhore upon the ſaid Iſland, but were forced immediately to return, having obſerved the footing of a *Tiger*, which are very numerous in this Countrey. When the *Chineſe* Pilots ſaw our Cook going to make a fire to dreſs Dinner, they came into the Cabin to the Embaſſadours, fell down upon their knees, and earneſtly entreated that they would forbid any ſuch thing to be done, for that (as they ſaid) there was a certain Spirit who kept himſelf under water about this Pool, and appeared in the ſhape of a Dragon, or great Fiſh, and had the command over this Countrey, whoſe nature and conſtitution was ſuch, that he could not endure the ſcent in his Noſe of Roaſted Poultry, Boyled Bacon, or other ſavory ſmells; for ſo ſoon as he was ſenſible of any ſuch thing, he immediately raiſed a ſtorm, which did infallibly caſt away the Veſſel. The Embaſſadours at their earneſt entreaty, ſent word to the Cook that they would be contented with a cold Dinner for that day. During the diſcourſe, there appeared playing in the Water two or three Tunny Fiſhes, which put the poor *Chineſes* into no little affright, in regard they imagined that the Water-Spirit had already given order for the caſting away of their Veſſel.

Thus far we had travelled through the Province of *Kiangſi*, when about noon we came in ſight, beyond this City *Pingce*, of two Columnes which ſtood in the middle of the River, and divide the Kingdom of *Kiangſi* from that of *Nanking*, into which we were now come: But before I relate the ſequel of our journey, I ſhall give you in ſhort the number of the great and ſmall Cities of this Province, and the furtheſt extent thereof.

Eaſt and South-eaſt this Province of *Nanking* (which is reckoned for the ninth Province among the fifteen) is waſhed with the Sea; on the South it borders upon the Province *Chekiang*, on the South-weſt upon *Kiangſi*, on the Weſt upon *Hupang*, North-weſt upon *Honan*, and the reſt upon *Xantung*.

In this place formerly they kept the Court of the Ancient *Chineſe* Empe-

rours; and though the Imperial Palace be removed to *Peking*, yet till the laſt *Tartar* War, the Court of the Emperours did continue in the chief City of this Province called *Kiangning*; but the *Tartars* in their laſt Invaſion, did not only totally deſtroy and deface all Royal Palaces, and Imperial Courts, which were moſt noble Edifices, but they altered the very name of the Province, and of the chief City, namely, the Province which formerly bore the name of *Nanking*, they called it *Kiangnan*; and the chief City which was formerly called *Ingtien*, they called it *Kiangning*, depriving alſo this chief City of all its Royal Splendour and Priviledges.

As this Province far exceeds all other in Goodneſs, and Richneſs of Soil, ſo likewiſe in Trade and Commerce; for here are the chiefeſt Cities of all *China*, each whereof famous for Traffick; no leſs does this Kingdom abound in Shipping above all the reſt, for the number of all manner of Veſſels is ſo great, that it ſeems as if all the Ships of the whole World were harboured there; but 'twill be no wonder if you conſider the ſituation of the Rivers, which run through this Countrey, for by them they can paſs by water into any part of *China*, and all Veſſels which are bound higher up, muſt meet there, which leſſens the wonder of ſo great Fleets of Ships together in that part: And beſides, all Veſſels come to this Province out of the River *Kiang*, through broad Navigable waters, made either by Art or Nature, and are called the Royal Channels.

The Natives of this place are generally very Civil, Witty, Serviceable, and Mannerly; it likewiſe breeds great ſtore of able Handicrafts-men, who prove moſt excellent in their ſeveral ways. There are likewiſe here very Learned Men, brought up in their Schools of Literature.

It produces great ſtore of Cotton and Silk, which makes there ſo many Weavers, who work in either Commodity; but this is the Womens buſineſs, and the Men follow Husbandry and other Employments, or elſe look to the Children, while the Women Spin. This Seat of *Nanking* is ſo famous through all *China*, that whatſoever is made in it, is prefetred before any thing of the like nature wrought in other parts of *China*.

In this Kingdom lye fourteen chief Cities, and command over 110 ſmall Cities.

The fourteen chief Cities are theſe; *Kiangning*, *Fungyang*, *Sucheu*, *Sungkiang*, *Changcheu*, *Chinkiang*, *Yangcheu*, *Hoaigan*, *Lucheu*, *Ganking*, *Taiping*, *Ningque*, *Chicheu*, and *Hoeicheu*.

Kiangning, called alſo *Ingtien* and *Nanking*, commands over ſeven Cities, as *Kiangning*, *Kinyung*, *Lieyang*, *Liexui*, *Caoxun*, *Kiangpu*, and *Loho*.

Fungyang commands over eighteen Cities, as *Fungyang*, *Linhoai*, *Hoaiyven*, *Tingyven*, *Vhu*, *Hung*, *Xeu*, *Hokieu*, *Mungching*, *Su*, *Hiutai*, *Tienchang*, *So*, *Lingpi*, *Ing*, *Tacho*, *Hao*, and *Ingxan*.

Sucheu commands over ſeven Cities, as *Sucheu*, *Quenxan*, *Changxo*, *Vkiang*, *Kiating*, *Taicang*, and *Cungming*.

Sungkiang commands over three Cities, as *Sungkiang*, *Xanghai*, *Cingpu*.

Changcheu commands over five Cities, as *Changcheu*, *Vuſie*, *Kiangyn*, *Gniking*, and *Cinkiang*.

Chinkiang commands over three Cities, as *Chinkiang*, *Tanyang* and *Kintan*.

Yangcheu commands over ten Cities, as *Yangcheu*, *Ychin*, *Taihing*, *Caoyeu*, *Hinghoa*, *Pacyng*, *Tai*, *Jucao*, *Tung*, and *Haimuen*.

Hoaigan commands over ten Cities, as *Hoaigan*, *Cingho*, *Gantung*, *Taoyven*, *Moyang*, *Hai*, *Canyu*, *Pi*, *Sociven*, and *Ciunning*.

Lucheu commands over eight Cities, as *Lucheu*, *Xuching*, *Lukiang*, *Vugnei*, *Cao*, *Logan*, *Jugxan*, and *Hoxan*.

Ganking commands over ſix Cities, as *Ganking*, *Tungching*, *Cienxan*, *Taihu*, *Sufung*, *Vangkiang*.

Taiping

Taiping commands over three Cities, as *Taiping*, *Vuku*, and *Fathang*.

Ningque commands over six Cities, as *Ningque*, *King*, *Taiping*, *Cingte*, *Ningque*, and *Nanling*.

Cicheu commands over six Cities, as *Cicheu*, *Cingyang*, *Tungling*, *Xelai*, *Kiente*, and *Tunglieu*.

Hoeicheu likewise over six Cities, as *Hoeicheu*, *Hieuning*, *Vuyven*, *Kimuen*, *In*, and *Cieki*.

There are beside all these, four other ordinary Cities in this Province, which the *Chineses* call *Cheu*, and some other less Cities which they call *Hien*; The four Cities are, *Quangte*, *Hocheu*, *Cheucen*, and *Siuchen*.

Quangte commands over one City called *Kienping*, *Hocheu* over *Hanxan*, *Chencheu* over two others, *Civenezao*, and *Taigan*; *Siuchen* over four, *Siao*, *Tanxan*, *Fung*, and *Poi*.

The *Chinese* Poll-Book of this Kingdom, makes mention of nineteen hundred sixty nine thousand eight hundred and sixteen Families, as also of ninety nine hundred sixty seven thousand and four hundred and twenty nine fighting Men.

The yearly Revenue which this Province pays to the Emperour, consists of fifty nine hundred ninety five thousand and thirty four Bags of Rice, of six thousand eight hundred and sixty three pounds of unwrought Silk, of eight and twenty thousand four hundred and fifty two Pieces of Cloth, and of two thousand twenty seven Rowls of Woven Hemp Cloth. This Province furnishes likewise the Emperours Stables with fifty eight hundred four thousand two hundred and seventeen Truss of Straw or Hay, and seven hundred five thousand and one hundred pounds of Salt; all which being valued together, will amount to an incredible Sum, beside what is paid in Money, which amounts to thirty two millions of Duckets, as I was credibly informed by some of the Grandees of the Province; which is not incredible, considering the vast Customs which are paid to the Emperour for all goods Exported out of the chief City of *Nanking*. The City of *Xanghai* alone pays yearly to the Emperour for the Toll of Wool, the sum of two hundred and fifty thousand Duckets; it is no wonder then that this Province pays in the whole such great sums of Money. All great Shops and Inns pay monthly thirty Toel of Silver, or else the *Tartars* come and quarter upon them in their Houses, and misuse them at their pleasure.

TONGLOV



Upon



The ſame day we arrived at *Ufu*, the ſecond ſmall City of the eleventh Metropolis called *Taiping*, laying our Veſſels cloſe aboard the Walls of the City: This Town lies in an Iſland of the River *Kiang*; the Suburbs of this place are very populous, and full of Commerce; upon each Angle of this Iſland are ſtrong Block-houſes, but neither Mann'd nor Guns mounted on them: This City is cryed up through all *China* for Arms, for the Inhabitants are moſt dexterous and exquiſite in making all manner of Military neceſſaries; no City in all *China* to be compared with this *Ufu*, for in ſuch works they are likewiſe very skilful, and in making of Lamps both great and ſmall.

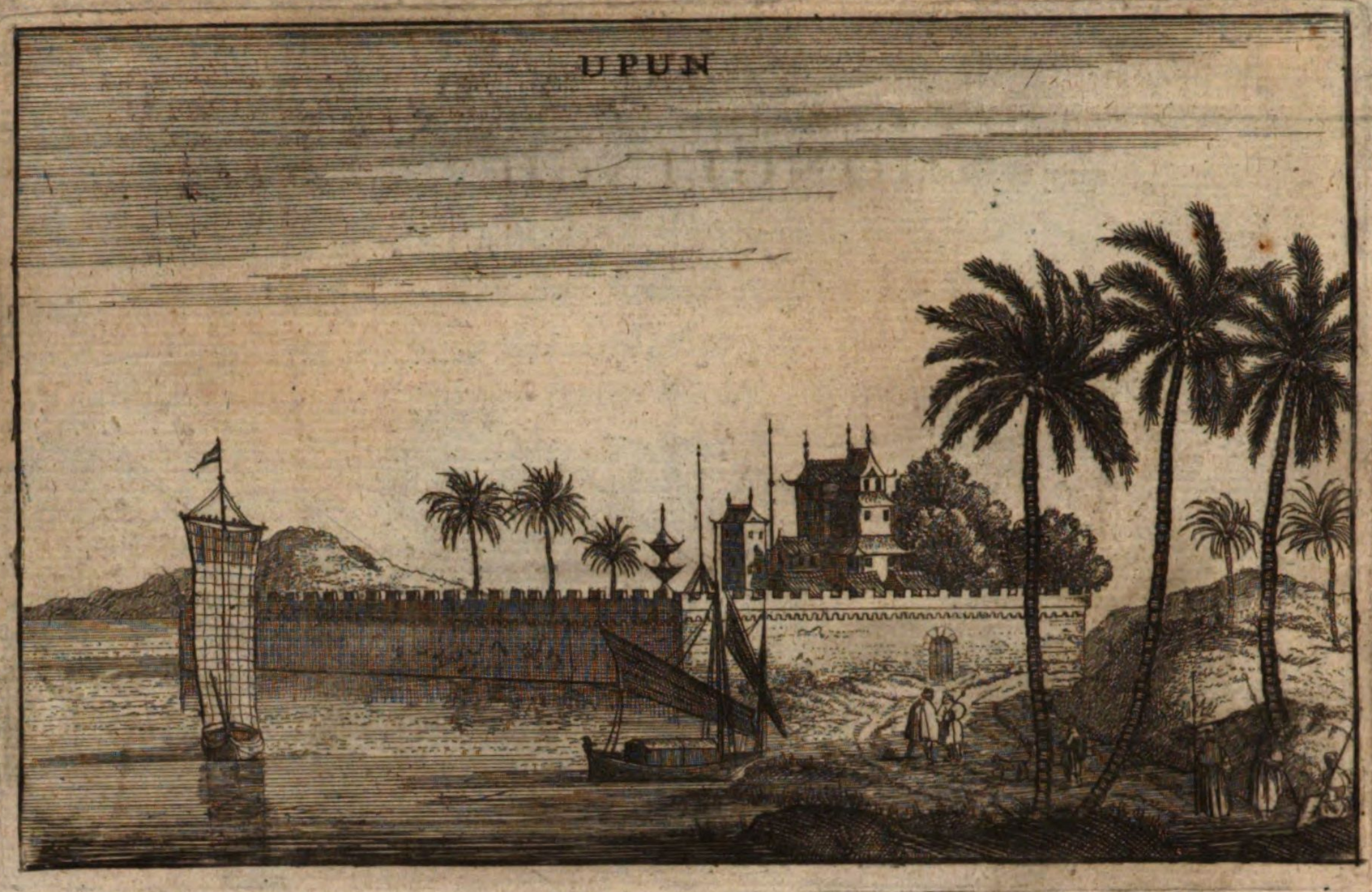


Upon the 4. we paſt by the third chief City called *Teytong*, which ſome alſo call *Taiping*, lying upon the right ſide of the River *Kiang*, in an Iſland there made by

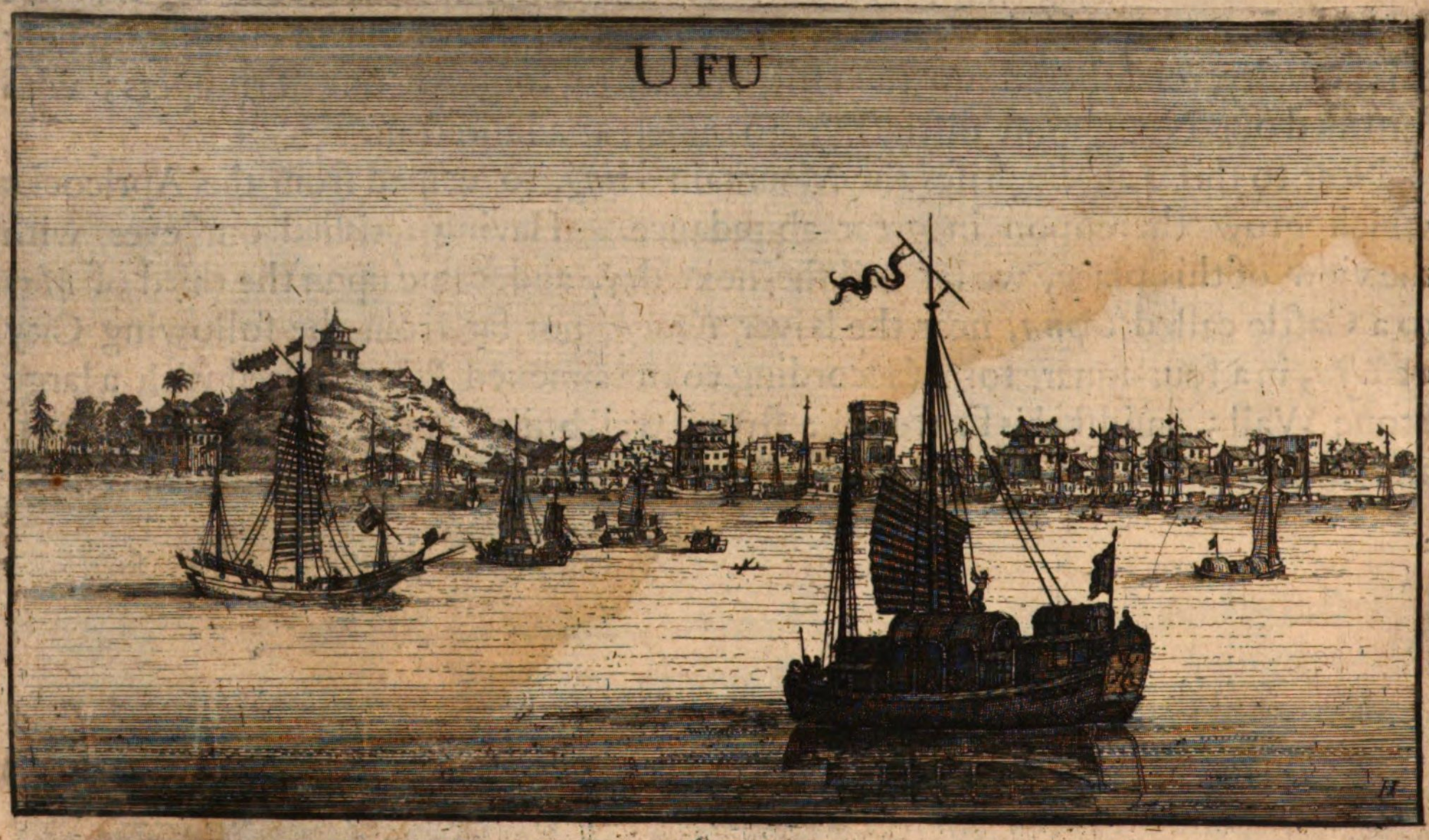
by the ſame Stream, running round about. The Country of this chief City or Iſland, is in ſome places very Rocky, and full of Hills; in others again as ſmooth, but in both like fruitful.

On the South ſide of this City, we ſaw at a diſtance a high Mountain, called by the *Chineſes Tiangmuen*, which ſignifies Heavens Gate, becauſe the *Kin*

China



The ſame day we arrived at *Vfu*, the ſecond ſmall City of the eleventh Metropolis called *Taiping*, laying our Veſſels cloſe aboard the Walls of the City: This Town lies in an Iſland of the River *Kiang*; the Suburbs of this place are very populous, and full of Commerce; upon each Angle of this Iſland are ſtrong Block-houſes, but neither Mann'd nor Guns mounted on them: This City is cryed up through all *China* for Arms, for the Inhabitants are moſt dexterous and exquiſite in making all manner of Military neceſſaries; no City in all *China* to be compared with this *Vfu*, for in ſuch works they are likewiſe very skilful, and in making of Lamps both great and ſmall.



Upon the 4. we paſt by the third chief City called *Teytong*, which ſome alſo call *Taiping*, lying upon the right ſide of the River *Kiang*, in an Iſland there made by

UPUN



by

by the ſame Stream, running round about. The Country of this chief City or Iſland, is in ſome places very Rocky, and full of Hills; in others again as ſmooth, but in both like fruitful.

On the South ſide of this City, we ſaw at a diſtance a high Mountain, called by the *Chineſes Tienmuen*, which ſignifies Heavens Gate, becauſe the River *Kiang* runs through here, between two ſmall Hills of this Mountain, as through a Gate. Sailing along, we obſerved lying in the River over againſt this City, another Iſland called *Hiao*, all of one entire Stone: In this Rock were ſeveral Holes and Concavities, wherein bred abundance of night-birds; the Iſle from thence denominated *Hiao*. Not far from this City, toward the South-eaſt, lyes a large Lake or Pool called *Tanyang*, which as well as the River *Kiang*, divides and waters the whole Countrey of this chief City, which very much enriches the Grounds round about, making them ſatisfie the greedy Husbandman. We underſtood by the *Chineſes* that this had been a ſtately City, well Built, and full of Trade, but the *Tartars* totally Ruined her in their laſt Wars. Three gallant Towers we ſaw upon the River ſide as we ſailed along; by theſe Towers we might underſtand in what a famous condition this Countrey had been.

Upon the ſame day we came in ſight of that Renowned and Royal City of *Nanking*, which is juſtly called the chief City of the Province of *Nanking*; we came to Anchor in the Harbour, and lay with our Veſſels before the Gate *Suiſimon*, which ſignifies the Water-Gate.

The Embaſſadours went the next day to viſit the three Governours of this City, and were carried in *Palakins*, and their Followers waited upon them on Horſe-back: They were likewiſe conducted in great State by the Agent of the young Vice-Roy of *Canton*, who reſided in this City, and by two *Mandorines* who came from *Canton* in the abſence of *Pinxenton*, who lay ſtill behind. Made after the manner of our Sedans.

The chief Governour ſhewed the Embaſſadours his with-drawing room, and made them, after accuſtomary Complements, to ſit down next to him: He was a *Chineſe*, born in the City of *Leoatung*, but of a very civil behaviour; the Embaſſadours ſhewed him a Letter of the Preſents which were deſigned for him, but he would not receive them, they having not yet ſeen the Emperour. After they had diſcourſed a while with this firſt Governour, they took leave, and went to the ſecond, alſo a *Chineſe*, and born at *Leoatung*; who ſhewed himſelf no leſs courteous then the former: He cauſed the Embaſſadours to ſit down with (almoſt) the ſame Complements, and received the Letter with great civility from them, which nominated his allotted Preſents; but he illiterate himſelf, gave it to one of his Commanders to read, and on the former account refuſed to accept of them.

From hence they went to the third, who dwelt in the wall of the old Imperial Palace; he ſent for the Embaſſadours, who came to him in his Chamber, having his Wife with him: The Apart four-ſquare, with Benches round about covered with Silk, and a Stove to warm the room in Winter, in which they burn Reed, Wood there, being very ſcarce. This Governour was by Birth a *Tartar*, a young well-ſet Man, but underſtood not the *Chineſe* Language, therefore his Sons were Interpreters. His Wife, a proper and comely Dame, ſpoke more then her Husband, and ſtrangely inquiſitive about *Holland*; She was not diſmayed at our ſtrange Arms, but like a bold Virago drew out our Swords, and diſcharged our Piſtols, which much delighted her; the room filled preſently with *Tartar* Gentlewomen, who belonged and waited upon this Lady, and brought a great Silver Kettle full of *Thea*, mingled with Milk and Salt, and placed it in the middle of the Chamber, ſerved about with Wooden Ladles, pouring into the like Diſhes to all the company, who drank thereof: The *Thea* thus mingled, they drank in Wood, but the clear *Thea* made only with Water, they drank in little

China

China Cups; and other drinks, as *Chineſe* Beer, and *Zamſou* made of Rice, they drink in Silver.

The Embaſſadours, after they had been thus civilly received and treated, took leave, and went with the *Canton* Agent to viſit a *Tartar* Gentleman, who at the ſame time came from *Peking*: He was a young luſty Man, and had his lodging in an old Ruinous Court, which alſo belonged to the Imperial Palace; but all things were in diſorder, and in a decayed condition, without any Furniture but two or three broken Benches, and ſome Kettles, and little Diſhes for *Thea*: His Horſes, Mules, Aſſes, and four Dromedaries, and Camels, went up and down in the Court, the Stables being all Ruined and ſpoiled.

From this *Tartars* lodgings the Embaſſadours were conducted by the Agent to his own houſe to a ſumptuous Dinner, then made ready by his order for them; where he entertained them till night with all manner of Dainties: Where they thanked him for his great kindneſs, and civility, took leave, and returned to their Veſſels, in which they lay all their journey to *Peking*, going and coming, except at *Canton*, *Nangan*, and *Peking*.

This ſtately City, without paralleſ, is the Diadem of all *China*, lying about thirty five Miles from the former *Taiping*, on the Eaſt-ſide of the River *Kiang*, and in 32 of Northern latitude: Her ſituation moſt Pleaſant, the Soil Luxurioufly Fruitful, for the River running quite through this City, whereof ſome Streams are Navigable for great Veſſels. Here formerly was kept the Court of the old *Chineſe* Emperours, the reſidence of the Kings *U*, *Cyu*, *Cung*, *Ci*, *Leang*, *Chin*, and *Tanga*: Here alſo reigned many Luſtres, the Race of *Taiminga*, till they removed to *Peking*, the better to prevent the Invaſions and Deſigns of the *Tartar*. The Founder of this City was *Gnens*, King of *Cu*, who named it *Kinling*, which ſignifies a Golden Countrey: Afterward the firſt Branch of the Race *Cina* called it *Moling*. The Kings of *U*, who kept their Courts in this City, called it *Kienye*. The Race of *Tanga* preſented it with the name of *Kiangxing*, but the Race of *Taiminga* called it *Ingcien*: But the *Tartars*, who not many years ſince over-run and conquered all *China*, gave it again the name of *Kiangning*.

Where this City borders on the River *Kiang*, it hath a broad and deep Graff, into which you come out of the *Kiang* up to the Town, about half a Mile from the River toward the Land: they paſs over on a Bridge of Boats, which brings them conveniently into the City, whoſe Eaſt-ſide, which runs far into this Countrey, covers a Flat, with ſeveral Navigable Channels running through, ſo that you may come with large Veſſels up to the Town on that ſide. Over theſe Channels are ſeveral Stone Bridges, very rarely Built. According to all *Chineſe* Geographers, this City exceeds all the Cities of the whole World, not only in bigneſs, but alſo in beauty and handſome decorements, and is at leaſt five hours going about, being round, cloſe and well built; but the Walls at leaſt ſix *Dutch* Miles in length, the Suburbs excepted, which run out much farther: beſide this, the City hath another ſtrong Wall for the better defence and ſafety of the place. The *Chineſes* deſcribe the circumference of this Wall by two Horſe-men, who in the morning ſetting forth at one and the ſame Gate, parted, riding contrary, and they ſay, met not till the cloſe of the evening; by which they would have us gueſs at the vaſt circumference of the Walls of their City. The firſt Veſture of the City is above thirty foot high, built Artificially of Stone, with Breaſt-Works, and Watch Towers.

Eighteen miles Engliſh.

There are thirteen Gates in this Wall, whoſe doors are Plated with Iron, and guarded day and night with Horſe and Foot; ſome of theſe Gates reſt upon four or five Arches, through which you paſs before you come into the City. We lay with our Veſſels before the Gate *Suiſimon*, or Water-gate; ſo great a number of

people

people pass daily to and again through this Gate, that there is no getting in or out without much crowding: The chief Streets of the City are twenty eight paces broad, very neatly paved, and strait: In the night there is such good order observed for the preventing of House-breaking, or disturbance in the Streets, that there is not the like in any part of the World.

The ordinary Burgers Houses are but mean, built without any convenience, and stand all with the cross ridges next to the Street; they have but one door to go in and out, and but one room to Eat and Sleep in: Next the Street over the Window (upon which those that drive a Trade, expose their Commodities to Sale) appears only a four-square hole to let in light, which is commonly covered with Reeds, instead of Glass, to prevent Gazers that walk in the Streets from looking in.



The Houses are but one Story high, they are covered with White Pan-Tiles, and the out-side are made White with Chalk.

Such as dwell in these ordinary Houses, drive very mean Trades; but the Shops of the chief Citizens and Merchants, are filled with all manner of rich *Chinese* Wares, as Cottons, Silk-Stuffs, *China* Dishes, Pearls, Diamonds, *&c.* Before each Shop stands a board, upon which is inscribed the name of the Master in Gold Letters, as also what Goods they sell; beside these boards, stands (as is expressed in the annexed Print) a high Pole, which reaches above the House, upon which they hang Penions and Flags, or something else, wherein they (as we in *Europe* with our Signs) make known their Habitations. They have here, as through all *China*, no coined Money, but they pay for such Commodities they buy, small pieces of Silver, which are of different value and weight; and though you buy never so little, yet you must always have a pair of Scales about you, if you will not be cheated in the weight of the crafty *Chineses*, by weighing in their own Scales; for they have commonly two sorts of weights by them, and are so nimble and deceitful in their ballancing, that you had need of *Argus* eyes when you buy any thing of them.

This great City is also so populous, that there are above ten hundred thousand people dwelling in it, and yet Provisions of all sorts are to be had there in great abundance, at a small rate, all the year long; the reason whereof is, the fertility

of the Soil round about. Amongſt other Fruits, there are moſt delicious Cherries, ſold for little or nothing in this City. Beſide the vaſt number of People, there lyes a Garriſon of forty thouſand *Tartars*: Here reſides alſo the Governour of the Southern Provinces, in the name of the Emperour. This City exceeds likewiſe all others, for ſtately Idol Temples, Towers, Rare Edifices, Triumphal Arches: But the Emperours Court or Palace formerly exceeded all the reſt of the Buildings, wherein the Emperour of *China* was wont to reſide, with the ſame State and Pomp, as now at preſent the Great *Cham* at *Peking*. This Palace was ſituated on the South-ſide of the City, built four-ſquare, ſurrounded with a Wall, which contains the greateſt part of the City: Each ſide of the ſquare, wherein this Palace was included, contained in length one *Italian* mile, and *three* third parts of a *Dutch* mile; and as much as can be diſcerned by the decayed Walls, and known from the Inhabitants, this Court, or Palace, with all belonging, was as big as *Harlem* in *Holland*. Within the firſt great Gate lay a large Court which led to the four-ſquares, and was paved with fine ſmooth Stone. The *Tartars* ſeated themſelves near to an Idol Temple called *Paolinxi*, where they built themſelves ſeveral Hutts, leaving the *Chineſes* to dwell in the City, and there to drive their Trade. The buildings are all of a hard ſort of Stone, which the Natives have moſt curiouſly Painted with a Yellow Colour, that when the Sun reflects on them, they ſhine like Gold.

Over the Gate of the ſecond Court of this Palace, hangs a great Bell, about two Mens length in height, and three Fathom and a half in circumference, whoſe thickneſs contained near the fourth part of a Yard: The *Chineſes* made great brags of the ſound of this Bell, as if the like were not to be heard of again in all *China*, yea, not in the whole World; but when we came and ſtruck upon it, we found it ſufficiently dull, and the Mettal not ſo good as that of ours in *Europe*.

And though the *Tartars* in the laſt War did not much deprive and impair *this* City of its former Luſtre and Splendour (no City eſcaping better then this *Nanking*) yet however the ſtately Palace of the Kings, was totally deſtroyed by them. It is ſuppoſed that the *Tartars* did this for no other end or cauſe, but out of a particular hatred and grudge which they bore to the Family of *Taiminga*, who Governed till the Court was removed from thence to *Peking*.

Though this *Nanking*, by the removing of the Imperial Court to *Peking*, was thus deprived of her antient Glory and Splendour; yet ſhe ſhows its former and antient Obedience, by ſending of extraordinary Preſents yearly, beyond all the reſt of the Cities, to the Emperour.

Firſt of all, every three months five Ships are ſent from thence laden with all manner of Silks, and Woollen Cloths, to the Emperour at *Peking*: Theſe Ships are called in the *Chineſe* Language *Lungychuen*, which ſignifies Ships with Dragons Cloths, becauſe they are ſent to the Emperour, whoſe Blazonry is thwack'd with Dragons. I muſt confeſs that in all my life time, I never ſaw any Ships to exceed theſe for Riches and Bravery; for without they are ſo very much Guilded and Painted, that it made our eyes dazzle to look on them; and within they were likewiſe moſt curiouſly contrived, and adorned with Images: This one thing alone is enough to diſcover the ingenuity of theſe People.

The City ſends likewiſe, for a Preſent to the Emperour, certain Fiſh, which are taken before her Walls in the River *Kiang*, in *May* and *June*, and are called by the *Chineſes Siyn*; but by the *Portugueſſes* who live there, they are called *Savel*: And though the way from *Nanking* to *Peking*, is more then two hundred *Dutch* miles, yet they have a way to Tranſport them to the Emperours Court freſh and good; for a great number of Men are appointed to draw the Boats day and night,

who

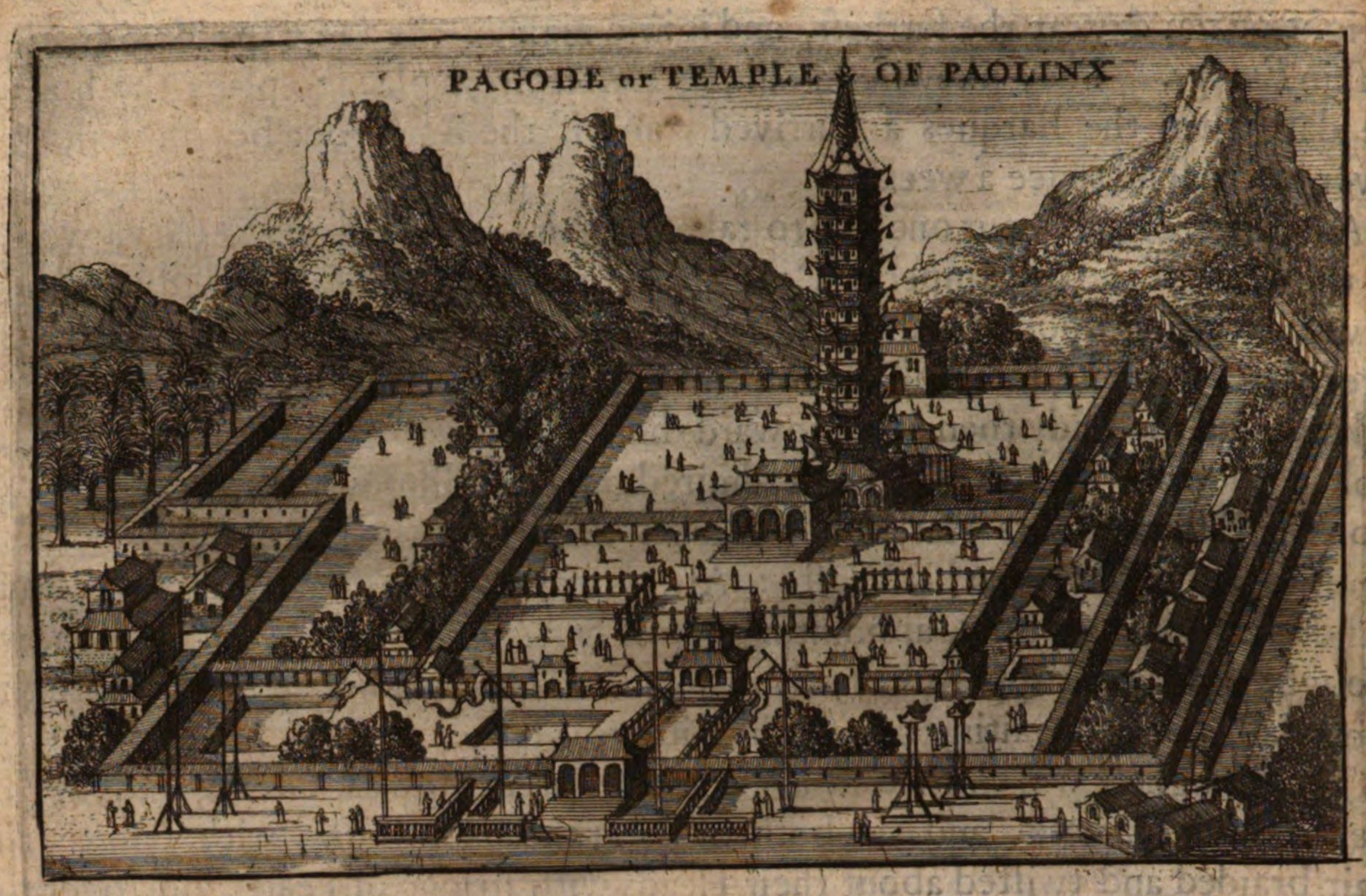
who are relieved upon the way with freſh Men, ſo that they perform the journey in eight or ten days at the fartheſt, and is in a manner the ſame ſpeed with riding Poſt in *Europe*. They likewiſe ſignifie by Letters from place to place the hour of the day when the Barques are arrived; and if the Emperour be pleaſed, they never fail to ſend twice a week.

As we were riding out one day to take the Air, and to view the City, we paſt by the Gate of the old Imperial Court, where ſat a great *Tartar* Lady, with her ſervants waiting upon her, about forty years of Age: She very civilly ſent to our Interpreter to invite the Embaſſadours into her Houſe; *Jacob de Keyzer* hereupon lighted, and the Lady then made towards him: She was very debonair and free, looked upon our Swords, and much admired their bending without breaking: She took the Embaſſadours Hat, and put it on her own Head, and unbutton'd his Doublet almoſt down to his Waſte: Afterwards ſhe led the way into the houſe, and deſired him to follow, appointing one of her Attendants to conduct him, who brought us into her appartment, where we found her ſtanding with her Daughter about half her age, waiting our coming, in great ſtate.

The Daughter was clothed in a Violet-coloured Damask Gown, and the Mother in Black Damask, and had both of them their Ears hung with Rings; their Hair braided and twiſted about their Heads with ſtrings of Pearls, but over their Hair they wore little Caps made of Reed, with a Taſſle upon the Crown of Red Silk. Their Cloths reached down to their Heels, tyed about the middle with a broad Ribbon, and buttoned down from the Neck to the Waſte: Their Shooes were of Black Leather, their Faces unmask'd without any Painting. They had us into a large withdrawing room unfurniſhed, only a few Benches covered with Silk, upon which they deſired us to ſit: They drank to us ſeveral times in their liquor made of Beans, which is very ſtrong, but agrees wondrous well with their conſtitutions. They ſet before us alſo ſome of their Sweet-meats, much intreating us to Eat, excuſing the meanneſs of the Entertainment, her Husband being abſent.

Having taken leave of theſe Ladies, we rid to ſee a famous Temple, which the *Chineſes* call *Paolinxi*; but this name of *Paolinxi*, is not only a denominating the Structure, but alſo a great Plain, which (as is to be ſeen in the following Cut) contains ſeveral Fanes, Edifices, a Purceline Tower, and other Rarities. Amongſt other Buildings erected upon this Plain, they ſhewed us one great Structure, which exceeded all the reſt in Art, Beauty, and Coſt, wherein hung at leaſt ten thouſand Images, all made of Plaiſter; ſome were ſix foot long, but the moſt were only one, which were hung round about the Galleries and the Walls, in handſom and exact order. The Heathen received the Embaſſadours with great reſpect and civility, and ſet open all the doors of their Temples.

In



In the middle of the Plain ſtands a high Steeple or Tower made of Purceline, which far exceeds all other Workmanſhip of the *Chineſes* in coſt and skill, by which the *Chineſes* have declared to the world, the rare ingenuity of their Artiſts in former Ages.

This Tower has nine rounds,and one hundred eighty four ſteps to the top; each round is adorned with a Gallery full of Images and Pictures, with very handſom lights (as is expreſt in the annexed Print.) The out-ſide is all Glazed over and Painted with ſeveral Colours, as Green, Red, and Yellow. The whole Fabrick conſiſts of ſeveral Pieces, which are ſo Artificially Cemented, as if the work were all of one Piece. Round about all the corners of the Galleries, hang little Bells, which make a very pretty noiſe when the wind jangles them: The top of the Tower was Crowned with a Pine-Apple, which as they ſay, was made of Maſſy Gold. From the upper Gallery you may ſee not only over the whole City, but alſo over the adjacent Countries to the other ſide of the River *Kiang*, which is a moſt delightful Proſpect; eſpecially if you obſerve the vaſt circumference of the City, reaching with her Suburb to the River ſide.

This wonderful Pile (as they inform us) the *Chineſes* built at their own charges, commanded by the inſulting Conquerour the *Tartar*, to them a Pillar of Honour, to the Subdued of Obloquie, ſeven hundred years ſince, when in like manner, as lately, they over-ran all *China*, bringing the whole Country under abſolute obedience. The now prevailing Foe, whether Conquered by the extraordinary beauty and magnificence, would not permit the demoliſhing nor defacing in the leaſt of this noble Structure, or whether they had it in their thoughts, that the preſervation of it would not only continue the memory of their firſt Conqueſts, but adde to their Fame this their ſecond ſubduing of them; ſo now it ſtands firm and entire as at the firſt.

Round about this Plain are alſo Woods of Pine, where formerly were built goodly Edifices, where they interred their former Emperours, which the *Tartars* totally demoliſhed.

According to all outward appearance, we found theſe people to exceed not only all the reſt of their Nation in Candour, Sincerity, and Civil Demeanour, but as much excelling in Science and Underſtanding. There are alſo ſeveral of the Inha-

Inhabitants of great Estates, keeping like Port both in their Habits and Hospitality : They enjoy here far greater Priviledges then in a less City, which the *Tartars* allow them, supposing that to be a Bridle to Rebellion.

We found in this City of *Nanking* a Jesuite, his name *Manuel Van Lissbon*, who came aboard the Vessels of the Embassadours to bid them welcome, and to invite them to Dinner, but they civilly excused themselves ; but my self, and the Secretary accepted of the invitation, and were very handsomly received and treated next day by him, with some of the better sort of *Chineses*, who were pleased with our company, and to signifie that they were Christians, strook upon their Breasts, and crossed themselves. This Jesuite was of a very free, gallant, and open Spirit, earnestly desiring that we might have free Commerce in *China* : He came often to see the Embassadours, and presented them with several Provisions for the Table, inviting himself to Dinner at the same time.

The Embassadours were very desirous to have writ from hence to *Japan*, but they told us that that passage was forbidden ; the occasion said to be this, the unshorn *Chineses* had complained three years before to the Emperour, that the *Chineses* of *Suitjien* and *Amei* (who belong to the famous Pyrate *Coxinga*) had done them some injury in *Japan*, so that they desired the Emperour to right them ; thereupon his Majesty returned them in answer, that they should go no more to *Japan*. The unshorn *Chineses* are those who will not submit to the Government of the great *Cham*, nor cut their Hair after the Conquerours fashion : For when this Emperour had Conquered all *China*, he issued forth a command, that the *Chineses* should wear their Hair after their manner, all cut off, except one Tuft or Lock behind ; which caused some thousands of the *Chineses* (who are very proud of this Ornament) to lose their lives forfeited to the Laws, rather then one single Tress.

Having spent about a fortnight in receiving and giving of visits, we departed from this famous City upon the 18. of *May*, early in the morning.

The Embassadours had made use by the way of ordinary Barques and Boats till they came to this place, but now they were accommodated by the Governours, with the Emperours own Vessels, to carry them on in this their journey. These Vessels were very large and commodious, all Guilded and Painted with Dragons that had open Mouths, and fierce Claws : On one end of these Imperial bottoms, was a place for Musick, to recreate the Passengers on the way ; but the Embassadours desired to spare them that trouble, and appointed that place for some *Chinese* Souldiers that came with them from *Canton*, to lodge in.

They have severe and corporal punishments, whoever dares presume to Paint any Yellow, or Golden Dragons on their Vessels, or any thing else ; they only may use this Colour, whom the Emperours particular favour admits to that high honour. Two great Imperial Vessels were appointed for the Embassadours, the *Chinese* Officers, as *Pinxenton* and the two *Mandorines*, had also two others, and the *Canton* Souldiers were put aboard with the Embassadours, who were likewise accompanied by several persons from *Nanking*.

After we had taken leave of the Governour and Magistrates of the City of *Nanking*, we set sail, and past by the Ship-bridge of fourteen Arches : On the furthest point of the Walls of the City, some two miles from the Water-gate called *Suisimon* (where we first arrived with our Vessels) there stood a very famous and eminent Idol, to which the *Mandorine Pinxenton*, with the whole Fleet, applyed themselves to offer up to this Demon or Genius of the place, Swine, Goats, and Cocks-blood, to the end we (which he verily believed) might have a safe and prosperous Voyage. The Sacrifice was performed after this manner ; the Swine and Goats were first killed and cleansed, and afterwards laid upon the Altar : On the side of this Altar stood several little Images, and behind the Altar the chiefest

Image, which is held for the Protector and Defender of this Temple, and to whom it was dedicated. The Cocks which I saw offered, were kill'd, and their blood kept and sprinkled upon the Images, which afterwards they wiped clean. During the Ceremony of the Sacrifice, the Priests upon their knees made several Grimaces and Mutterings to themselves, as if they and the God had been in some earnest contract disputing; great Tapers burning all that while.

After this Sacrifice we steered our course East-ward, and sailed down the River *Kiang* with great speed, having the Stream with us; so that in the evening we came to a famous Village called *Wankſien*, where we stayed all night, and in the morning early we set Sail, and came upon the 20. of *June* to the City of *Jejenjeen*, which some call *Loho*.



This *Jejenjeen* being the sixth and last small City of the Capital City *Nanking*, lyes about sixty miles from *Nanking*, on the North-side of the River *Kiang*, whose streams run into the large and open *East-Indian* Sea. Here came several Beggars aboard us to show their Tricks; amongst the rest there were two, who knocked their heads with so much force one against another, that we looked every moment to see them fall down dead upon the place; and in this gesture they continued till the Company had bestowed their Charity upon them; for unless they give them something, they never cease rancountring heads, till they kill each other, which has often hapned. I saw likewise in this City another Beggar lying upon his knees, who seemed to mutter something to himself, afterwards he struck his naked head against a black stone, with so much force and violence, (which was round, and four fingers thick) that he made the Earth to shake under him: several other such Feats they use to win remorse from Strangers.

This small City of *Jejenjeen*, which is delightful, and situated near to the side of the River *Kiang*, stands on a small parcel of ground within Walls, which are not very high, but strong and thick; it is built mighty close, and adorned with several Temples, and Idolatrous Edifices. It has likewise a populous and well-built Suburb, and much Trade, so that it might well pass for a second City; a true draught whereof you have in the annexed Print.

Whilst we stayed in this City, the Interpreters told us, that the famous Pyrate *Coxinga* had landed by some means or other, with an intention to have surprized the

the City, and to have brought the ſame under his ſubjection; but through the care of the Burgers, he not only loſt by his deſign, but alſo a great number of his Men, and was forced to retreat to his Ships with ſhame and confuſion: yet to ſhow his malice, and to revenge himſelf upon the Citizens, he burnt ſeveral of their Veſſels which lay at an Anchor before the City, and carried away others with him to a conſiderable number. They alſo told us, that about twenty miles from this place, there were five great and fruitful Iſlands in the ſame River *Kiang*, which this Pyrate had choſen to harbour and ſhelter his Ships in ſtormy weather.

Having lain all night before this City, we ſet Sail early in the morning, and the next day we found upon the North-ſide of the River *Kiang*, near to a Caſtle called *Quanchen*, a large ſtone Sluce at the head of a Channel, the work only of the Spade forced quite through the Countrey, to get into the Yellow River, and ſo not be neceſſitated to Sail round about out of one River into another.

Theſe Artificial Channels, by reaſon of their wideneſs, and the greatneſs of the undertaking, and being made at the Emperours charge, are called the Kings Waters.

We then paſt by this Sluce, and ſo came into the firſt Royal Channel, and from thence we got into the Yellow River: Well may this Channel bear the name of the Royal Water, ſince there is nothing ſo pleaſant to be ſeen in all the world; both ſides of the Aquaduct having not only ſmooth large Banks, but planted alſo with ſtately and ſhady Trees. On the Weſt and Eaſt of this Royal Channel, (for it reaches from South to North) we ſaw rich Paſtures, and delightful Woods, the like not to be ſeen in all *Aſia*; thick ſowed with wealthy Towns, Villages, Pleaſant Seats, and Dwellings opulent and ſtately; inſomuch that nothing can be more delightful, as if Art and Nature had ſtrove to pleaſe the Paſſenger upon his way through this famous Channel. On the left ſide thereof ſtood a famous and renowned Image of the Idol *Kinkang*, who is highly adored by the *Chineſes*: The Portraicture whereof you have in the fore-going relation.



In the paſſage, we ſaw at a diſtance another great and Artificial Idol Temple, which was adorned with a very brave Tower of ſix rounds, and called by the *Chineſes Quangguamian*; a draught whereof you have in the annexed Print. A particular perſon had out of a miſtaken Religious Zeal, erected here at his own charge this Idol

Idol, in honour of this Temple, which ſtands in a large and pleaſant Field, and is ſurrounded with many Houſes, whoſe Inhabitants, and their Neighbours, offer up to this Idol with great devotion, all manner of Fruits, beſides Beaſts, Cocks, Hogs, Swine, and Goats, that ſo they may be ſucceſsful in their labours, and enjoy a plentiful Harveſt. All Travellers who paſs this way, bring commonly with them Fat and Rich Offerings to this Idol, their Temple Protector. The *Chineſes* and *Tartars*, who accompanyed us from *Canton* to *Peking*, were very deſirous to have ſtayed here a while till they had performed their devotions (according to the cuſtom of the Countrey) in Offering up Cocks, Hogs, and Goats, for his bleſſing, and a proſperous Voyage; but the Embaſſadours were unwilling to ſtay their journey, and could not be prevailed with to loſe ſo much time, but reſolved to haſten their Voyage, being weary of their vain Superſtition. However, they gave leave to ſome to go aſhore to ſee this famous Idol Temple, which ſhows very handſomly at a diſtance, being Artificially built after the *Chineſe* faſhion; within a number of great and little Images (for amongſt all other Idolaters, the *Chineſes* exceed in decoration of their Temples) which are fixed to the Walls. At the upper end ſtood a great Altar, where they preſent their Sacrifices to the Idol: Round about (as is to be ſeen in moſt of the Structures) hang abundance of heavy Lamps, which burn night and day in honour of this God, and the Departed.



Upon the 24. we came to the brave City of *Jamcefu*, which is called by ſome *Yauchen*, and is reckoned for the ſeventh Capital City of this famous Province of *Nanking*. This City lies about 20 miles from *Jejenjeen*, it is built four-ſquare, and ſurrounded with high Walls, and ſtrong Bulwarks: It is very large, being at leaſt five miles about, exceeding moſt Cities in *China* for Wealth and Trade. The Inhabitants thereof deal in ſeveral Commodities, but that wherein their chief Trade conſiſts is Salt, Tranſported from thence into moſt Provinces of *China*: this Salt is made of Sea-water, after the manner of ours in *Europe*. On the Eaſt-ſide of the City we ſaw ſtanding a great many Salt-Pans, wherein they boyl Sea-liquor day and night: This Trade alone has ſo very much enriched the Inhabitants of this Town, that they have re-built their City ſince the laſt deſtruction by the *Tartars*, erecting it in as great Splendour as it was at firſt.

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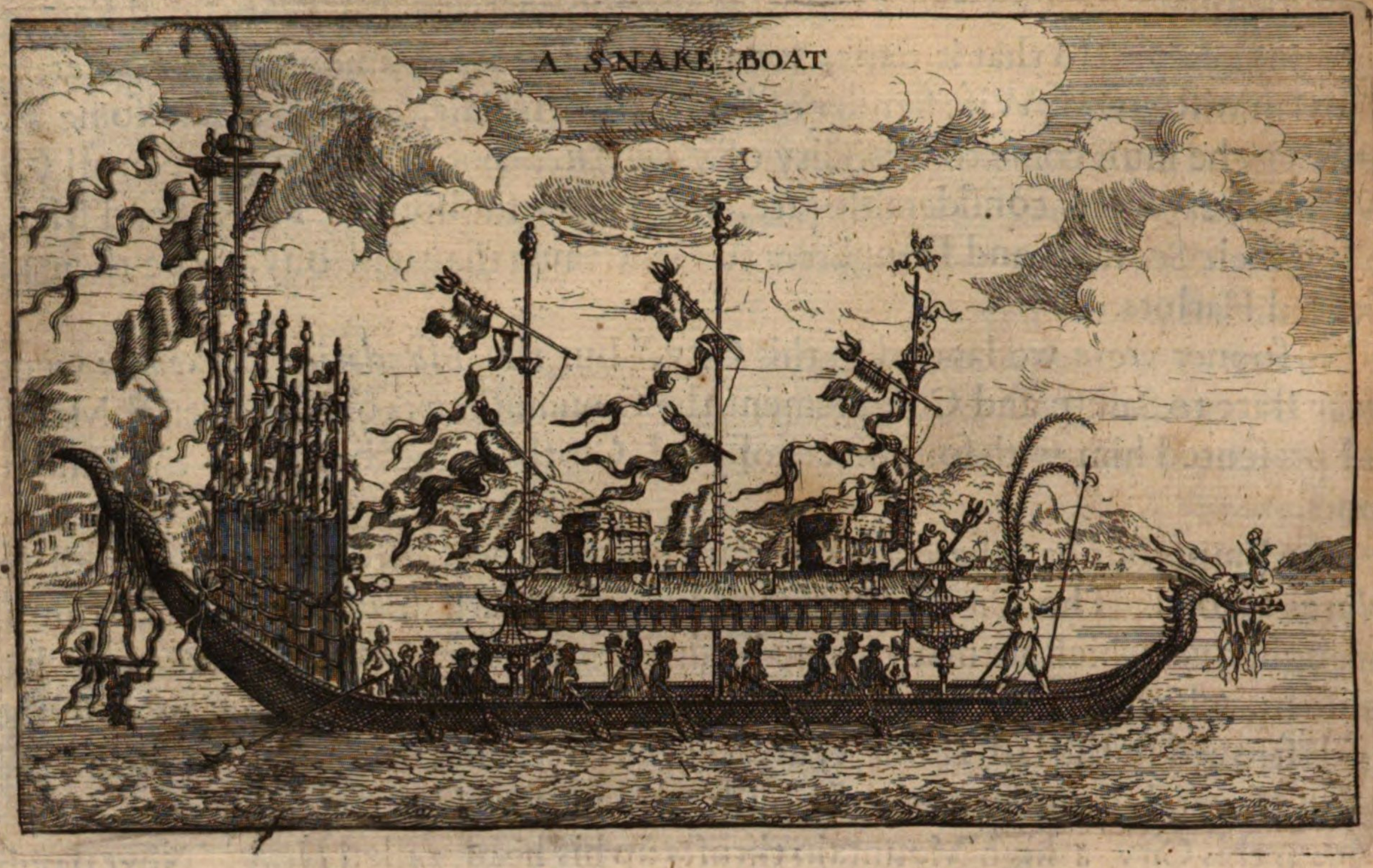
In no place of all *China* are found more comely, and better humoured Women, then in this City; the Virgins, as alſo the Married, have very ſmall Feet, and handſome Legs, ſo that it paſſes for a common Proverb among the *Chineſes*, that if a Man will have a Wife ſlender of Body, Brown Hair, and of a handſome Foot and Leg, he muſt come to this City of *Famcéfu*. But yet in no place in all *China* Women bear a leſs conſiderable rate, for it is lawful both to Parents and Maſters to ſell their Servants and Daughters to Gentlemen that will buy, to be their proſtituted Harlots.

No ſooner were we landed in this City, but the *Mandorine Pinxenton* went in great ſtate to Salute and Complement the Commiſſioners of his Imperial Majeſty, and preſented him with four pieces of Red Cloths in the behalf of the Embaſſadours.

The Emperour hath here a Toll-houſe, where the Cuſtoms are paid of all ſuch Wares as paſs. The City is well builded, and hath ſeveral Channels running through, over which are many ſtone bridges. On the Weſt-ſide are very large Suburbs, which were formerly full of goodly Structures, but now moſt of them lye deſtroyed in the laſt *Tartar* War, yet ſince re-edifyed more then a little; there are alſo ſeveral Temples curiouſly built, and moſt richly adorned.

Near this City a high Mountain thruſts up his head, called *Heng*. Next day being the 25. we departed from this place, and upon the right hand of this Royal Channel we ſaw twelve Stone Ovens; and not far from thence on the left ſide of the Channel, lies the famous burial City of the Great *Sultan*, much adored and worſhipped by the *Chineſes*. About noon we came to a Village called *Saupoo*, where at the ſame time the *Chineſes* were celebrating the Feaſt of the New year, on the New-years-day, being then alſo Full Moon, with glad Acclamation, the lighting of ſo many Candles and Bonfires, as if the whole City had been in one great flame; they run likewiſe up and down the Streets in their Nocturnals, as ſo many diſtracted Bacchanals with Tapers in their hands, twiſted together in the form of Dragons. We were forced to ſtay here awhile, till the *Mandorine Pinxenton* and his Lady had alſo aſſiſted at the ſolemnity of this Feaſt.

We found lying about this Village, in this Royal Channel, a great number of all manner of ſtrange built Veſſels; but the moſt to be admired at were two Barques or Sloops, which by the *Chineſes* are called *Longſchon*, which ſignifies a Serpent Boat. Theſe two Veſſels were built after a particular faſhion, very curiouſly Painted with all manner of Colours, that they ſeemed much to exceed thoſe Boats which carry the Fiſh from *Nanking* to *Peking* for the Emperours uſe: And becauſe of their more ſtrange contrivance of this Boat, I thought good to take a draught thereof, which you have in the annexed Cut.


A SNAKE BOAT

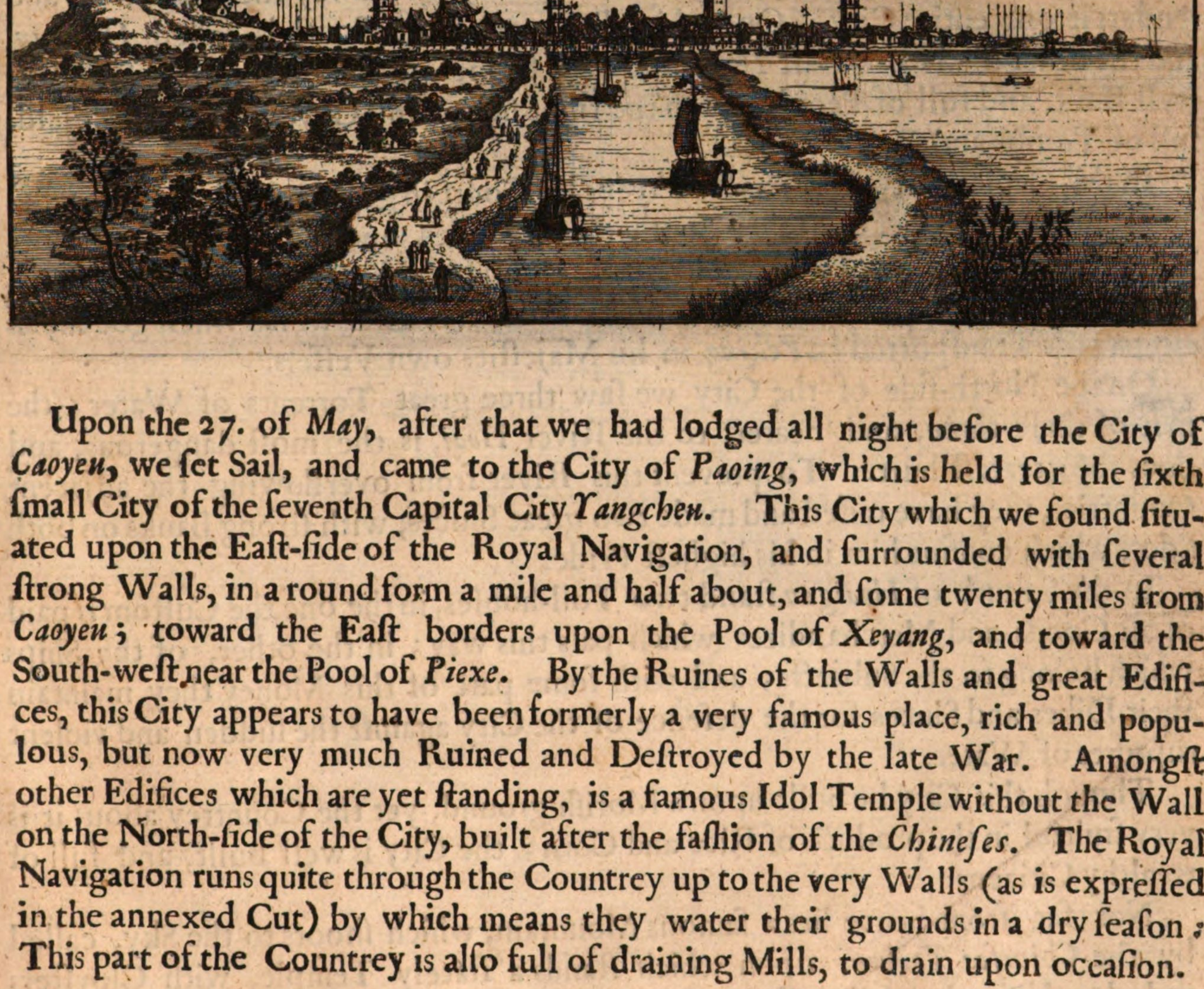
The Mould or caſt of this fair Bottom, ſeems much like the form of our Water-Snake: The ſtern hung full of ſtrange Serpents, faſtned with Ribbons of ſeveral Colours, which made a gallant ſhow; at the ſtern of this Veſſel, hung likewiſe two nimble Boys, who played Tricks and Gambols to delight the Spectators both above, and diving under Water. Upon the top of each Maſt, which were three in all, ſtood an Idol, very curiouſly adorned with Silk Flags and Pennons; In like manner ſtood on the Poop, an Image dreſſed with Ducks and Drakes; the ſtern was alſo thwack'd with numbers of Standards, ſet out with Taſſles of Hair, Silk Flags, and long Feathers; the Boat covered round with rich Silk: Under an upper high-rais'd Deck, full of Flags and Standards, ſate twelve luſty Seamen, with gilt Crowns upon their Heads, clothed in Silk, their Arms naked; theſe were ſo dexterous at Rowing, that the Boat went at an extraordinary rate: They came aboard of the Embaſſadours, and ſeemed to be over-joyed at their arrival: The Embaſſadours requited their kindneſs with a return of ſome Preſents, which they willingly accepted, wiſhing them good ſucceſs upon their Voyage, and ſafe return into their own Countrey. Near the Ducks ſtood a *Chineſe* with a Fork in his hand, and long Feathers in his Cap, who continually tortured thoſe Poor Creatures, putting them in perpetual diſquiet.

The next day, being the 26. of *May*, we came to the City of *Cajutſia*, which is alſo called by ſome *Caoyeu*, and is reckoned for the fourth ſmall City of the Capital *Yancheu*. This City we found lying upon the right ſide of the Royal Navigation, near a great Pool which the *Chineſes* call *Piexe*, out of which runs plenty of Water into this famous Channel: formerly all ſuch Veſſels as came from *Nanking*, bound for *Peking* and the Northern Provinces, were glad to paſs over this Pool, to the great hindrance of Commerce and Navigation: For oftentimes in a foul ſeaſon, they lay weather-bound before this City of *Caoyeu*, there being no venturing over the Pool, till the wind were more ſilent, and the ſwelling Billows more calm; ſo that for the benefit of Commerce and ſafety of their Voyage, on the Eaſt-ſide of the Pool this Navigable Channel was made of ſixty Fathom long, walled in with white ſtone: The work moſt noble and brave, and very much to be admired from whence they ſhould fetch ſo many great white ſtones, there being no ſuch quarry in the adjacent parts.

This

This *Caoyeu* is very populous, and has ſtately Suburbs, built very cloſe and full of great Houſes: The Countrey round about produces great ſtore of Rice, and is ſo full of Buildings, as if they were all but one continued Village. Toward the Weſt the Countrey lies much under Water, but upon the ſides and banks grows great ſtore of Reed, which brings in a good Revenue yearly to the publick, and is the only firing they have; for no Trees will grow in this part of the Countrey. They boaſt likewiſe of ſtore of Wind-mills, whoſe Sails are made of Mats. The great product of the Countrey conſiſts of Rice, which the Peaſant ſtands obliged to look after very narrowly, leſt it periſh upon the ground by too much moiſture, or too much heat and drought; ſo that their Eyes are continually upon the Crop, otherwiſe it ſuddenly withers to nothing, or a ſmall encreaſe. The Wind-mills therefore are to draw out the Water in a moiſt ſeaſon, or to let it in as they think fit, to keep their hopes from burning up in a dry and hot ſeaſon; ſo that by this means the *Chineſes* enjoy twice a year a rich Harveſt of Fruits.

KAJUTSIU



Upon the 27. of *May*, after that we had lodged all night before the City of *Caoyeu*, we ſet Sail, and came to the City of *Paoing*, which is held for the ſixth ſmall City of the ſeventh Capital City *Yangcheu*. This City which we found ſituated upon the Eaſt-ſide of the Royal Navigation, and ſurrounded with ſeveral ſtrong Walls, in a round form a mile and half about, and ſome twenty miles from *Caoyeu*; toward the Eaſt borders upon the Pool of *Xeyang*, and toward the South-weſt near the Pool of *Piexe*. By the Ruines of the Walls and great Edifices, this City appears to have been formerly a very famous place, rich and populous, but now very much Ruined and Deſtroyed by the late War. Amongſt other Edifices which are yet ſtanding, is a famous Idol Temple without the Wall on the North-ſide of the City, built after the faſhion of the *Chineſes*. The Royal Navigation runs quite through the Countrey up to the very Walls (as is expreſſed in the annexed Cut) by which means they water their grounds in a dry ſeaſon: This part of the Countrey is alſo full of draining Mills, to drain upon occaſion.

Upon


FACING

Upon the 28. we came to the famous Sea-Town of *Hoaigan*, which is reckoned for the eighth Capital City of this Province of *Nanking*; It lies on the East-side of the Royal River, about 30 *Engliſh* miles from *Pancien*, in a Flat and Moriſh Soil, through the midſt of which runs a Wall ſeeming to make two diſtinct Towns; but another Wall which ſurrounds both diviſions, takes away the diſtinction, and renders it one entire City: One which lies toward the South is called *Hoaigan*, and the other the North-East *Tengehing*; the former of theſe has ſtately Suburbs, well Built, and full of People. On the right ſide of this City, we ſaw the Fields full of Tombs and Grave-ſtones.

In this Capital City the Vice-Roy keeps his Court in great Splendour and State; he has full power over the ſeven Southerly Provinces, and only ownes the Empeperour for his Supream Head. His Office is to look after the Grand *Cham*'s Revenue, which conſiſts chiefly in Proviſions of Rice, *&c.* which when got in, is afterwards Tranſported to *Peking* in his Majeſties own Veſſels.

On the North-ſide of the City we ſaw three great Torrents of Water; the firſt of theſe three, and neareſt to the River *Hoai*, is the moſt dangerous, and does the greateſt hurt. To prevent this River from overflowing the adjacent Countries, they have raiſed and made two great Sluces, with ſtrong Banks on both ſides, which confine him in his higheſt Pride.

In the Suburb of *Hoaigan* ſtand two Toll-houſes, in the one the Cuſtom is paid of all Goods and Merchandizes which paſs this way; in the other, of the Ships which belong to the Subjects; and with ſome part of this Money they maintain their Dikes and Sluces for the defence of the City againſt the ſudden and violent ruptures of Water.

Though this City be built upon a Moriſh ground, yet the Countrey about it is very fruitful in the product of Rice and Corn; the City is well built, and full of wealthy Citizens.

Not far from hence lies a famous Mountain, which ſhoots to the Sky, called by the *Chineſes Yochen*, upon which ſtands a ſtately Temple, with Cloyſters to lodge thoſe who daily offer to the Idol of the place. The *Chineſes* come from ſeveral parts with Preſents to this their God, ſuppoſed the Protector and Defender of their Countrey. This Province of *Nanking* fills with ſtrange Mountains; for in the Countrey of the ſecond chief City *Fungyang*, near the ſeventh ſmall

City

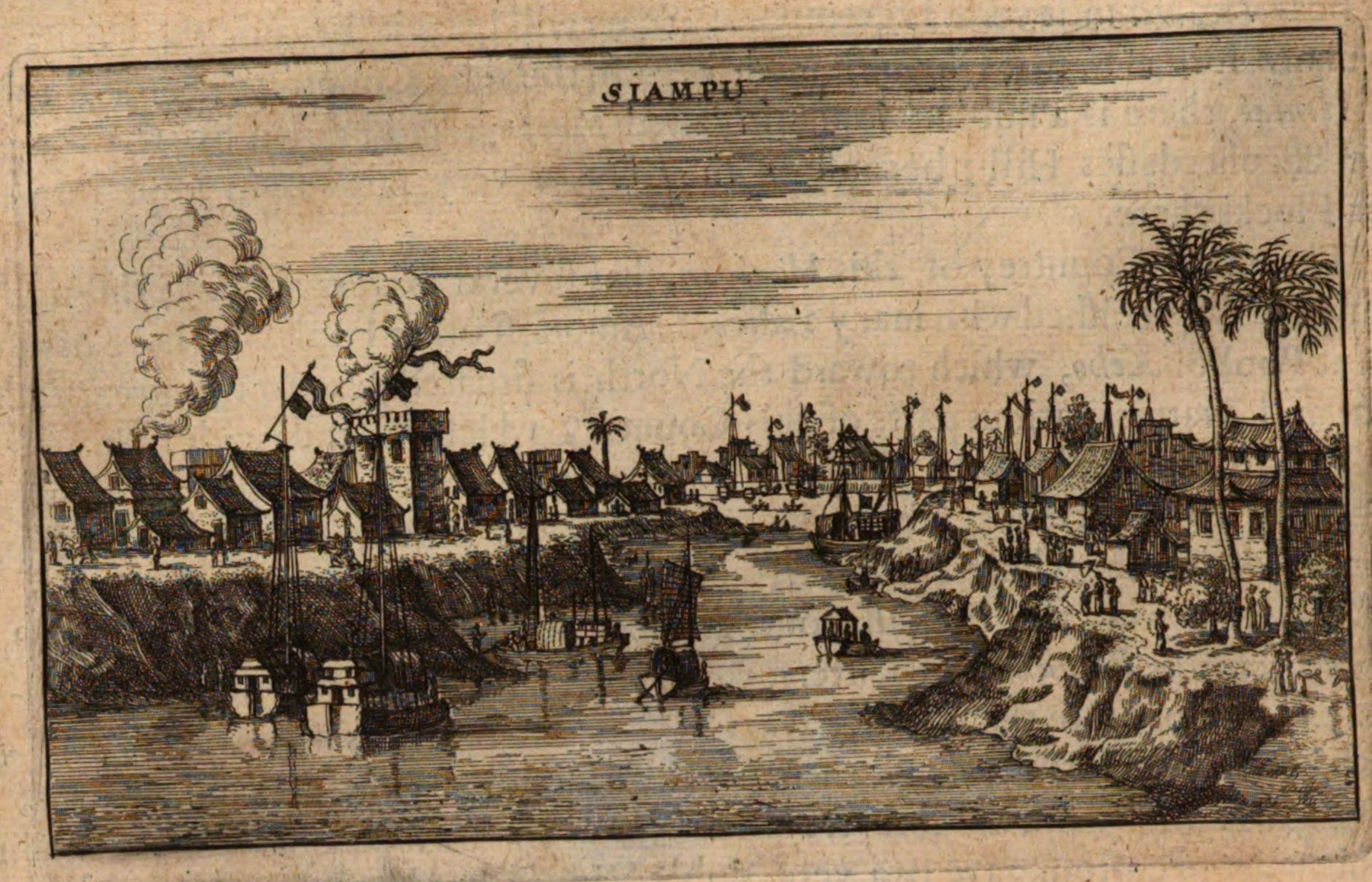
City *Xeu*, upon a Hill called *Cukin*, was found a great lump of Maſſie Gold, ſaid to be ſoveraign in ſeveral Diſtempers: Some will have it, becauſe this Gold cures ſo many Diſeaſes, that Chymiſts made it. In the ſame Countrey, near to the City of *Hintai*, there is a noble Mountain called *Moyang*, and known by the name of the Shepherdeſſes Hill; becauſe as they ſay, a very fair Virgin kept formerly her Flocks there.

The whole Countrey of this *Hoaigan*, has ſeveral Rivers running through it, beſide it's repleniſhed with many Lakes. Amongſt other Pools, you have here the great Pool of *Xeho*, which toward the North is ſituated next to the great *Indian* Sea, and waters various parts of this Countrey which abounds with Fiſh.

Toward the Eaſt of the chief City lies alſo a great Pool called *Hung*, which produces ſtore of Reeds, which they uſe inſtead of Wood, and for the moſt part ſcarce through the whole Province.

No ſooner were the Embaſſadours arrived before this Capital City, but they ſent for Horſes, *Palakins*, and Litters, to go and ſalute the Vice-Roy and the Magiſtrates; but becauſe the weather was foul, the Governours ſent their Meſſenger to the Embaſſadours to thank them for their intended viſit, deſiring to be excuſed from giving them the like trouble. The *Mandorin e Pinxenton*, according to his wonted cuſtom, gave us a very Noble Dinner upon that day: In the evening came Father *Gaſcomer* a Jeſuite (who lived in the City) to ſalute the Embaſſadours aboard their Veſſels, and to bid them welcome into thoſe parts; he was very pleaſant and civil, but did ſo very much admire at our arrival, as if we had dropt out of the Sky, being very inquiſitive to know, whither we were bound, and upon what account we came thither. The Embaſſadours ſhewed themſelves courteous and civil to him, giving him a handſome Entertainment for his viſit: He ſeemed to be a very open hearted perſon, and made proteſtation of a particular inclination and affection to our Nation, offering the Embaſſadours his houſe, if they pleaſed to accept of that, or any other ſervice he could do them. He gave them likewiſe darkly to underſtand, that upon their requeſt and deſire of free Trade in *China*, or any thing elſe, they would meet with great oppoſition at *Peking* from the *Portugueſſes*, who would do their utmoſt to hinder it, as we found afterwards in the ſequel of our buſineſs. The Embaſſadours were very thankful to this Good Father for his kind and faithful admonition, who thereupon took leave, wiſhing us a proſperous Voyage.

We ſtayed not long in this City, but the next day departed early in the morning, and in our paſſage, we ſaw on both ſides luxurious Fields, well manur'd, as likewiſe a great company of ſmall Boats lying up and down in this Royal Channel. In the evening at Sun-ſet, we came to a famous Village called *Siampu*, at the entrance whereof lies a very great Sluce, through which we paſt.



This Village is ſituated (as is to be ſeen in this Print) betwixt the Royal Channel, and the Yellow River, and of a very great length, handſomly adorned with Temples, and fair Houſes on both ſides of the Water.

This Place has ſome Priviledges belonging to it, as alſo a Toll-houſe, where the Toll-maſters appointed by the Emperour reſide, to receive Toll of all ſuch Goods and Veſſels which paſs out of the Yellow River into the Royal Channel, or out of the Royal Channel into the Yellow River; as alſo which come out of the Province of *Honan* and other parts, and are carried up higher or lower. One of theſe Toll-maſters ſhewed himſelf far more ſcrupulous then all the reſt, for he ſearched all our Veſſels, except thoſe two in which the Embaſſadours were, to ſee what was in them; for he could not believe that they were all laden with Goods belonging only to the Emperour. We lodged all night in this Village, and ſet Sail early in the morning, and came that night to another Village called *Neynemiao*, into which we were let by two great Sluces, one after another: The Inhabitants told us, as indeed appeared by the Ruines, that in this Village formerly ſtood a great Caſtle, which protected three Rivers, as the Yellow River on both ſides, and the Royal Channel behind it: But the *Tartars* who made it their buſineſs to deſtroy all Inland places of ſtrength, had likewiſe pulled down this Caſtle. We lodged there all night, and the next day at Sun-riſing we ſet Sail again, and came into a part of the great Yellow River, which is ſo thick and muddy, that it is ſcarce paſſable.

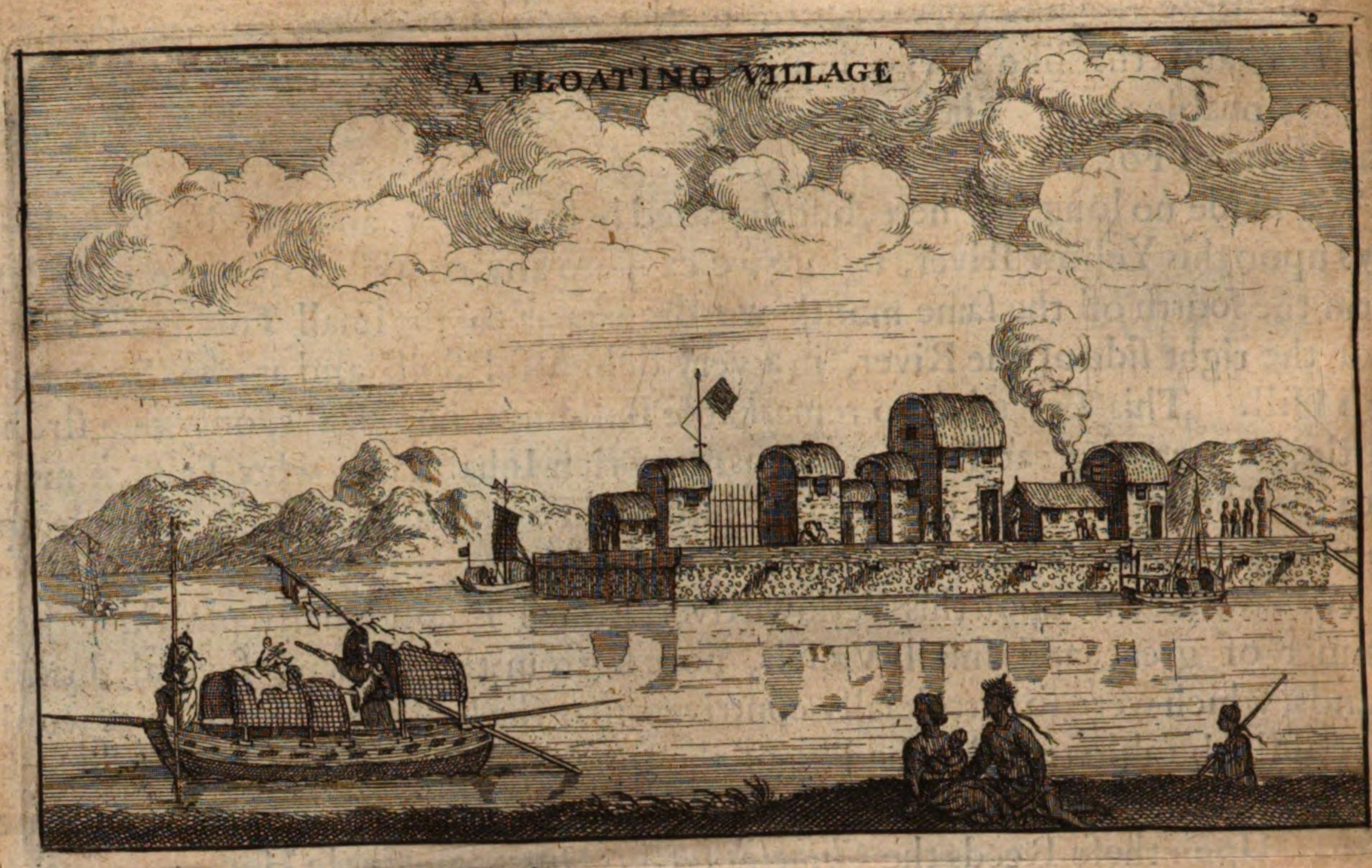
This River is called by ſome the *Saffron*, from the Yellowneſs of the Water; at a diſtance it ſeems to be a thick Moriſh Plaſh, but when you come upon it, the ſwiftneſs and great force of the Streams declare a running River, whoſe Current hath ſo much violence, that no Boats are able to Sail againſt the Stream, but are Towed up by a great number of Bargemen. In ſome places this River is half a mile broad, and in ſome more, but in length it reaches above 800 miles: The *Chineſe* Saylors when imployed here, make this Water fit for uſe, and very clear, by flinging Allom into it, which ſinks the Mud to the bottom.

Upon the firſt of *June* we came to the little Town of *Tanjenien*, which is the fourth ſmall City of the eighth chief City of *Hoaigan*. This we ſaw lying on the left ſide of this Yellow River, fenced with a broad, ſtrong, Earthen, or Mud Wall,

Wall, handſome Buildings, and full of rich Inhabitants, who drive a ſpecial Trade. The Countrey round is very Fruitful in the product of Pears, Apples, Pruines, Cherries, and the like: We bought here ſome Proviſions for the Kitchin at a very reaſonable rate. Theſe parts likewiſe abound in Quails, Pheaſants, and other ſorts of Fowl.

We made no long ſtay here, but departed before night, and ſailed at leaſt three days upon this Yellow River, before we came to any conſiderable place: At laſt upon the fourth of the ſame month we drew near to the ſmall Town of *Tſiſang*, upon the right ſide of the River, in a very delightful Soil, and at the Foot of a high Hill. This Town has no remarkable Buildings, nor Walls, only one ſtrong Caſtle, but yet of great Trade, and has many rich Inhabitants who Traffick much with their Shipping. At the entrance into the Town ſtands a ſtately Temple upon a ſteep Summit, ſeen in Proſpect at a great diſtance.

We ſaw likewiſe upon this Yellow River, which is continually plow'd with all manner of great and ſmall Veſſels, not far from the Town, ſeveral floating Iſlands, which were ſo Artificially contrived, that the beſt Artiſts in *Europe* would but coldly be able to make the like of the ſame Stuff; a common Reed which the *Portugueſſes* call *Bamboes*, twiſted ſo cloſe together, that no moiſture can penetrate. Upon theſe Reeds the *Chineſes* ſet up Hutts, and little Houſes of Boards, and other light Materials, in which they live with their Wives and Children, as if they had their dwellings upon the firm Land: Some of theſe floating Iſlands are able to contain at leaſt 200 Families, and thoſe that live in them ſubſiſt for the moſt part by Commerce and Traffick in all manner of Commodities, which they carry from place to place upon the River; they are hurried down with the Stream, and Towed up by toylſome Bargemen: where ere they ſtop Buying or Selling, they faſten their Floating Town with Poles fixed in the ground; the form and faſhion of theſe moving Towns may be ſeen in the annexed Print. They keep and feed aboard their Iſland all manner of tame Cattel, eſpecially Hogs: Whereſoever they come, they continue lying for ſome months before they remove, and though they are people of ſeveral Languages, yet they make up one common Tongue whereby they underſtand one another; for throughout all *China* there are ſeveral Dialects, each Province having a particular one; yet there is alſo one common Language, which they call the *Mandorines* or Court-tongue, being ſpoke here both by the Grandees and their Followers.



After ſome hours ſailing, we came into another Royal Channel called *Jun*, iſſuing out of the Yellow River toward the Weſt through the whole Province of *Xantung*: we were to paſs through this Channel to the City of *Peking*; the Province of *Xantung* into which we enter'd, is much enriched by this Artificial Channel running through it, for all Goods and Commodities which are Tranſported out of *China* for *Peking*, muſt paſs this Cut. This great, broad, and Navigable Stream begins at the ninth ſmall City *Socien*, upon the ſide of the Yellow River, and reaches to the City *Cining*, and from thence to *Lincing*, there breaking into the River *Guei*. This Channel hath at leaſt 60 ſtone Sluces to force back the water, which in ſome places runs very low, and not Navigable if not for theſe Water-works; on each Sluce eight Men attend to help through with the Veſſels, who are maintained at the charge of the publick.

As ſoon as we came into this Channel, we were preſently in the Province of *Xantung*, and upon the 6. of *June*, we came to a famous Village called *Kia-kia*. But before I give you a deſcription of this Province, I ſhall continue my Method, and firſt relate unto you the confines of this Province, and the number of great and ſmall Cities, *&c.*

The Province of *Xantung* is the fourth in number under the Northern Countries; the Sea waſheth on the South, Eaſt, and North, and on the Weſt-ſide is environed with Rivers, inſomuch that if you pleaſe you may come by Shipping. On the North of *Xantung* lies the Province of *Peking*, and on the South that of *Nanking*, ſeparated by the Yellow River; the remaining part encompaſſed with the Channel *Jun*, and the River *Guei*.

This part produces abundance of Corn, Rice, Beans, *&c.* The fruitfulneſs of this Country is ſuch, that one years Harveſt, as they ſay, ſupplies the Inhabitants ſufficiently for ten years with Proviſions: All manner of Poultry wondrous plentiful, and ſold for little or nothing, becauſe the people there take great delight in Hunting. The Rivers, Pools, and others Waters, abound with extraordinary good Fiſh, which you may buy for little or nothing, I my ſelf purchaſing ten pound of Fiſh for a half penny. The Countrey produces likewiſe ſtore of Silk, another ſign of her Fertility; alſo abounding in all manner of Fruit-Trees, eſpecially Pruines, which they dry and carry thence to ſell in other Provinces.

The

The Inhabitants are generally very dull of understanding, and few of them are addicted to Learning; they are likewise very strong-bodied people, fit to undergo any labour. The Children do not only go naked in the Winter, but will leap into the cold water; several of them live by Theft and Robberies, and oftentimes so numerous, that they break through all oppositions whatsoever, when they make inroads to Plunder the Countries, which is already much Ruined by the late Invasion.

In this whole Province of *Xantung* lye six great chief Cities, twenty nine small Cities, and thirteen Garrisons: The six great Cities are, *Cinan*, *Yencheu*, *Tungchang*, *Cingcheu*, *Tengcheu*, and *Laicheu*.

Cinan commands over thirty one Cities, as *Cinan*, *Changkieu*, *Ceuping*, *Chagxan*, *Sinching*, *Ciho*, *Citung*, *Ciyang*, *Chihuen*, *Juching*, *Linye*, *Changcing*, *Fiching*, *Cingching*, *Ling*, *Taigan*, *Sintai*, *Laiuu*, *Te*, *Teping*, *Pingyven*, *Vuting*, *Yangsin*, *Haifung*, *Laling*, *Xangho*, *Pin*, *Licin*, *Chenhoa*, and *Putahi*.

Yencheu commands over twenty seven Cities, as *Yencheu*, *Kioheu*, *Niuyang*, *Ceu*, *Teng*, *Ye*, *Kiuhiang*, *Yutai*, *Tan*, *Chinguu*, *Cao*, *Cao*, *Tingtao*, *Cining*, *Kiaciang*, *Kiuye*, *Kiuncching*, *Tungping*, *Venxang*, *Tungo*, *Pingyn*, *Jangco*, *Xeuchang*, *Y*, *Tanching*, *Fi*, and *Suxui*.

Tunchang commands over eighteen Cities, as *Tunchang*, *Tangye*, *Poping*, *Chouangping*, *Kieu*, *Sin*, *Cingping*, *Ken*, *Lincing*, *Quontao*, *Caotang*, *Gen*, *Hiacin*, *Vucing*, *Po*, *Fan*, *Quonching*, and *Chaoching*.

Cingcheu commands over fourteen Cities, as *Cingcheu*, *Linchi*, *Pohing*, *Caoyven*, *Logan*, *Xeuquang*, *Changlo*, *Linkiu*, *Gankiu*, *Chuching*, *Mungin*, *Kiu*, *Yxui*, and *Gechao*.

Tengcheu commands over eight Cities, as *Tengcheu*, *Hoang*, *Foxan*, *Leuhia*, *Chaoyven*, *Laiyang*, *Ninghai*, and *Venteng*.

Laicheu commands over seven Cities, as *Laicheu*, *Pingtu*, *Vi*, *Changye*, *Kiao*, *Caomi*, *Cieme*.

The thirteen Garrisons are, *Nincing*, *Cinghai*, *Chingxan*, *Gueihai*, *Sanxan*, *Kixan*, *Civenxan*, *Mauan*, *Siaoye*, *Haicang*, *Punglai*, *Cin*, and *Xechin*.

In this Province are also several Islands, amongst which these three are the chiefest, as *Feuxeu*, which lies toward the West, is but small, but yet well built; *Teuheng* situated in the Sea near to *Caomie*: This Island is very famous, by a sad accident of 500 *Chinese* Philosophers who drowned themselves in the Sea, because that the Emperour *Xuis* hated all Learned Men as mortal Enemies. The third Island is *Xaumen*, the biggest and fullest of People.

The *Chinese* Accompt-Book, which comprehends the number of people in each place, mentions in this Province seven hundred and seventy thousand five hundred and sixty five Families, sixty seven hundred fifty nine thousand six hundred and seventy five Fighting Men.

The yearly Revenue of the Province belonging to the Emperour, consists of twenty eight hundred twelve thousand one hundred and nineteen Bags of Corn, fifty four thousand nine hundred and nineteen Rolls of throw'd Silk, fifty two thousand four hundred and forty nine pounds of Cotton, of thirty eight hundred twenty four thousand two hundred and nineteen Trusses of Straw and Hay for the Kings Stables, beside several Tolls paid upon the Royal Channel of *Jun*, which amounts yearly to ten millions of Golden Crowns.

This Village *Kia-kia* lyes encompassed with pleasant and fruitful Fields, most delightful to behold; the Village very Rich, well Built, and handsomly adorned with indifferent large Structures. The Fields round about are full of Rosemary, which are not only very pleasant to the eye, but also cast a Fragrant smell at a great distance, before you come near them. We saw likewise not far

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from the City ſeveral Herds of Stags and Bucks, and abundance of all ſorts of Fowl, eſpecially Pheaſants. We took great delight in Hunting the Stag, whereof we kill'd ſeveral, with the aſſiſtance of the *Tartars*, who are skilful at the Game. They were very much pleaſed with our way of ſhooting Pheaſants flying. The fleſh of thoſe Deer taſtes ſo much of Roſemary, as if the Veniſon were ſeaſoned with the ſprigs. We were three days upon this Channel *Jun*, before we reached any other conſiderable place; but upon the eleventh of the ſame month we arriv'd at a famous Village called *Jax-Hinno*, ſituated upon the Royal Channel. In and about this Village ſtand 36 ſtately Towers, built rarely well, on either ſide of the River: Here we lay all night, but the next morning by break of day we ſet Sail, and that day and all the next we ſaw Margenting either bank of the River, pleaſant and plentiful Corn-ground. Toward the Eaſt of this Royal Channel lye ſeveral high and great Hills, whereof theſe following are the chiefeſt.



Near to *Taigan*, the ſixteenth ſmall City of *Cinnan*, appears a Mountain called *Tai*, which is very ſteep and broad: The *Chineſe* Geographers ſay, that it is at leaſt five miles in height from the Baſis to the Crown. Upon this Mountain are ſeveral Temples, to which belong great ſtore of Prieſts, who live there after the ſame manner as the *Calviſians* in *Europe*. Not far from *Laivu*, the eighteenth ſmall City of the ſaid Capital City, ſhews another Mountain called *Taxe*, out of which they find great quantity of Iron.

Near to *Ciohu*, the ſecond ſmall City of the chief City *Tengcheu*, neighbours a Mountain called *Fang*, very famous for the Tomb where the Anceſtors of that Learned *Chineſe* Philoſopher *Confutius* lies Interr'd.

Not far from the fourth ſmall City *Ceu*, lies a Mountain called *Changping*, upon which (as the *Chineſes* report) *Confutius* was born, in a Town alſo called *Changping*, whereof the Ruines are ſtill to be ſeen.

Near to *Tunping*, the eighteenth ſmall City of the ſaid Capital City, ſtands a great Mountain called *Fung*, full of Woods and goodly Paſtures.

Upon the thirteenth of the ſame month we came to *Cinningſin*, or *Cining*, the fourteenth ſmall City of the ſecond chief City *Tengcheu*.

In this *Cining* the Embaſſadours were nobly Treated in the abſence of the Gover-

Governour, by the Agents of the young *Canton* Vice-Roy, he being gone from home to order the making of a Fence-work againſt the breaking in of the Yellow River.

This City is encompaſſed with Flat and Moroſe Lands, about 130 miles from *Tanjencien*, ſituated about the middle of the Royal Channel *Jun*, ſo that all Veſſels which uſe this Paſs, muſt pay Cuſtom both for Ship and Goods. It exceeds not only all the other 26 ſmall Cities ſituated in the juriſdiction of the forementioned Capital City, in number of People, greatneſs of Trade, and Gentry, but alſo the chief City it ſelf. Amongſt other ſtately Edifices there are two famous Temples, richly adorned with great and ſmall Pictures; on both ſides of the Royal Channel are great Suburbs, full of People and Trade; on both ſides of the River are alſo two great Sluces, which keep off the out-water, which ſometimes riſes ſix foot higher then the water within.

The Countrey round about this City lies low and plaſhy, being full of Pools and Rivers, which abounds with Fiſh. Near to *Cao* the twelfth ſmall City is a Lake called *Lui*, which ſignifies the Thunder-Pool, in the middle whereof appears a ſtone, repreſenting a Dragon, with the head a Man. The *Chineſes* call this the Spirit of Thunder, and affirm that when any one ſtrikes upon the Belly, he draws a hideous ſound from the Monſter like Thunder.

Near to the third ſmall City *Nynyang*, which is likewiſe under the command of the Capital City *Tengcheu*, and about two miles from *Cining*, runs a ſmall River called *Tao*, out of which the *Chineſes* report, that the great Philoſopher *Confutius* refuſed to drink, though ready to dye of Thirſt, becauſe it was called the water of Thieves; ſo great an averſion had this Ethnick Philoſopher to the very name of wicked Villany and Robbers.



About this City we ſaw them catch Fiſh with a Bird, which they call *Louwa*; and becauſe this way of Fiſhing ſeems notable, and no where uſed but in *China*, I here preſent you with the ſhape of the Fowl in the annexed Cut: This Bird *Louwa* is ſomewhat leſs then a Gooſe, and not very unlike to a Raven; it has a long Neck, and a Bill like an Eagle.

With theſe they Fiſh after this manner; they have ſmall Boats very Artificially made of Reeds or Bamboes, with which they Sail upon the *Chineſe* Rivers and Pools, and place the Bird perching upon the out-ſide of the Veſſel, from whence

ſhe ſuddenly ſhoots, and Diving, ſwims under water as faſt as they can thruſt forward their Cables with a light Pole. As ſoon as ſhe has catcht her prey, ſhe inſtantly appears above water, and the Maſter of the Boat ſtands ready to receive her, and opens her Bill by force, and takes out the Dainty. Afterwards he turns her out again to catch more, and to prevent theſe Birds from ſwallowing down the prey, they hang a Ring about their Necks, which hinders them from gorging: Such Fiſh as are too big for them to bring up in their Bills, they diſcover to their Maſters, by making a noiſe in the water, who then helps to pull them out.

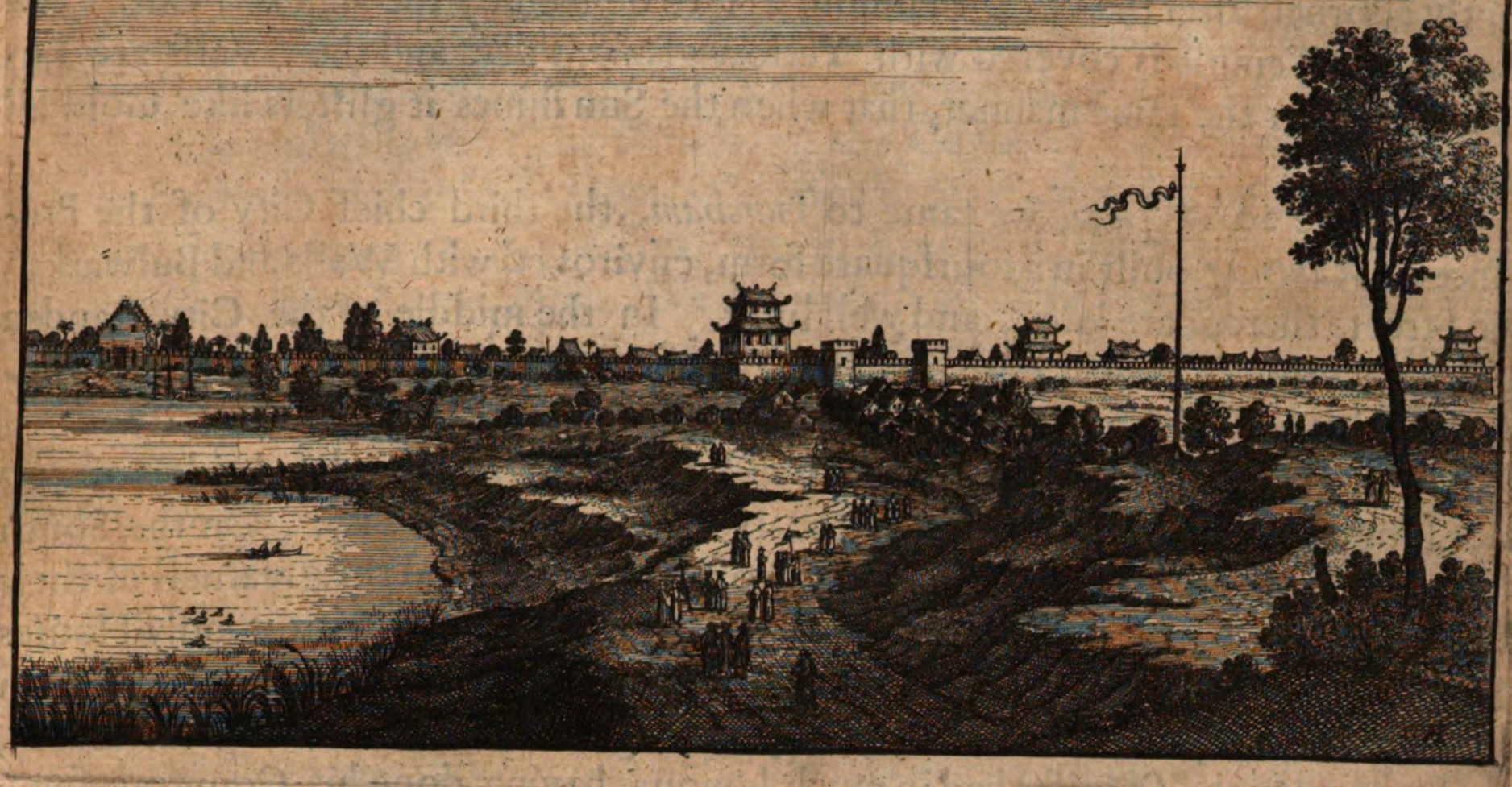
Such Birds as are ſlothful and loth to Dive, are broken of that ill habit by beating. When they have catcht enough for their owners, the Iron ring is taken off, and they are left to Fiſh for themſelves, which makes them the more willing to work for others. The Fiſhermen pay a yearly Tribute to the Emperour for the uſe of theſe Birds, which are in much eſteem with the *Chineſes*; and ſuch as are nimble and well taught, are ſo dear, that oftentimes one of them goes at fifty Toel of Silver, which is about 150 Guilders. We offered to buy of an old Fiſherman a couple of thoſe Birds, but he refuſed, alledging that they ſerved to maintain him and his Family; neither could he inform us whence thoſe Birds came, nor how they were firſt inſtructed; only he told us, that they were left him by his Anceſtors. We asked him likewiſe whether they ever bred with him; who anſwered, very rarely. We bought a diſh of Fiſh of this old Man, which were moſt of them Carps of a Span and half long.

All the Inns and publick Victualling-houſes have their Fidlers and Comedians belonging to them, to recreate their Gueſts at Dinners and Suppers. All manner of Proviſions are very cheap in thoſe parts; we payed but two ſhillings *Dutch* a piece for our Dinner, which conſiſted of ſeveral Diſhes, out of which the Players were likewiſe diſcharged by our Hoſt.

The next day we departed from *Cining*, and after a few hours Sailing, we paſt by a Village called *Nanwaig*, lying on the left ſide of this Royal Channel, where this Channel and the River *Luen* meet and mingle their waters. The *Tartars* and *Chineſes* told us ſtrange ſtories of this River, amongſt the reſt, that if you fling in nine ſticks, ſix would drive toward the South, and three to the North; we ſeemed much to admire at the ſaying, but little believed till we made experiment our ſelves by flinging ſo many ſticks into the water, and we ſaw ſix draw Southward, and three Northward; but neither the *Tartars*, *Chineſes*, nor the Inhabitants, were able to ſay any thing of this wonderful myſtery of nature: this I tryed over againſt an Idol Temple called the Royal Serpent, concerning which the *Chineſes* told us ſeveral wonders.

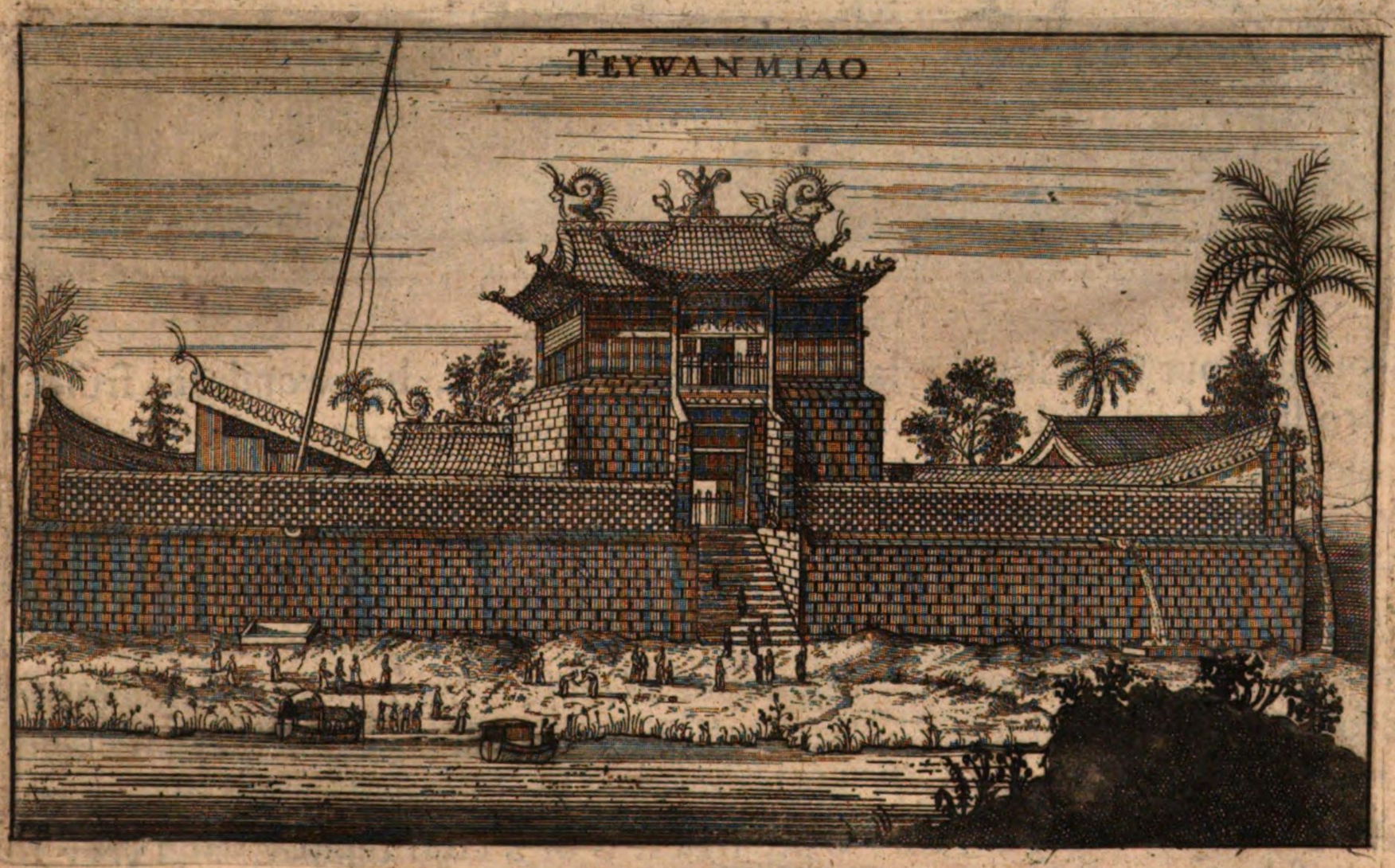
Upon

XANTSUI.



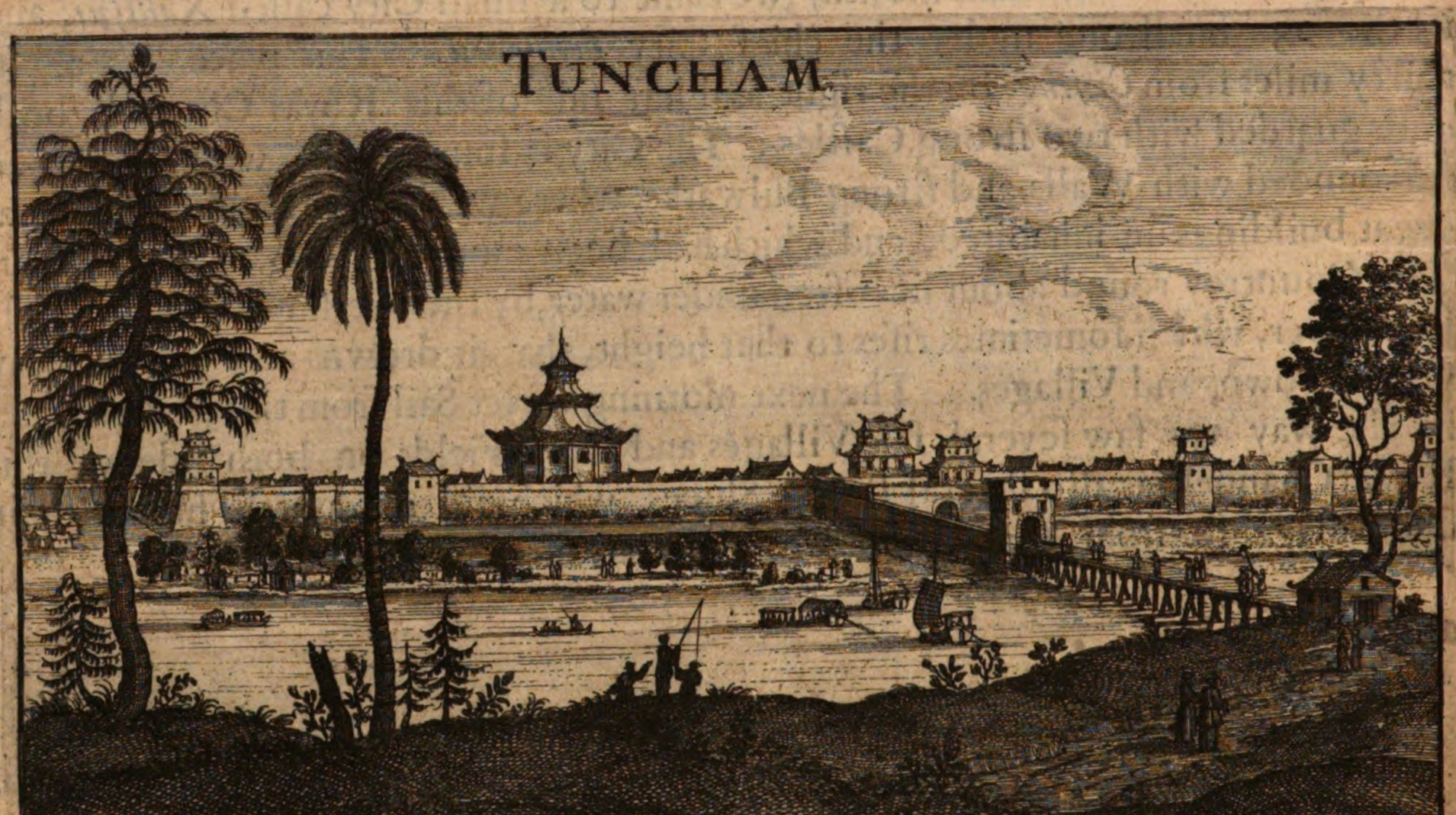
Upon the 19. of the ſame month, we came to a ſmall City called *Xantſui*, and is the 23. ſmall one under the chief City *Yengcheu*. This place lies about thirty miles from *Cining*, on the right and left ſide of this Royal Channel, both ends guarded with two ſtrong Caſtles: The City is four-ſquare, well built, and ſurrounded with Walls and ſtrong Bulwarks, where we ſaw the Ruines of ſeveral great buildings un-inhabited, and which had been much defaced by the *Tartars*. The Countrey round about lies often under water, by the overflowing of the Yellow River, which ſometimes riſes to that height, that it drowns and carries away whole Towns and Villages. The next morning we ſet Sail from this *Xantſui*, and by the way we ſaw ſeveral fair Villages and Corn-Fields on both ſides of this Royal Channel, as alſo ſeveral ſtrong Sluces, which did not a little hinder us in our paſſage, for from *Xantſui* to *Lincing* we paſt through 58 Sluces.

TEYWAN MIAO.



Not far from *Xantſui* ſtands a famous Idol Temple called *Teywanmiao*, which is held in ſuch great eſteem amongſt them, that they reckon it for one of the chiefeſt in all *China*. It is built very high, with ſtrong Walls of Gray ſtone, Gallantly adorned after the *Chineſe* faſhion, as is to be ſeen by the annexed Cut. The top of this Temple is covered with Yellow glaz'd Tiles, and the Walls are alſo coloured after the ſame manner, that when the Sun ſhines it gliſters like Gold all over.

Upon the 20. of *June*, we came to *Tuncham*, the third chief City of the Province of *Xantung*, built in a fourſquare form, environed with Walls and Bulwarks; the Streets thereof are large, and well built. In the middle of the City ſtands a high and curious Fabrick, with four brave Arches, and has ſtrong Walls and Bulwarks, with ſeveral Gates leading into it. On the North ſide of the City runs a broad water which Motes the City round; over this a Wooden bridge of 137 foot long, by which they paſs into the North part of the City. On the South ſide are ſtately Suburbs, which in reſpect of Inhabitants, and the greatneſs of their Trade, may very well paſs for another City; it is well built with goodly Houſes and Idol Temples. Toward the Eaſt the Inhabitants ſhewed us a very large Iron Tomb, which they ſay was at leaſt 700 years ago erected for ſome great Lord, whoſe memory the *Chineſes* had in much honour, having done his Countrey ſome ſignal ſervice, and for which he loſt his life in the Wars.



Round about this City the land is very low and flat, but wondrous fruitful in the product of all things neceſſary for humane ſuſtenance. No part in *China* produces ſo much Silk as this, ſo that the Inhabitants thereof live chiefly by making of Silk, wherewith they Trade into other Countries.

Here the Inhabitants told us there is ſometimes found a ſtone in the Maw of the Cows, which the *Chineſes* call *Nieuhoang*, which ſignifies the Yellow of the Cows. This ſtone is about the bigneſs of a Gooſe Egg, outwardly it ſeems to be of a ſoft Chalkiſh ſubſtance, only of a Yellowiſh colour, and is by ſome held for the *Bezoar* ſtone. The *Chineſe* Chirurgions highly commend it, and uſe great diligence for the procuring it; they write that it is of a cold temper, and very ſoveraign in fainting and ſounding Fits.

In the Countrey of this chief City, near to the eleventh ſmall City called *Laotung*,

tung, lies amongst the rest a chief Hill called *Mingxe*, which signifies the Stone of noise: upon the top of this Hill, as the Inhabitants related to us, stands a Columne of 100 Rod high, which as soon as touched with the Finger, sounds like a Drum, from which noise the Hill derives the name.

The *Chineses* also told us, that near to *Quonching*, the 17th small City of the chief City, is a Pool called *Ho*, wherein formerly the King *Guei* kept and fed his Cranes with great care and delight. The *Chineses* in this Countrey, as likewise through all *China*, feed this Bird in their Houses, as also the Stags, which being Creatures of long life, they fancy to themselves, that in having of them to breathe upon them, they shall likewise live long. We continued all night in our Vessels before this City, and set Sail the next morning, and past over the Pool *Nanyang*, which abounds with Fish, and that night came to the City of *Lincing*, which lyes about thirty miles from the City *Tungchang*, and is situated on both sides of the Royal Channel: we lay at the end thereof, where that and the River *Guei* separates the Province of *Xantung* from that of *Peking*, and mingle and unite their Waters.

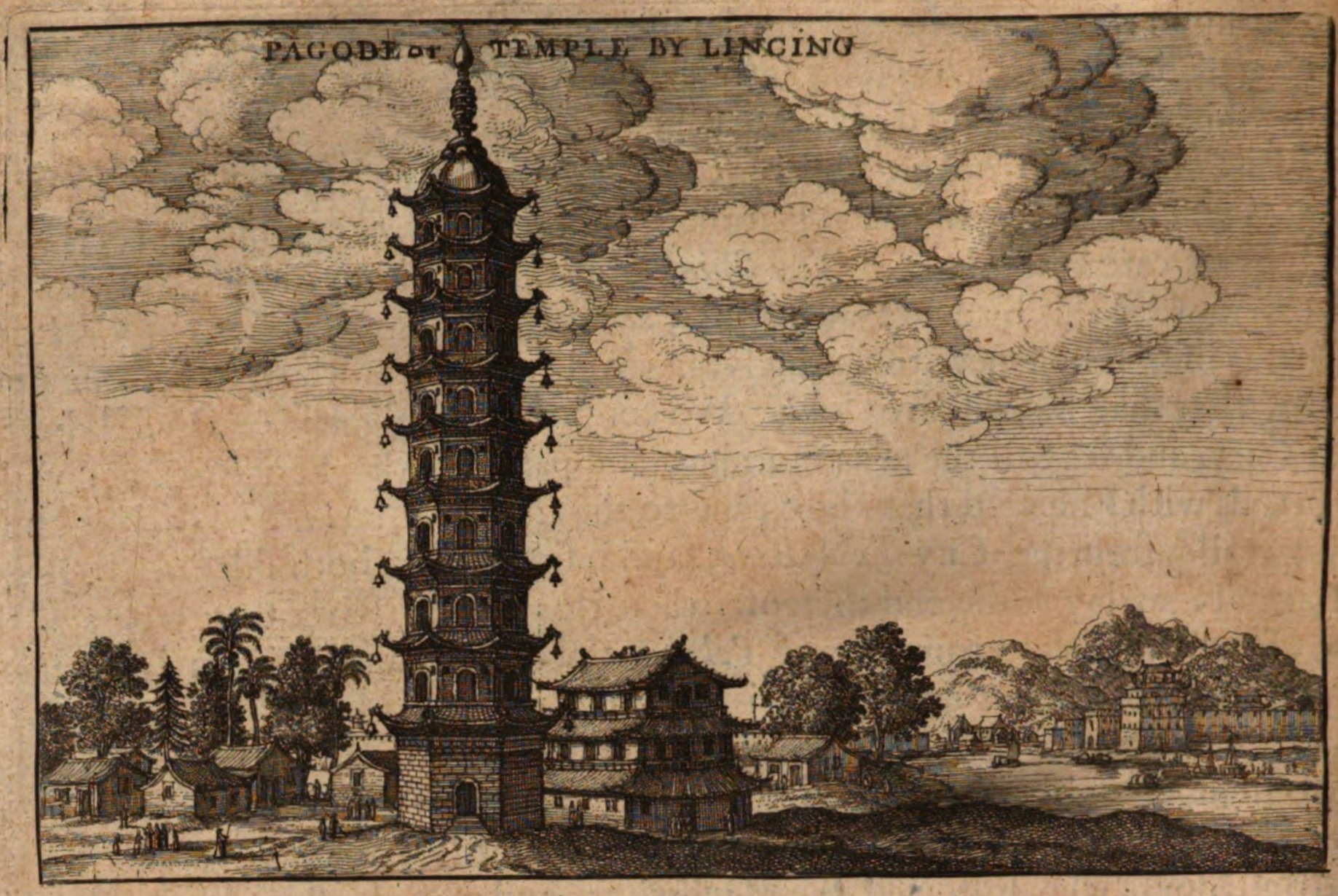
We were no sooner arrived in this City, but the Governour appeared upon the Wall, near the place where we lay with our Vessels, to welcome and receive the Embassadours, with all manner of kindness. *Pinxenton* and the other *Mandorines* went first ashore to him, whereupon the Governour sent for some Chairs for the Embassadours who followed the *Mandorines*, and were most civilly received by them, who intimated that he could not receive them in his Court, because they had not yet appeared before the Emperour. The Embassadours sent some Presents to the Governour, who for the same reason refused them.

Because this *Lincing* lyes at the end of the Yellow Channel, and near the River *Guei*, and so consequently a very commodious Harbour for Shipping; all manner of Goods and Wares are brought from all parts of *China* to this City, for which they must pay custom there; and for this reason the Emperour has three Commissioners residing in that place to receive his Dues. This Navigation occasions so great a Trade in this *Lincing*, that it exceeds the other eighteen small Cities which belong to the chief City of *Tunchang*, in number of people, plenty of all manner of things, gallantry of buildings, and greatness of Commerce, neither gives she place to any inferiour City in the whole Empire. On both sides of the Royal Channel, near to the City, stand two strong and large Castles one against another, which is no small strength to the place, by which no Vessel whatsoever can pass without paying their Duties. In this Channel are likewise just before the City two strong and heavy Sluces, to force back the upper water which runs from the River *Guei*, and is sometimes two or three foot higher then the Inland water. On the North side of the City lyes a Wooden Bridge of nine Arches, over which you may pass conveniently from one City into the other; in the middle whereof is a Draw-Bridge, to let through such Vessels as have paid their custom.

The City is well built, and is adorned with several stately Temples, it lyes in a flat Sandy Soil, and is surrounded with an Earthen Wall, the top whereof is covered with stone; very large and well people'd: We had here great abundance of all manner of Fruit, amongst the rest some well relished Pears which keep a great while.

Without the Wall, on the North side of the City, stands a most famous Temple, with a high Tower, exceeding rare in the manner of Building: You climb up to the top of this Tower by a pair of winding stairs, which are not built in the middle of the Tower, but between two Walls.

The



The fashion or form of this Tower consists of eight corners and nine rounds or stories, each thirteen foot and a half; so that the whole height of the Tower is above 120 foot, and according to the height a proportionable thickness: The outward Wall is made of the same mould that the *China* Dishes are of, and full of Fret-work; the Walls within are polished Marble of several Colours, and so smooth, that you may see your face as in a mirrour. The Galleries or Rounds, which are nine, adorning the Structure, are of Marble, cut in Figures or Images, and have hanging at their Corners very fine Copper Bells, which when the wind blows amongst them, make a very pleasant jingling murmur. The Lights or Windows belonging to these Galleries are full of Guilded Bars, which when the Sun shines upon them, return beams as bright as they receive. Upon the top of the Tower stands a Figure, signifying the Goddess of the place to whom this Structure is Dedicated. This Image is made of Plaister-work, 30 foot high, and wrought in with Gold and Silver. Round about this Tower stand (as is to be seen in the annexed Print) several great and small Images, which are so curiously wrought, that they may be reckoned amongst the greatest curiosities in *China*.

In this City of *Lincing*, *Pinxenton* left his Wife and Children, but he himself continued the Voyage with us to *Peking*. Here also dyed one of our Trumpeters called *Verman*, who was buried in an Idol Temple, with the consent of the Magistrates, who seldom suffer any strangers to be interr'd in their hallowed ground.

Having got through the River *Jun*, we entered into the *Guei*, which divides the Province of *Xantung* from *Peking*, whose head springs on the West side of *Gueihoei*, the fourth chief City of the Province *Honan*, running from thence with many Meanders and turnings toward the East, betwixt the Provinces of *Xantung* and *Peking*, disemboguing into an Arm of the Sea, about ninety miles from this City.

We sailed Eastward up this River, and arrived upon the twenty fifth to *Vtin*, accounted the fourteenth small City of the great *Tungchang*, thirty miles from *Lincing*, situated upon the right or South-side of the River *Guei*, upon the further confines of the Province *Xantung*, and handsomly vested with a four-square Wall. Upon the left or North-side of the River are large Suburbs close built, with stately Houses; the great Edifices and other eminent Orna-

ments

ments of this City were ruined by the *Tartar*, and the Inhabitants miserably used, and many of them put to the Sword, and others carried away Captives, as those that were left, related unto us with great reluctation. The situation seems delightful, being pleasantly varied with the Prospect both of Hills and Vallies, and luxurious in the product of all manner of Fruits. The River *Guei* running close by this City, abounds with Fish, and serves to water the Fields in a dry season to the great encrease thereof.

I find my self again necessitated, before I proceed in my relation, to describe the condition, confines, and the number of great and small Cities through which we past in this Kingdom of *Peking*.

Peking, which is reckoned the first of the fifteen, exceeds all the rest in dignity, because of the Imperial City of *Peking*, where the Emperour resides at present, and from whence the Kingdom hath denomination: For the *Chinese* Emperours (especially those who commanded since the Incarnation) setled their abodes in this City. The Race of *Taiminga* first transferr'd the Imperial Court out of *Nanking* to *Peking*, the better to oppose the inroads of the *Tartars*; but though the Imperial residence was thus removed to *Peking*, yet to this day the Court of the Emperour, and all Soveraignty and Magistracy, stands firm in the same manner at *Nanking*, as at *Peking*, though all the Royal Palaces were totally destroyed by the last Invasion.

Toward the East of this Province borders an arm of the Sea, which divides the Islands *Corea* and *Japan*: On the North-East lyes the Province of *Leaotung*, toward the North the great *Tartarian* Wall, and toward the West the Province of *Xangsi*, where a long ridge of Hills called *Hengi*, seperates these Countries. The Yellow River which runs through *Xansi*, parts this Kingdom; toward the South, that of *Honan*, and toward the South-East of the River *Guei*, unites this with the Province of *Xantung*.

And though this Province about *Peking* lyes in the latitude but of 42 degrees, yet the cold and frost is so great and intense there, that oftentimes for four months together, all the Rivers and Waters are frozen up, able to carry Horse and Man; all that time the Vessels lye fast frozen, and Winter bound. The Ice begins commonly in *November*, and seldom dissolves till *March*; twenty four hours Freezes up all, not thaw'd in many days; but it is long before the Snow and Ice dissolves.

The Countrey lyes low, but dry and healthful, and very barren in comparison of the other Provinces, because of the great Sandy places and Wildernesses; but in respect the Court keeps there, and so draws great store of People and Traffick, thereby this natural defect is much repaired. This place produces store of Corn, but little Rice, which the Courtiers and their Followers devour.

In this Province are white rough Cats, not unlike the *Malteeza* Dogs, with long Ears, which are there the Ladies Foysting Hounds or Play-fellows; they will catch no Mice, being too much made of: There are other Cats that are good Mousers, but they are very scarce, and had in great esteem.

In this Province they have convenient Travelling by Land in a Waggon with one Wheel, which only holds three Persons, one in the middle, and on each side one.

Formerly this Province was divided into several parts, and had particular names, as *Jeu*, *Ki*, and many more; it contains eight great Capital Cities, and each of these commanding over several small ones, insomuch that one Capital City alone, with the lesser, signifies as much as a whole Province. They reckon in all (with the eight great Capital Cities thereunder comprehended) in this Province 135 Cities, which are all Walled and Fenced; for the number of the undefended are

ſo great, that the *Chineſes* themſelves take no notice of them in their Maps, neither are they numbred by them.

The eight great Cities are *Xuntien*, alias *Peking*, *Paoting*, *Hokien*, *Chinting*, *Xunte*, *Quanping*, *Taming*, and *Jungping*.

Xuntien or *Peking* (the Imperial chief City, and where at preſent the Great *Cham* keeps his Court) commands over 26 Cities, and preſcribes them their Laws, as *Xuntien*, *Xuny*, *Chanping*, *Leanghiang*, *Mieyun*, *Hoatjo*, *Kugan*, *Jungcing*, *Tungan*, *Hiangho*, *Tnng*, *Sanho*, *Vucing*, *Paoti*, *Cho*, *Fangxan*, *Pa*, *Vengan*, *Taching*, *Paoting*, *Ki*, *Jatien*, *Fungjung*, *Cunhoa*, *Pingko*, and *Que*. Amongſt theſe, *Tung*, *Chi*, *Pa*, and *Ki*, are the chiefeſt, and may be compared with the great Cities for bigneſs and magnificence.

Paoting commands over 20 ſmall Cities, as *Paoting*, *Muonching*, *Ganſo*, *Tinghing*, *Sinching*, *Thang*, *Poye*, *Kingtu*, *Jungching*, *Huon*, *Ly*, *Hiung*, *Khi*, *Kince*, *Tunglo*, *Gan*, *Caoyang*, *Singan*, *Ye*, and *Laixui*.

Hokien commands over 18 Cities, as *Hokien*, *Hien*, *Heuching*, *Soning*, *Gnikien*, *Kiacho*, *Cing*, *Hingci*, *Cinghai*, *Ningcin*, *King*, *Vkiao*, *Tungquang*, *Kuching*, *Cang*, *Nanpi*, *Jenxan*, and *Kingyun*. Amongſt theſe 18. *Cang* is the chiefeſt.

Chingting commands over 32 Cities, as *Chinting*, *Chinking*, *Hoclo*, *Lungxeu*, *Khoching*, *Loching*, *Vukie*, *Pingxan*, *Heuping*, *Ting*, *Snilo*, *Kioyang*, *Hintang*, *Ki*, *Nancung*, *Sinho*, *Caokiang*, *Vuye*, *Cyn*, *Ganping*, *Jaoyang*, *Vukiang*, *Chao*, *Pohiang*, *Lungping*, *Caoye*, *Lincing*, *Ganboang*, *Ningcin*, *Xui*, *Hengxui*, and *Tuenxi*. Amongſt theſe, *Ting*, *Chao*, and *Xin*, are the chiefeſt.

Xunte commands over nine Cities, as *Xunte*, *Xaho*, *Nanho*, *Pinghiang*, *Quangcung*, *Kiulo*, *Thangxau*, *Ninkieu*, and *Gin*.

Quanping commands likewiſe over nine Cities, as *Quanpung*, *Kiocheu*, *Fihiang*, *Kioe*, *Hantan*, *Quanping*, *Chinggan*, *Guei*, and *Cingho*.

Taming commands over eleven Cities, as *Taming*, *Taming*, *Nanlo*, *Guei*, *Cingfung*, *Nuihoang*, *Siun*, *Hoa*, *Cai*, (which is the chiefeſt of the eleven) *Changyven*, and *Tungming*.

Jungping tommands over ſix Cities, as *Jungping*, *Ciengan*, *Vuning*, *Changly*, *Lo*, and *Lotung*.

Beſide theſe there are three Cities more, as *Yenking*, *Junping*, and *Paogan*. Theſe lye upon very advantagious places, and were only built to reſiſt the forces of the *Tartars* when e're they ſhould march beyond the Wall.

In this Province are 14 Garriſons, which were chiefly contrived for the defence of the Wall; the names whereof are theſe, *Siven*, *Vanſiven*, *Hoaigan*, *Caiping*, *Lungmuen*, *Chang*, *Gan*, *Chechíng*, *Juncheu*, *Vuning*, *Yu*, *Jungping*, *Xangas*, and *Tiencin*.

The *Chineſe* Regiſter, wherein the number of the People of this Province is ſet down, makes mention of four hundred eighteen thouſand nine hundred eighty nine Families, and thirty four hundred fifty two thouſand two hundred and fifty four Fighting Men.

The Revenue of this Province paid yearly to the Emperour, conſiſts of ſix thouſand 11 hundred fifty three ſacks of Salt, Rice, and Corn, of two hundred and 24 pounds ofunwrought fine Flax, of forty five thouſand one hundred and thirty of wrought Silk, of thirteen thouſand ſeven hundred and forty eight pounds of five pounds Cotton, of one hundred and eighty thouſand eight hundred and ſeventy weight of Salt, of eighty ſeven hundred thirty ſeven thouſand ſeven hundred and eighty four Truſſes of Hay or Straw, beſide ſeveral other Taxes which are paid in Money.

Upon the 26. of *June* we came to *Kuching*, the firſt place we came at in this Province of *Peking*, and the 14. ſmall City of the third chief City of *Hokien*, of the Province of *Peking*.

This

This City, which we found ſituated upon the left ſide of the River *Guei*, lyes about twenty three miles from *Vuching*, in an even and flat Countrey, yet much delightful in Proſpect; her Walls are high, well built, and abounding in People and Trade, her Suburbs ſtately. We made no ſtay here, but haſtned on for *Peking*, and by the way we ſaw on both ſides of the River *Guei*, whole Fields full of Trees, upon which the Cotton Wool grows, which occaſions a mighty Trade in the adjacent parts.

Upon the 28. we came to *Tacheu*, which ſome call *Ukiao*, accounted the twelfth ſmall City of the third chief City of *Hokien*, lying about eighteen miles from *Kuching*, ſituated on the right ſide of the River, and ſurrounded with a Wall of thirty foot high, ſtrengthned with Bulwarks and Watch-Towers, well built, and adorned with ſeveral Temples, and has alſo a large Suburb, which reaches far upon both ſides of the River.

In this City is the ſtaple of the drink *Sampſon*, made of Rice, and drunk inſtead of Wine; the Inhabitants export this quite through all parts of *China*, which occaſions a great Commerce in this place; for both *Tartars* and *Chineſes* come with their Veſſels far and near to be fraitghed here with this drink, which they afterwards tranſport to other places.

The *Chineſes* told us, that about ten miles from this *Tacheu*, near to the ſecond ſmall City called *Hien*, was a Pool called *Vo*, whoſe water turns as red as blood, if you fling a ſtick into it; and that from the leaves which fall from thoſe Trees which ſtand about the Lake, came forth immediately flying and living Swallows.

Upon the 28. of *June*, we ſailed by *Tonquam* with fair wind and weather, which lyes likewiſe upon the right ſide of the River *Guei*, about Musket-ſhot from the Stream, accounted the thirteenth ſmall City of the chief City *Hokien*. This Seat (which is not granted to any other) hath a Guard only of *Chineſes*; built as the reſt, ſquare, and Fenced with a thick and ſtrong Wall, encompaſſed alſo with a deep and broad Mote or Trench; the Fields near the Town are curiouſly planted with all manner of Fruit-Trees.

The adjacent Countrey of this, as alſo of the chief City *Hokien* (under whoſe command this *Tonquam* ſtands ſituated) falls flat and much upon a clay. Toward the Eaſt (for the great *Indian* Sea waſhes upon this Province) lye large and flat Fields, from whence great ſtore of Salt is fetcht continually.

Upon the deſire of *Pinxenton*, the Embaſſadours ſent me and ſome others of their Followers, with twelve *Tartar* Souldiers into this City, to ſee a Lyon made of Iron, which they reported to be extraordinary large and terrible, ſtanding in the middle of the Market-place: But the *Chineſes* when they ſaw us coming, ſhut their Gates upon us, and hid themſelves in their Houſes, being ſtruck with terrour for fear of the *Hollanders*; ſo that we were neceſſitated without entring into the City, to return to our Veſſels. *Pinxenton* and the other *Chineſes* told us ſeveral other ſtrange ſtories, which were to be ſeen in this City; but in reſpect of the unwillingneſs of the Inhabitants to give us entrance, I ſaw none of them, and ſo could only take a view of the outward Structure of the ſame, as it lay veſted with large Walls.

Upon the 2. of *July*, we came to an Anchor before the City of *Sanglo*, about 55 miles from *Tonquam*, and upon the right ſide of the River *Guei*. This City lyes a little diſtance from the River, and has very brave Suburbs on both ſides of the Banks, which are well Built, and full of People and Trade. Here dwells a great number of *Tartars*, and of a more conſiderable quality then any we found in our whole Voyage; for they no ſooner heard of our arrival, but they immediately came aboard in great ſtate to bid us welcome. Upon this their friendly reception and entertainment into their City, we went aſhore, where on the Eaſt-

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ſide we ſaw five old Triumphal Arches, through which we paſt; an old high Wall environ'd it, both handſomly Built, and well Peopled.

The Governours Lady ſent a Souldier to me and ſome others of our Followers, to come to her; who conducted us into a very large Parlour, where ſhe like a Goddeſs was expecting our coming, attended by ſeveral *Tartar* Ladies, in very rich habit; but ſhe exceeded them all for beauty and gallantry: On her left ſide ſtood a wrought ſtately Alchove, upon which ſhe cauſed me to ſit down, and acquaint her with the Character of *Holland*, concerning which ſhe asked me ſeveral queſtions; to all I returned her an anſwer with much freedom, wherewith ſhe ſeemed well pleaſed. Having ſatisfied her curioſity, we had a noble Banquet ſet before us, and we were treated with much civility: which being diſpatch'd, we thank'd her for the honour ſhe had done us, took our leaves, and returned to our Lodgings. As we were going out of doors, ſhe deſired us to excuſe the meanneſs of the Entertainment in the abſence of her Husband, who was gone for *Peking*; otherwiſe ſhe told us, ſhe ſhould have treated the Embaſſadours for a day or two, to have refreſhed themſelves after ſo long and tedious a Voyage. But they underſtanding by the Interpreter that her Husband was in great credit and favour with the Emperour, they ſent her a Preſent of ſome ſmall Rarities, which ſhe both civilly and thankfully received.



The ſame day we departed from *Sangle*, and came in the evening to the Village of *Tonnau*, ſituated over againſt a ſmall, but ſtrong Caſtle, guarded by a great Garriſon of *Tartars*. The Houſes of this place are built of Mud and Dirt, fitter for Swine to Pig in, then for People to inhabit in; but yet fit enough for the Inhabitants who are of ſo ſordid a Nature, being very looſe and uncivil, and deſerve no better. They live by Pilfering and Stealing from one another, and none eſcapes Plundering that paſſes that way, without a good Guard to defend themſelves from their violence. The faſhion of thoſe Earthen Houſes you may ſee in the annexed Print.

Upon the 3. of *July*, we came to the ſmall City of *Sinkicien*, which for brevity ſake ſome call *Cing*, the ſeventh ſmall City of the chief City *Hokien*, lying on the right ſide of the River *Guei*, in a flat and pleaſant Soil, and about ten miles from *Sanglo*. This place is not very large, yet full of People and Trade, as moſt

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of the Cities are which lye upon this River; ſeveral famous Edifices which are yet ſtanding in and about this City, is a clear evidence that this was formerly a moſt ſtately place.

The Countrey round about lyes low and flat, but very fruitful; it abounds with ſtore of tame Cattel, and Fiſh, in reſpect of the ſeveral Rivers which run through it. There are very few Hills in all this Countrey of *Hokien*, to which this of *Cing* is ſubject; only there is one not far from this place (though the City it ſelf lyes upon a flat) worthy the obſervation, called by the *Chineſes Si*: The top of this Hill, which by reaſon of the fruitfulneſs they highly eſteem, extends it ſelf in a long but large flat, upon which lyes a ſmall Village, inhabited by Cow-heards and Husbandmen.



The next day being the 4. of *July*, we ſailed by the ſmall City of *Sinkocien*, the eighth ſmall City of the chief City *Hokien*, and ſituated about eight miles from *Sinkocien*. This is a ſmall place, but very neat and ſtrong, (as appears by the annexed Print) having ſeveral Watch-Towers, and Bulwarks for its defence; it is not populous, nor hath ſhe any great Trade, but yet is adorned with ſome brave Building, but moſt of the Houſes belonging to the Inhabitants are very mean and little.



Within the Walls are ſeveral Temples, which are an exceeding ornament to the place; but that which ſtands without this City in an open Field, exceeds all the reſt for Bigneſs, Beauty, and Art. This Building indeed is ſo rare a piece, that we may well admire their wondrous ſkill in Architect, which they boaſted of formerly. The whole fabrick conſiſts of three Rounds, the lower part whereof ſtands upon a Pedeſtal of ſtone, into which you aſcend by ſteps; the place adorned with great Gates, and at each corner with moſt curious Pillars and Columns: The ſecond Round has ſtately lights, and round Pillars, by which the roof ſtands ſtrongly ſupported. The third is likewiſe beautified after the ſame manner; the whole Building on the out-ſide is adorned with Fret-work, and at each corner hang little Bells. The inſide of this Fane ſeems not ſo beautiful as the outward decorements of the walls thereof, being only hung with great and ſmall Images.

Through the whole Countrey, as well Temples as dwelling Houſes, pay very great Taxes, which doth exceedingly leſſen the Revenues of the Prieſts.

It ſeems that the Idolaters here (ſo far as we could by the outward ſhew judge of them) are nothing near ſo devout in the worſhip of Images, as thoſe in other parts; for here and there we ſaw their Idols quite deſerted, and naked, without any ornament; ſome of them indeed were covered with Mats, and Straw Hats upon their Heads, to defend them from the injury of weather, ſo to make them hold out and laſt the longer.

Upon the ſame day we paſt by the ſmall City of *Single*, the ninth little one belonging to the chief City *Hokien*; this place lyes alſo by the River ſide, twenty miles from *Sinko*, enriched with noble Suburbs. On the Weſt ſide of the City ſtands a great and high Temple, fenced in with a Wall, and hath alſo a curious Garden or Orchard moſt rarely planted. We were very deſirous to have ſeen this curioſity, but the Interpreter told us that it was a Cloyſter for *Nuns*, into which no men were admitted. On the right ſide of the City ſtands another ſtately Fane, beſide three Obelisks or Piramides, which were erected by the City in honour of a great Commander, who lay Enterr'd there for his faithful ſervices done to his Countrey.

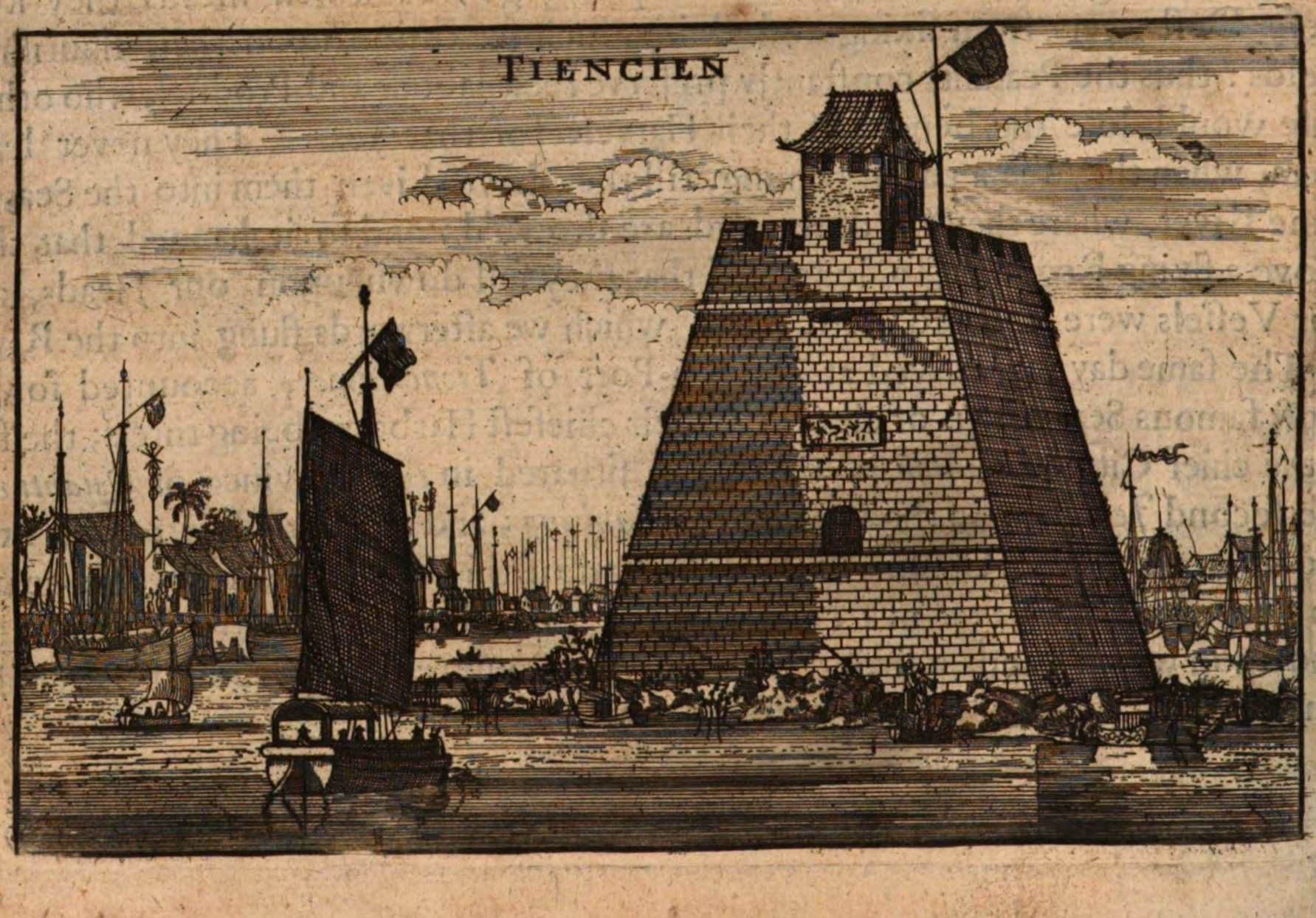


Toward night we ſaw under Sail a ſtrange uproar among the people, who were all up in Arms, and had divided themſelves into ſeveral Troops, to defend their Countrey againſt the Graſhoppers (which occaſion oftentimes a very great dearth and Scarcity.) Theſe creatures come once a year (about that time when we were there) with an Eaſterly wind, in ſuch mighty Swarms, or Squadrons, that they devour all they meet with, and that in a few hours, leaving the Fields utterly diſmantled. To prevent theſe Invaders and Sweep-clean Plunderers, the Inhabitants march to and again through the Fields with their Colours and Enſigns flying, ſhouting and hollowing all the way they go; by which means they keep theſe Deſtroyers from fixing and doing ſuch execution upon their flouriſhing Fields: thus the Peaſants conſtantly preſerve their labour and Product, who otherwiſe would loſe the benefit of their Harveſt for that year. They never leave them, when they ſee a party coming, till they have driven them into the Sea, or ſome River, where they fall down and are drown'd; and ſo it hapned that they drove a flying Regiment ſo long, till that they fell down upon our Heads, and our Veſſels were covered with them, which we afterwards flung into the River.

The ſame day we arrived at the Sea-Port of *Tiencienwey*, accounted for the moſt famous Sea-Town of all *China*, their chiefeſt Harbours being three; the firſt is the chief City of *Canton* or *Quanchen*, ſituated in the Province of *Quantung*; the ſecond *Fejencien*, in the Province of *Nanking*; and the third *Tiencienwey*, ſituated upon the further Confine toward the Eaſt of this Province of *Peking*, near to an Arm of the Sea *Cang*, in a corner, where three Rivers of this Province meet, and upon which ſtands a ſtrong Fortreſs: the Countrey round about lyes very low but Marſhy.



The City of *Tiencienwey* it ſelf lyes thirty miles from *Single*, built alſo with ſtrong Walls twenty five foot high, full of Watch-Towers and Bulwarks, and the place much ſet forth with Temples; very populous, and ſo full of Trade, that hardly the like Commerce is to be found in any other City in all *China*; for whatſoever Veſſels are bound for *Peking* from any other part of *China*, muſt touch here, which occaſions an extraordinary Traffick to Shipping which lye continually before this City. Here is alſo the ſtaple of all Commodities, this being a free Port, and no Cuſtom paid for any Goods exported or imported.



The Caſtle which ſtands upon the point of the three Rivers, hath very high Walls and Towers (according to the annexed Print) very much for the defence of the City and adjacent Countrey. We lay all night cloſe to the Wall in our Veſſels, to be in a readineſs to purſue our Voyage for *Peking*.

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to the Emperour, without the Incomes of the Custom-houses, where they pay for all Wares and Vessels. These Excise-places are very numerous through all *China*, but what each may bring in yearly I could not well discover, neither was it easie, because the Emperour appoints his own Officers, from whom he receives their accounts. The Embassadours were received here by the Governour of the City with great civility, and entertained at his house in much state; which to requite in some measure, they sent him some Presents, which he civilly refused, in regard they had not yet seen the Emperour: but some glasses of Rose-water were afterwards at his request sent unto him, which he accepted.

The next day being the 12. of *July*, we paſt by *Foeheen*, which is alſo called by ſome *Que*, and reckoned for the 26. ſmall City of the chief City *Peking*; which lyes on the left ſide of the River, about fifteen miles from *Foeſwoe*, in a very pleaſant Soil. This place is not very large, but well built, and full of brave Edifices; it is ſurrounded with a high Wall, and ſtrengthned with Watch-Towers and Bulwarks.

On the Eaſt ſide of the City without the Walls, ſtands a very fine Temple, with a Tower of nine Rounds high, and Artificially built. There are likewiſe in this place ſeveral Triumphal Arches, much adorning the ſame.

Upon the 16. of *July*, we came to *Sancianwey*, or *Sanho*, about twelve miles from *Foeheen*, and four from *Peking*: This is the twelfth ſmall City of the chief City *Peking*, and ſtands upon the left ſide of the River, very populous and well fortified, having a ſtrong Caſtle for her defence. In the middle of the City ſtands a Triumphal Arch, very Artificially built of Grey Stone; the South ſide hath a broad Stone-Bridge, which reſts upon five Arches, and is forty two paces long, with Houſes on each ſide.

This City of *Sancianwey*, and the following *Tongſiou*, are within four miles of *Peking*, and ſo to the Imperial City you make no nearer approach by water; for commonly all Goods thither deſign'd, are unladed either at *Sancianwey*, or at *Tongſiou*, and ſo carried by Land in Waggons, or upon Mules and Aſſes, which are always to be had, and ſtand there in a readineſs. This way of carrying Goods by Land to *Peking*, maintains a great many of poor People, who have no other way of livelyhood, but carrying burthens, which they trudge under at a very reaſonable rate.

To this City came the *Mandorine* back, whom the Embaſſadours had ſent out before to *Peking*; the next day came likewiſe twenty four Horſe, with ſeveral Waggons and Carts, which the Council ſent to fetch the Emperours Preſents, and our Carriage. All things being in a readineſs, the Embaſſadours began their journey by Land to *Peking*, after this following order or manner.

Two Trumpeters rid at a diſtance before, then followed the Standard-Bearer with the Prince of *Oranges* Blazonry; next to him the Embaſſadours, accompanyed with ſeveral *Tartar* Lords and Gentlemen, well mounted. The Captains and Souldiers who had thus far conducted the Embaſſadours, and were about fifty in number, came after in good order, with the Emperours Preſents, and the Embaſſadours Goods. The Road to *Peking* was ſo full of People, Horſes, and Waggons, as if an Army had been upon the March. The ways are exceeding bad between this place and the City, being very deep and uneven, ſo that the Horſes are up to the belly almoſt every ſtep.

The next day being the 17. we rode through *Tongſiou*, by ſome called *Tung*, and reckoned for the 11. ſmall City of *Peking*; ſituated in a very low and deep Soil, upon the right ſide of the High-way which leads to *Peking*, and upon the left hand of the River. This *Tongſiou* is very large, and fenced with ſtrong Walls, and has likewiſe a Wall dividing the middle. Here are no Streets, but ſeveral brave Buildings, and curious Temples; the Countrey is very pleaſant, full of Corn-Fields, and Fruit-bearing Trees. Near to the Road ſtands a Temple where the Embaſſadours refreſhed themſelves, and then continued their journey in the ſame order; the way being thronged with People on each ſide of us. In the Afternoon we came to the Suburbs of that incomparable Imperial City of *Peking*, accounted the firſt chief City of this Province, and lyes about nine miles from *Tongſiou*, and one thouſand five hundred and thirty from *Canton*. We paſt through two highly eminent Gates into the City, and lighted at a very famous Temple, into which the Embaſſadours were invited, and conducted to repoſe a while, and to expect

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their Carriages which were behind: The Embaſſadours were no ſooner got in, but they were preſently welcomed, and ſaluted by the Emperours *Capado*, who carried a Falcon upon his hand, and alſo by the Agents of the *Canton* Vice-Roys who reſide here, and by ſeveral Grandees of the Court. After that the Embaſſadours had a little refreſhed themſelves with Meat and Drink, and ſeveral ſorts of Fruit, and that their Carriages had been viſited by the *Capado*, and the Waggons and Carts told; they were conducted from thence in great ſtate to Lodgings provided for them by the Emperour. This Houſe in the ſecond City was not far from the Palace, and had a high Wall about, with three ſtately and broad Gates, between each of which were very large Courts.

The Embaſſadours immediately cauſed the Emperours Preſents, and all their own Goods to be brought to their Lodgings, where they found all things in good condition, without the leaſt loſs or damage. At night came two *Tartar* Commanders, with twelve Souldiers, by order of the Emperour to Guard the Gates of their Lodgings, and to take care that the command of his Imperial Majeſty might be duely obſerved, and the Embaſſadours ſupplyed with all things convenient.

The next day, early in the morning appeared the *Mandorine Pinxenton*, with two other Commanders, who were likewiſe come thither from *Canton*, as alſo with two Agents of the *Canton* Vice-Roys, who had their reſidence in this Court. Not long after came ſome Lords of the Imperial Council, attended with the chief Secretary *Thouglovia*, who was a *Chineſe* by Birth, and a very civil perſon, having likewiſe in their company two other *Mandorines* called *Quanlovia*, and *Hoolovia*, whereof this laſt was Secretary to the Council, though a ſtranger to the *Chineſe* Language. After that they had paſſed ſome Complements to one another, they acquainted the Embaſſadours that they were come to bid them welcome in the name of the Emperour and his Council, as alſo to enquire after their Healths, and the number of their Followers, the quality and quantity of their Preſents; and laſtly, concerning the Perſon and Place, from whom and from whence the ſame were properly ſent: whereupon the Embaſſadours delivered a liſt to the *Mandorines*, conſiſting of twenty four perſons, who all of them belonged to the Embaſſy, wherewith they were ſatisfyed.

Next they narrowly examined the Catalogue of the Preſents, curiouſly queſtioning the quality of each, from whence they came, after what manner they were made, to what uſe, and in what part of the world, as likewiſe how many months Voyage, it was from *Holland* to *Peking*. The Embaſſadours having fully ſatisfyed the curioſity of theſe Officers, they began highly to extol the Preſents which the Embaſſadours had brought with them, ſaying, that the like brought thither the laſt year by the *Liqueſen*, were wholly ſpoiled upon the way, and ſo were ſent back again without being ſeen by his Imperial Majeſty. They enquired likewiſe whether the *Hollanders* were bred and born upon the Sea, if they had any Countrey, how and where ſituated; from whom, and why they were ſent, what name and age their King was of? The Embaſſadours fully anſwered all their queſtions; that they were a people bred and born upon the Land, and had a Countrey commonly known by the name of *Holland*, which had been poſſeſſed by them for above 100 years, and were no ways given to Plundering or Stealing, as ſome diſ-affected perſons had reported of them. The *Mandorines* were further inquiſitive to know of them in what part of the world their Countrey lay, and how far from *Peking*, and whether there was any Travelling thither by Land; if ſo, through what Regions they muſt paſs: to all which the Embaſſadours gave them anſwer. But in reſpect they ſeemed not therewith fully ſatisfyed, and could not believe that the *Hollanders* had any firm Countrey, but lived and dwelt upon the Sea, or at leaſt

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in Islands: Therefore for a more clear demonstration, they desired to let them see a Map of our Countrey; whereupon the Embassadours produced a Map of the Seven United Provinces, with the Territories thereunto belonging, which they took with them to shew to the Emperour. They asked likewise after the Government of *Holland*, and the power of those that had sent them; whereupon the Embassadours returned for answer, that *Holland* was never Governed by any one single person, but by a select number of the chiefest of the Countrey. They specified also the names of the Councils by which *Holland* was Governed, and said, that besides this high Council, there was yet another Council which had received their Power and Authority from the Supreme Council, and from the Prince of their Countrey, to govern the *Indian* Affairs; and that the Embassadours upon their order given to the Governour General of *Batavia*, were expresly sent to congratulate the Emperour of *Tartary*, unto his Vice-Roys in *China*, and to wish him a long and happy reign.

But in regard these Commissioners could not well understand nor apprehend this form of our Government (because the *Tartars* and *Chineses* know no other then Monarchial) neither could they tell what the name of Prince signified; the Embassadours had no little Puzzle to work them into a good opinion of our State, therefore they were forced to make use of the name of the Prince of *Orange*, as if they had been sent by his Highness; concerning whom they asked several questions, among the rest, whether the Embassadours were allyed to their Prince; for they have a custom, that no Forreign Embassadours are to bow their heads before the Emperours Throne, unless they be such as are a Kin to him that sent them; as the Embassadours of *Corea*, and the *Liquese* Islands, who came hither the last year, were the Brothers and Kindred of those Kings that sent them, without which they would have no great credit and reputation with the Emperour: To which the Embassadours replyed, that they were not in the least allyed to their Prince; for beside that the Governours of their Countrey knew nothing of this custom, so likewise such persons as were any ways related to their Prince, were employed at home in the most considerable Charges. These Gentlemen were of opinion that the Dignity and Majesty of the Emperour would be much lessened, if he should give Audience to such as were not so related to their Prince: They then asked the Embassadours, what Offices do you bear in the Court of your Prince? How runs your Title in their own Language? How many Men have you under your command? And how do you live? The Embassadours returned them answer to all these questions.

They asked likewise, whether all the Presents which were thus packed up, came directly out of *Holland*? The Embassadours thereupon told them, that some of those Goods came out of *Holland*, as the Cloths, Looking-glasses, Corral, Perspective-glasses, all manner of Arms, and the Furniture for Horses; but the rest were added by the Governour General at *Batavia*, by order of the high *Indian* Government in *Holland*. Hereupon arose another question, namely, what manner of place *Batavia* was, and what manner of Man the Governour; the Embassadours replyed to this, that the Governour General, in regard of his command, might be compared with the *Canton* Vice-Roys: And in regard the *Hollanders* were not subject to any King, nor their Countrey a Kingdom, therefore he could not have the Title of Vice-Roy, but only be called by the name of Governour General, as one that had the command over other Places and Countries. And as for *Batavia*, that (they said) was a place, which for its conveniency was appointed for a Rendezvous for all Ships which should come out of *Holland* and other Parts, and consequently held for the chief City of the *Netherlands* in *India*. The Embassadours having satisfyed the curiosity of these persons, in giving such a full answer to all

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their queſtions, they took leave, and preſented to each of the Embaſſadours fifty Toel of Silver. But not long after, theſe Gentlemen one after another came again to ask after ſome particulars; the firſt came by order of his Imperial Majeſty and his Council to fetch the Credentials, which were carried to him in great State, being put into a large Silver diſh, covered with three pieces of Scarlet. Another came to ſee our Arms, about which they were very inquiſitive to know how and where they were made. The third asked what manner of Arms the *Hollanders* uſed in their Wars, and againſt whom they had warr'd. He asked likewiſe particularly whether we had War or Peace with the *Portugueſſes*, and with thoſe of *Maccao*, and whoſe Countrey lay neareſt to *China*.

The Embaſſadours fully anſwering all, they departed, but returned at leaſt ſix or ſeven times, and asked among the reſt after the quality of the Embaſſadours; at laſt they returned, asking pardon for the trouble they had given them, ſaying, that they had done it by order of the Emperour, who was always very inquiſitive to know all ſuch things.

After that the chief Governour of this Imperial City had been made acquainted with the report of the Commiſſioners, he ſent the next day two Gentlemen to the Embaſſadours, with expreſs order, that they, together with their Preſents, ſhould appear before his Majeſties Council: but proving a very Rainy day, the Embaſſadours, leſt the Preſents might be ſpoiled, deſired to be excuſed from coming till another time; but it would not be granted, notwithſtanding all their endeavours. Hereupon the Embaſſadours went to Court without the Preſents, but were not admitted till ſuch time they had brought them; for the Emperour was reſolved to ſee them that day: aſſoon as the Preſents were come, they were admitted and ordered to ſit down, without ſhewing any manner of reſpect to that great Aſſembly. The chief Commander ſate at the upper end of this Aſſembly, upon a broad low Bench, with his Legs acroſs, like our Taylors in *Europe*, next him on his right hand, ſat two *Tartar* Lords, and on the left hand a *Jeſuit*, Father *Adam Schaliger* a Courtier in *Peking*, almoſt fifty years in honour and repute; he was, as he told us, born at *Cullen*, and went Shaved and Clothed after the *Tartar* Faſhion; a very comely old Man, with a long Beard. All theſe Lords who were at this Aſſembly, ſate one among another, without any Splendour, Order, or State; the Benches were only covered with an old White Linnen Cloth, upon which ſat likewiſe his Highneſs himſelf, with his Legs naked, and a little ſlight Mantle about his body.

No ſooner had the Providore made a ſhort Harangue to the Embaſſadours, and had ordered them to ſit, but Father *Adam* the *Jeſuit* came likewiſe to ſalute them; which he performed with great civility in his own Language, asking them (amongſt other things) after ſeveral Roman Catholicks, whom we knew to have lived at *Amſterdam*; a ſign that he had formerly been converſant in thoſe parts.

In the mean time the *Canton Mandorines*, and *Pinxenton* himſelf (who had carried it ſo high upon the Voyage) were as buſie as Porters to help away the Cheſts and Caſes, in which lay the Emperours Preſents.

The Rix-Providore himſelf took the Preſents out, and asked particularly from whence they came, how they were made, for what uſe, and where they were bought, as alſo how many days Voyage between *Holland* and *Peking*: Father *Adam* was his Interpreter, and affirmed the anſwers which the Embaſſadours made to the ſeveral queſtions, to be real and true: As often as Rix-Providore took out any thing that was very rare, Father *Adam* fetched a deep ſigh. The Rix-Providore asked alſo among the reſt, after the value of the *Alcatives*, and receiving for anſwer that they were worth above 200 Ryals; he ſaid that they were both brave and large, and would be very acceptable to his Imperial Majeſty; he alſo commended the Saddles, Arms, Corral, and the like.

Mean time came an order to the Assembly from his Imperial Majesty, that Father *Adam* should ask the Embassadours that night several questions, and set down their answers in writing for his Majesties satisfaction, which were to this effect; whether the *Hollanders* had any Countrey or no, and where situated, and how far from *China*; how their Prince was called, and what form of Government they had among them. The *Jesuit* therefore asked the Embassadours at the command of the Rix Chancellours, whether the Prince of *Orange* was yet in being, and whether their High and Mighty Lordships did still Govern the State of the United Provinces; to all which they returned him an answer, wherewith the Chancellour remained satisfyed. The *Jesuite* having taken in writing the answers of the Embassadours, carried them to his Highness, who caused him to blot out some passages which he supposed might give offence to the Emperour, for he had added of his own, *That the Countrey which the* Hollanders *did now possess, did formerly, and does by right belong unto the* Spaniards; which words he made him to put out, telling him, it is enough that you know that these people have a Countrey, and a form of Government among them.

Whilst the Clerks were taking several Copies of the Writing which the *Jesuit* had brought into the Assembly, his Highness found himself hungry, and sent for a piece of Pork to satisfie his Appetite, which was half-raw, whereof he did eat most heartily, in a slovenly manner, that he looked more like a Butcher, then a Prince. No sooner had he stayed his Stomack with this Collation, but he ordered the Son of the old *Canton* Vice-King, who had his residence in this Court, to provide an entertainment for the Embassadours; which was accordingly performed in some better order and fashion then the former: When Dinner was brought up, his Highness and the rest of the *Tartar* Lords fell on again as greedily, as if they had eat nothing all that day; but neither the Embassadours, nor Father *Adam*, could eat of their Cookery, most of the Meat being raw; which his Highness perceiving, caused the Dishes to be taken off, and a Banquet of Fruit and Sweetmeats to be set upon the Table, earnestly urging the Embassadours to send home to their Lodgings whatsoever was left, which they civilly refused.

Father *Adam* informed the Embassadours, that about four months since there came an Embassadour from *Muscovy* with a Train of 100 Men, to desire leave to come once a year into *China* to Trade with the Subjects thereof, but as yet had not prevailed with the Great *Cham*, who seemed very unwilling to agree to any such thing. Night coming on, the Embassadours took leave of the Assembly, and returned to their Lodgings, conducted by the *Jesuit* in great State, who was carried by four Men in a *Palakin* or Sedan, attended by several considerable persons on Horse-back.

The next day came the first Secretary *Thouglouja*, with the two other *Tartar Mandorines*, *Qualouja*, and *Hoolouja*, to the Embassadours, in the name of his Highness, to direct the Presents in writing to whom they particularly belonged. Afterwards they returned immediately with order, that the Secretary of the Embassadours should appear with the Presents before his Highness and some of the Council, to make a further declaration upon the same; whereupon Secretary *Baron* went with them, and having answered their desires, the *Mandorines* came back to the Embassadours Lodgings with the Agents of the *Canton* Vice-Roys, to acquaint them that the Presents were very acceptable to his Majesty, his Mother, and his Empress; and that his Imperial Majesty had ordered them to enquire whether there were not fifty pieces more to be had of the White Linnen: the Emperour being much taken therewith, had a design to present the same to the Wives of the Sons of the *Canton* Vice-Roys. At his request they made a shift to furnish him with thirty six pieces, wherewith the *Tartars* were satisfyed, and departed.

After-

Afterwards the Commiſſioners came ſeveral times to viſit the Embaſſadours, and to inform themſelves further about the Character of *Holland*, and the extent of that Countrey.

Upon the 3. of *Auguſt*, we underſtood that in this chief City of *Peking*, an Embaſſadour from the Great *Mogol* likewiſe arrived with a great many Followers, to accommodate and determine the difference lately riſen between theſe two people, with requeſt alſo that their Prieſts might Preach freely, and without any moleſtation in *China*, which had been for ſome time forbidden upon high penalties.

The Preſents (without which never any Forreign Embaſſadour appears in this Court) which he brought with him for the Emperour, the better to effect what he came about, conſiſted of three hundred thirty ſix very brave Horſes, two Oſtriches, a Diamond of an extraordinary bigneſs, and ſeveral other Precious Stones: All theſe Preſents were no leſs acceptable to the Emperour, then what we brought him; ſo that the *Mogol* had a quick diſpatch of his buſineſs.

The Embaſſadours being viſited by ſome *Tartar* Lords, together with the *Mandorine Pinxenton*, and others who had conducted them from *Canton* to *Peking*, thought good to ſhew them the Credentials which they had brought, as well to the Emperour, as to the *Canton* Vice-Roys, and which they had delivered upon their arrival as well in *Canton*, as in *Peking*: And after that they had opened the ſame, they asked vvhat the meaning of the vvord *July* vvas; vvhereupon anſwer vvas made, that it vvas the name of the ſeventh month (according to their account) or the laſt month of the year (according to that of the *Tartar*.) They asked moreover, vvhether the *Netherland* Government had laſted 1655 years, and if it began at that time. The Embaſſadours made anſwer, that *Holland* from that time to this had been always Inhabited and Governed by one and the ſame People, and that the number of thoſe years only put them in mind of the birth of their Saviour, born at that time. Hereupon they departed, taking the Credentials with them, without ſpeaking one word.

The Emperour being throughly informed concerning the affairs of the *Hollanders*, ſent upon the 31. of *July*, a *Mandatory* Letter to the Lords of his Council, wherein he declared that his Imperial Majeſty did admit of the Embaſſadours as ſuch, and would give them Audience as ſoon as he could ſit in his new Court upon his Throne. And after that his Majeſty had cauſed the Credentials of the Embaſſadours to be once more Tranſlated by *Schaliger* the *Jeſuit*, and read unto him by ſome of his Philoſophers; he took ſo great a delight therein, that he ſent a a ſecond Summons to his Council, to be aſſiſting and ſerviceable to the Embaſſadours during their abode in his Empire. The firſt of theſe Letters or Orders is as follows.

Great and Worthy Lypeos *(Counſellours,)*

THE Holland *Embaſſadours are come hither with their Preſents to Congratulate the Emperour, and to ſhew their obedience unto him, which was never done to this Crown before: Becauſe this is the firſt time, I think fit to accept of them as Embaſſadours, and have promiſed them, that they, whenſoever I ſhall be ſeated upon my Throne, in my new Palace, ſhall be brought before me to do their Obeyſance, that ſo they may be well received, and upon their requeſt, obtain a favourable anſwer in order to their return; the more becauſe they being come from ſuch a far and remote Countrey, both by Sea and Land, will be able to ſpread the Fame and Renown of my Perſon and Empire; therefore we think fit not to deny, or refuſe any thing to ſuch Forreign People who are come ſuch a long Voyage from the furthermoſt part of the World, what in reaſon they can deſire of us.*

The

The ſecond Letter was almoſt *verbatim* as the former, to quicken his Miniſters of State to diſpatch them with a ſatisfactory anſwer to their Propoſals.

The Chancellour hereupon deſired to know of the Embaſſadours, whether the *Hollanders* could not ſend every year to *Peking*, or at leaſt every third year, to do Obedience to the Emperour. To this they anſwered, that they for the more certainty could better make addreſſes every fifth year at *Peking*, ſo that they might come annually to *Canton* with four Ships to trade there. Afterwards the Chancellour Summoned the *Tartar* and *China* Councils together, to conſider of the Propoſals of the *Hollanders*, alledging (he being Preſident) that they ought to give them leave every fifth year to come and ſalute the Emperour: moſt of the *Tartars* were of this opinion, but the *Chineſes* ſeemed outwardly willing to ſhow far greater favour to the *Hollanders*, namely, that they ſhould come but once every nine years to *Peking*, by reaſon of the vaſt diſtance from *Batavia* to the Imperial City. But herein they thought to have out-witted the *Tartars*, for they underſtood that the *Hollanders* were not to be permitted in the mean time to Trade at *Canton*. They propoſed alſo to the Aſſembly, whether under the notion of *Hollanders*, the *Engliſh* might not likewiſe appear, who about thirty years ſince came with four Ships into the Harbour of *Heytamon*, where they took away four Veſſels laden with Salt, the *Mandorine* Priſoner, and ſhot down a Fort, committing ſeveral other violences, for which from that time they were held and declared Enemies of the Empire; therefore they ſhould be ſatisfied of the Integrity of the *Hollanders*, before they were permitted to Trade in *China*: For beſide that it was contrary to the cuſtom of the Countrey to let them have a Free Trade in any part of the Empire, neither did it appear by their Credentials that any ſuch thing was deſired; ſo that they concluded that they had exceeded their orders. The Embaſſadours were not a little ſurprized at theſe proceedings of the Council, for they underſtood no otherwiſe, but that the Emperour had according to the Contents of the ſecond Mandatory Letter, formerly procured by the Vice-Roy of *Canton*, fully agreed to the requeſt of the *Hollanders* concerning a Free Trade in *Canton*; and that they had only thereupon to go and return their thanks to his Majeſty at *Peking*. The Embaſſadours were well enough informed of the deſigns and practices of Father *Adam* and ſome other *Jeſuites*, who had lived there for ſome years, and had been bribed under hand by the *Portugueſſes*, to oppoſe the *Hollanders* in this their deſign of Free Commerce in *China*; therefore they endeavoured to perſwade the *Tartars*, that the *Hollanders* under colour and pretence of Merchandizing, deſigned nothing leſs but to get footing firſt of all in their Countrey, and afterwards to Plunder and carry away whatſoever was Portable. The Embaſſadours were alſo informed how that theſe *Jeſuits* had likewiſe highly complained, that *Maccao* would be utterly ruined and impoveriſhed by ſuch a Trade, and withal, that they had told the *Tartars*, to make them the more averſe to the *Hollanders*, that they were a people made up of ſeveral Nations, without any Habitations, and only ſubſiſted by Pyracy at Sea. But that which moſt of all ſurprized the Embaſſadours, was to find themſelves deceived of their Money by the *Canton* Vice-Roys, to whom they had paid thirty five hundred Toel of Silver; which ſum the Vice-Roys promiſed to pay the Chancellour and ſome others of his Majeſties Council, to procure their favour and aſſiſtance for a diſpatch of their buſineſs. Now perceiving that they were Trepann'd by the Vice-Roys, they were forced to conſider of ſome other way to obtain their purpoſe; wherefore they firſt thought good to propoſe to the Council the point of coming to Trade yearly at *Canton*, and to endeavour to effect the ſame. Afterwards the Embaſſadours ſent the *Mandorine* of the old *Canton* Vice-Roy to the Prime Chancellour, to entreat him to ſtay ſo long in *Peking*, till his Majeſty ſhould be fully aſſured that they

that they were *Hollanders* and no others. They likewiſe deſired of the Emperour and the Council, that they would favour them with ſome token or emblem cut in Braſs, to ſeal therewith all the Paſs-ports of their Shipping, which ſhould diſtinguiſh them from any other Nation, and impower them either to paſs by, or come to an Anchor upon their Coaſt. At laſt the Embaſſadours propoſed to the Council, that they would be pleaſed to admit of the *Hollanders* to Live, Converſe, and Trade in *China* as their own Subjects, paying the uſual Duties and Impoſitions, as had been formerly granted to thoſe of *Lieugiow*, *Amiam*, and *Siam*, according to the old *Chineſe* Laws. The Embaſſadours withal propoſed, that if they might be admitted upon equal terms with thoſe three Nations, they would in acknowledgment thereof every third year come and ſalute his Majeſty, bringing Preſents; with this *Proviſo*, that the Ship or Ships which brought the Embaſſadours, might have Licenſe to depart in due time without ſtaying for the return of them; becauſe the Veſſels which were uſed to Salt Water, were not able to continue in Freſh without much Damage. But the Embaſſadours were not able to effect any thing of this, being not well furniſhed with Money, the Key of the work, and that which gives a quick diſpatch to all Affairs in *China*; for they had already diſpoſed both of their Preſents, and Silver, and to take up Money at eight or ten *per. Cent.* for a months time, they did not think convenient; and therefore they reſolved to apply themſelves to the Emperour himſelf, who was pleaſed to ſend to know how far the Council had proceeded in the buſineſs; and underſtanding that the Embaſſadours offered every five years to come and ſalute the Emperour, he himſelf was pleaſed to put out with his own hand the number of five, and to inſert that of eight, out of a particular inclination to the *Hollanders*, alledging that they had need of five whole years to go and come, if ſo be they would only Travel by day; for ſaid the Emperour, *How is it poſſible for them to continue ſuch tedious Voyages, if you allow them no longer time? Beſide, why ſhould we ſtraiten them in ſuch a point, who do not ſtand in need of me, nor fear me, but out of a ſingular reſpect and affection come to ſalute me with their Goods and Preſents? Certainly we ought to uſe theſe People more kindly, that ſo after they have performed ſuch undertakings, they may tarry at home, and reſt themſelves for two or three years.*

This favourable anſwer of the Emperour gave great encouragement to the Embaſſadours to hope well of their buſineſs; but the Chancellours chief Secretary did all that he could to diſſwade them from making too much haſte with what they had to deſire further of his Imperial Majeſty; ſaying, *Is it not enough that ſuch who never till then addreſt themſelves in Embaſſy to ſalute his Majeſty, and ſo much prejudiced by former aſperſions, and almoſt unacceptable to many great Perſons in* China, *to be received and admitted as Friends and Allies at the firſt overture, and to Progreſs through the Countrey?* So that ſhould the Embaſſadours inſiſt too much upon a Free Trade, they might eaſily unhinge their well begun buſineſs; for they were not to imagine that the Emperour and his Council were obliged to grant at firſt ſight all what e're they ſhould deſire; and therefore adviſed them to forbear mentioning a Free Trade till their next return, when they would have a better opportunity. But the Embaſſadours did not think fit to follow his advice, for the time drew near that the Emperour was to make his entrance into his new Palace, when he had appointed and promiſed the Embaſſadours to give them Audience. But before they could have a hearing, they were firſt to perform obedience in the old Palace, where the Emperours Treaſure and Seal are kept, in regard, according to a Proverb amongſt the *Chineſes*, this place is older then the Emperour, and therefore choſen and bleſt by Heaven, and the firſt honour doth alſo belong unto it; ſo that all Forreign Embaſſadours who refuſe to pay ſuch

reſpects, muſt not appear before the Emperour, but depart without hearing, as hapned to the Embaſſadour of *Muſcovy*, who to preſerve the dignity and eſteem of his Lord and Maſter, would not perform here the uſual Complement and Ceremony: yea, all the Grandees of the Kingdom muſt do their duty here e're they appear before his Majeſty; nay more, the Emperour himſelf before he is Inſtall'd, is obliged to come and bow here: And this cuſtom is uſually performed three days before Audience.

Upon the 22. of *Auguſt*, came the Agents of the *Canton* Vice-Roys, with the *Mandorine Pinxenton*, and others of *Canton*, early in the morning to our Lodgings; not long after appeared alſo three *Chineſe* Doctors, and ſome of the Court in very rich habits: Theſe perſons conducted the Embaſſadours and their Followers in great State into a room of the old Palace, much like a Library, for we ſaw none but Scholars and Gown-men, with Books in their hands; from whence after ſome ſhort ſtay, we were conducted into an open Court, within a high Wall, where we were commanded at the voice of the Herauld to kneel thrice, and to bow our heads to the ground: After a ſhort pauſe the Herauld proclaimed aloud, in the *Chineſe* Language, *Caſchan*, which is in *Engliſh*, *God hath ſent the Emperour*: Afterwards he cryed aloud, *Quee*, that is, *Fall upon your knees*: Then he pronounced the word *Canto*, ſignifying, *Bow your head*; after that *Coe*, *Bidding them ſtand up*; and this did he three times in order one after another, wherein we alſo conformed: At laſt he called to us, *Coe*, that is, *go on one ſide*; and we did ſo. All theſe Ceremonies and Reſpects were performed in the preſence of at leaſt a hundred *Chineſe* Doctors, or Rabbies: afterwards we returned to our Lodgings. And now the Embaſſadours, according to the cuſtom, were to appear upon the 25. of *Auguſt*, before the Emperour, but were prevented by the ſudden death of the Emperours youngeſt brother, who about ſix years of Age hapned to dye upon the 23. of the ſame month, not without ſuſpicion of Poiſon by ſome of the Council, who it ſeems (as we were told) did not think him worthy to live, becauſe he had provoked the Emperour in ſome ill Language long before our arrival at *Peking*.

But others aſcribe his death to a violent Cold he took by drinking of a glaſs of of Ice-water, being very hot, which put him into ſuch a violent diſtemper, that he dyed in a few hours after. The Emperour ſeemed very much to lament his death, for he would not be ſeen by any perſon in three days. This young Prince was kept a whole month before his Interment, ſo that the Embaſſadours were held from having Audience of the Emperour, until the ſecond of *September*.

Upon the 14. of *Auguſt* the Embaſſadours underſtood, that the Embaſſadour of *Muſcovy* went from thence without Audience, becauſe he refuſed to bow to the Seal of the Emperour, ſo to preſerve the Honour and Dignity of his Lord and Maſter. One of his Gentlemen came about noon, whilſt the Embaſſadours were at Dinner, and took leave in the name of all the reſt, and deſired likewiſe the favour of a Letter, to ſhew in *Ruſſia* that he had found us here; which was preſently granted. Afterwards we were informed that this Embaſſadour was not ſuffered to depart, till the Emperour had given him a Paſs.

The next day after the Funeral, the Emperour ſent word to the Chancellour, that he ſhould conduct the *Dutch* Embaſſadours upon that day before his Majeſties Throne, as alſo thoſe of the Great *Mogol*. He accordingly gave notice by Proclamation to all the Grandees in *Peking*, that they were to appear then in the Court before his Royal Throne.

Upon the day appointed for this long expected Audience, came the *Mandorine Pinxent n*, with the Agents and *Mandorines* of the *Canton* Vice-Roys, and ſome others

others of the Court, in very rich habits to our Lodgings, about two in the afternoon, with Lanthorns to conduct the Embaſſadours, who were only attended by ſix of their Followers, the reſt were ordered to ſtay at home. When they came to the Court, they were firſt conducted through the outward Gate, and afterwards over a great Quadrangle with a well-built Gate, and placed upon the ſecond Plain of the Court on the left ſide, where we ſat all night in the open Air, and upon the Blew ſtones till morning, when his Majeſty was to appear upon his Throne.

We were no ſooner ſeated, but the Embaſſadour of the Great *Mogol* accompanyed with five perſons of Honour, and about twenty Servants, came and placed himſelf next to our Embaſſadours, as alſo the Embaſſadours of *Lammas*, and *Suytadſen*, next to whom alſo ſat ſeveral great Lords of the Empire.

And becauſe we were to continue in this poſture all night, in expectation of his Majeſties appearance in the morning early upon his Throne; I ſhall defer acquainting the Reader a while, with what paſt upon that moſt glorious day; and in the mean time give you a Deſcription of the Forreign Embaſſadours, who were alſo with us in this Emperours Court.



The Embaſſadour of *Suytadſen* (who may be properly called South-*Tartars*) deſerves here the firſt and chiefeſt place, being he was moſt in eſteem in this Court, and preferred before the reſt. I could not certainly learn his buſineſs, but only as they told me by gueſs, that the King of *Suytadſen* ſent him with Preſents to the Great *Cham*, according to the cuſtom of their Countrey, the Frontier people and Borderers uſing to pay ſuch homage to this their Grand Lord.

He had a Coat on, which came down to his knees, made of Sheep-skins dyed Crimſon, his Arms were naked, ſtript up to the very Shoulders, ſo his upper Garment was Sleeveleſs; his Cap ſat cloſe to his Head, turned up or edg'd with Sables, the crown whereof Plum'd, as one may ſay, with a Tuft of a Horſes Tail, coloured Red alſo, which is to them as Eſtridge Plumes; his Breeches made of a ſlight Stuff, hung down to his mid-legs in a moſt ſlovenly manner; the Boots he wore were ſo heavy and large, that he could hardly walk in them; upon his right thigh

mounted

mounted according to the *Tartar* and *Chineſe* faſhion, was a broad heavy Sword, ſo that he looked more like a Souldier then an Embaſſadour: all his Attendants (whereof two, with the Embaſſadour himſelf, are repreſented in the annexed Print) were clothed after the ſame manner, each having a Bow and Arrows at his back.



The *Mogol* Embaſſadour (of whoſe buſineſs and requeſt we have already made mention) had a very rich Blew Silk Coat on, which was ſo wondrous richly embroidered with Gold Thred, that it looked like Maſſie beaten Gold; which hanging down almoſt to his knees, was girt about his Waſte with a Silk Girdle, with great rich Taſſles at both ends; he wore neat Buskins of Turky Leather, and a very mighty Turband of ſeveral colours.

The Empire of the great *Mogol* (who had ſent the Embaſſadour to the Great *Cham*) comprehends properly the Northern part of *Eaſt-India*, or the Countrey ſituated between the Mount *Caucaſus* (now called *Dalaugner*) and the Sea between the River *Ganges* and *Indus*. This Empire called *Mogol*, had its name from the *Tartar* Kings, who formerly made themſelves Maſters of it, and is divided into ſeveral Kingdoms, though ſome of them belong to other Princes; but the chiefeſt Kingdoms over which this Great *Mogol* properly commands, are *Cambaya*, *Dely*, *Sanque*, *Mandro*, and *Bengala*: this Great Prince commonly keeps his Court in the City of *Dely*, in the Kingdom of *Dely*.

All theſe Countries over which the Great *Mogol* commands, are very fruitful in the product of all manner of Cattel, and Fruits, as Rice, Corn, Wax, Silk, Sugar, Cotton, and all ſorts of Spices, which are brought from thence in great abundance. Upon the Mountains are found the Onyx Stone, Diamonds, and other Precious Gems.

It is held for certain, that this Great *Mogol* can bring into the Field, in a very ſhort time, three hundred thouſand Fighting Men, and five thouſand Elephants.

Moſt of the Inhabitants are Mahometans, and ſome Ancient Idolaters: In thoſe parts there are no want of Jews, who drive a ſubtle Trade amongſt them, as alſo ſome *Abyſſiner* Chriſtians, allured thither by a profitable Commerce.

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The Embaſſadour of the *Lammas* (who is expreſt in the annexed Print) was clothed in Yellow, his Hat much like a Cardinals, with broad brims; at his ſide hung a Crucifix, which theſe Church-men commonly carry about with them, by which they ſay their Devotions after the manner of the Catholicks. Thoſe of *Lammas* are a ſort of Religious People, who had lived a long time in *China*; but the laſt Emperour of *China*, before the *Tartars* Conquered it, had baniſhed them his Countrey, from whence they went and ſetled themſelves in *Tartary*, where they had the free exerciſe of their Religion. Now theſe baniſhed People had ſent this Embaſſadour to the Great *Cham*, with requeſt that they might have leave to return and exerciſe their Devotions as formerly. What ſucceſs he had in his buſineſs I could not learn, but his reception at Court was very Friendly and Civil.

Now I ſhall proceed to relate what paſt during our ſtay in the Emperours Palace.

At the Court Gate, in which we ſat expecting the dawn, we ſaw firſt three black Elephants, gallantly adorned after the *Chineſe* manner, ſtanding there for the greater ſtate as Sentinels: They had well guirded upon their backs guilded Towers, Artificially Built, and beautified with Carved Works and Figures. The recourſe of people was here ſo great, as if the whole City had been thronged together in this one place; the ſame Gates were alſo kept with an incredible number of the Emperours Life-Guard, all of them in very rich Habits after the *Tartar* faſhion.

By day-break, all the Grandees, who likewiſe repaired thither over night, came round gazing and looking upon us with great admiration, as if we had been ſome ſtrange Africk Monſters, but demeaned themſelves civilly, without giving the leaſt affront. About an hour after a ſign was given, at which all ſtarted up on the ſudden, as if there had been an Alarm; when the two *Tartar* Lords, who uſually were ſent to the Embaſſadours, came and conducted them with their Followers through another Gate, into a ſecond Court-yard, guarded round with *Tartar* Souldiers and Courtiers, and from thence to a third Court, which was the inner-moſt, where the Houſe of the Emperours Throne ſtood, and the Lodgings for the Great *Cham*, his Wife and Children.

This Court, which contains four hundred Paces in the ſquare, was lined on all ſides with a ſtrong Guard, all of them in rich Coats of Crimſon-coloured Sattin.

On each ſide of the Throne ſtood 112 Souldiers, each whereof bore a ſeveral Flag, and likewiſe wore coloured Habits ſutable to his Enſign, only they had all black Hats, with Yellow Feathers. Next to the Emperours Throne ſtood twenty two Gentlemen, each with a rich Yellow Skreen or Umbrillo in his hand; next theſe ſtood ten other perſons, each holding a Gilt Radiant Circle in his hand, reſembling the Sun; next to theſe ſtood ſix others with Circles imitating the Moon at the Full; after theſe, were ſtanding ſixteen other perſons, with half Pikes or Poles in their hands, hung full of Silk Taſſles of ſeveral colours; near to theſe ſtood thirty ſix more, each holding a Standard, curiouſly adorned with Dragons (the Emperours Coat of Arms) and other ſuch Monſters after the *Chineſe* faſhion. And in this manner were both ſides of the Emperours Throne Guarded and Adorned, adding an infinite number of Courtiers, all of them in very rich Habits, all of one Colour and Silk, as if a Livery; which added very much to the Splendour of the place.

Before the ſteps leading up to the Emperours Throne, ſtood on each ſide ſix Snow-White Horſes, moſt curiouſly tricked and adorned with rich embroidered Trappings, and Bridles beſet with Pearls, Rubies, and other Precious Stones. Whilſt we were beholding with admiration all the Pomp and Splendour of this Court, we heard the noiſe and jingling of a little Bell, ſweet ſounding, and delightful to the Ear.

Hardly had this Clock or Bell finiſhed the Alarm, but we ſaw the old *Tutang* with thirty of the eminent'ſt Perſons and chiefeſt Counſellours of the Empire, in very rich Habits, go and make his Obedience in great State and Humility to the Emperours Throne, which was after this manner; There ſtood a Herauld who firſt made Proclamation, and then the *Tutang* with thoſe that accompanyed him, fell upon their knees, and bowed down their Heads nine times to the ground, whilſt delightful Muſick, both Vocal and Inſtrumental, fill'd up the vacancies of mute Ceremony.

No ſooner had theſe Lords performed their Obedience to the Emperours Throne, but immediately another Sett of very eminent Perſons came, doing the like in the ſame manner. Then followed the Embaſſadour of the *Sudadzen*, and the Embaſſadour of the *Lammas*, who were conducted to the Throne in extraordinary State by the firſt and ſecond Chancellours; and after theſe had done all their Reverence to the Chair, the Chancellour came to our Embaſſadours, and asked them what quality or dignity they had; they anſwered him, that they had the ſame of *Thiomping*, for with this Title they were at firſt qualified by the *Canton* Vice-Roys: after the ſame Chancellour went to the *Mogol* Embaſſadour, and asked him likewiſe the ſame queſtion, who anſwered, that he was of that quality with the *Holland* Embaſſadours; whereupon he was placed by the Chancellour in the like degree of honour and dignity with them.

In the center of the quadrangle, over againſt the middle Gate of his Majeſties Throne, ſtood twenty extraordinary Mark-ſtones, which were inſcribed with *Chineſe* Letters, cut upon Braſs Plates, ſignifying the quality of the perſon which muſt ſtand or kneel upon them.

The Under-*Tutang* went on the left ſide, and made ſigns to the Embaſſadours that they were to make up to the Tenth ſtone, and there to be their ſtation. Being thus placed, the Herauld called to them aloud, *Go and ſtand before the Throne*; hereupon we made up to the Throne; then the Herauld called again, *ſtep into your place*, which accordingly was done; then he ſpoke again, *Bow your Heads three*

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times to the ground, which we did; at last he called to us *to rise up*, and we rose, and this hapned three times one after another; last of all the Herauld cryed aloud *Return to your place*, whereupon we retired to our Stand. The *Holland* Embassadours, together with the *Mogol*, were afterwards conducted to a Stage or Theater, which propt the Seats of the Throne, some twenty foot in height, and curiously built and adorned with several Galleries of Alabaster, or such like white stone. And after they had there kneeled and bowed their Heads once more, they were ordered to sit down, and then treated civilly with *Tartar Thea*, mingled with Milk in Wooden Dishes or Cups; but the Followers of the Embassadours stayed below, not wanting the same liquor. Soon after the Bells tinckled again, which cast all the people upon their knees. We endeavoured what we could to get a sight of the Emperour in his Throne as he sat in State, but the crowd of his Courtiers about him was such, that it Eclipsed him from us in all his Glory.

He sat about thirty paces from the Embassadours, his Throne so glister'd with Gold and Precious Stones, that the Eyes of all that drew near dazzled: The Embassadours themselves discerned nothing of him but a little of his Face; next and on his side sat the Vice-Roys, Princes of the Blood, and all other great Officers of the Court, all likewise drinking *Thea* in Wooden Dishes, and that in great abundance; these Grandees wore all one sort of Habit, which was extraordinary Rich; they had Blew Sattin Coats on, curiously interwoven with Golden Dragons and Serpents (the Emperours Blazonry) they had Caps embroidered with Gold, and deckt with Diamonds and other Precious Stones, which signified their degrees and qualities. On each side of the Throne stood forty of his Majesties Life-Guard, armed with Bows and Arrows; these hindered the Embassadours from seeing the Emperour.

This Mighty Prince having sat thus in Magnificent State about a quarter of an hour, rose up with all his Attendants; and as the Embassadours were withdrawing, *Jacob de Keyser* observed the Emperour to look back after them, and for as much as he could discern of him, he was young, and of fair complexion, of middle stature, and well proportioned, clothed and shining all in clinquant Gold. We much admired that the Emperour suffered the Embassadours to depart without speaking once to them; but this is a custom not only among the *Chineses*, but also amongst other Eastern people, that their Kings and Emperours seldom appear to their own Subjects, and much less to Forreigners; beside, it has been observed through all times amongst the Emperours of *China*, that they never show themselves to any stranger whatsoever, but only to their own Domesticks, and then seated in state upon the Imperial Throne.

The Embassadours departed, and the Courtiers, the Souldiers and Life-Guard marched off in much disorder: by reason of the infinite concourse of people, we had trouble enough before we got to our Lodgings, though we had a sufficient Guard to clear the way before us.

The Embassadours were no sooner come into their Lodgings, but two of the chiefest of the Council repaired thither in the name of his Majesty, to request the sight of a pack of *Holland* Cloths which the Emperour was desirous to see. They gave them a Black Velvet Suit and Cloak, and a pair of Boots and Spurs, a pair of Silk Stockings, Boot-hose-tops, Drawers, a Band, Shirt, Sword, Belt, and a Beaver, all which seemed so very rich to the Emperour, that he said, *If the Embassadours wear such Habits, how must their Kings be cloathed then?* In the evening the Emperour sent back all the Cloths by one of his Council, who very much admired the stuff of the Hat, and asked of what and where the same was made.

And because the whole world may say, that speak of this Court, that the same

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far exceeds all Royal Palaces in *Europe*, for Splendour, Art, Wealth, and Pleaſure; I ſhall give you a large account thereof, and of the Platform in Print, which I took my ſelf.

This Imperial Court, which is exactly ſquare, contains three miles in circumference, within the ſecond Wall of the City on the North ſide, being fortified alſo with ſtrong ſtone Battlements fifteen foot high; in this Wall are four Gates, (in the middle of each ſide one) which have their Proſpects toward the four Angles of the world, and ſo named after the four Cardinal winds; but that which ſtands toward the South, is the chiefeſt and moſt uſed. We paſt, when we went to appear before the Emperours Throne, through this Gate, and from thence into a Baſe Court, which had a well paved croſs way of 400 paces, with a Water-Trench cut through the middle, and over a ſtone bridge of fourteen paces, very curiouſly built, but the water was in ſome places covered over with weeds. Before this Graff or Channel ſtands alſo drawn up upon the Plain, a great number of *Tartars*, Horſe and Foot, who as Sentinels, ſuffer none to paſs through; when you are over this Bridge you come to the firſt Gate, guarded with three Black Elephants; through this Porch, being fifty paces long, and built upon five ſtately Arches, you come into the firſt quadrangle, which is alſo 400paces large, and whither we were brought by *Pinxenton* (as hath been already ſaid) to expect with the other Embaſſadours the coming of the Emperour: This Plaino is well built with uniform and ſtately houſes, ſtanding amidſt three more lofty and fortified Edifices, which are ſo ſtrong with high thick Walls and Bulwarks, that they are able to defend the place. From this Court there are paſſages underneath the three great Structures, which leads into a ſecond quadrangle alſo 400 paces wide, built and adorned with brave buildings as the former; from hence you paſs into the third and laſt Plain, alſo ſquare, and of the ſame bigneſs with the former; this quadrangle which lyes directly in the Croſs, and paved with Grey ſtone, the Great *Cham* choſe himſelf for his own Reſidence. Here alſo are moſt ſumptuous and coſtly Buildings, but the chiefeſt among theſe are four, which exceeds all the reſt in Magnificence, Art, and Beauty, and take up at leaſt a third part of the three ſides of the Court.

Directly forward appears the Building, where his Imperial Majeſty ſat upon his Throne, and which are far more ſtately and ſumptuous then the former, into which you enter through three ample and curious Arches. In this third Court reſide only the Emperour and Empreſs, and none is permitted to enter here but their Attendants.

The Emperour, according to the cuſtom of the Heathen Princes, maintains ſeveral Women in this his Seraglio; but amongſt all thoſe only one aſſumes the Title of Empreſs, all the reſt are his Concubines, performing duties in ſeveral degrees; theſe wait on the King himſelf, others look to the keeping of Rooms and Chambers decent and clean; ſome take care of the Children, and theſe only of the Emperours Bed-chamber, his Kitchen, and Table: of theſe Concubines in their ſeveral Attendancies are at leaſt five thouſand, moſt of them no more then Maid-ſervants.

Such ſhews this Palace within, if you go through the South Gate ſtrait to the third Plaino, or the Emperours abode; the ſame Courts, and as many appear, going through the other Gates, with all ſuch buildings and adornments; for the whole circumference of the Court is cut through in the middle in the form of a Croſs, and in ſeveral places equally and orderly divided. Without the third Plain, which lyes in the middle of the Court, and upon which ſtand the Emperours Buildings, are ſeveral pleaſant Gardens, Palaces, Woods, Pools, Rivers, and delicate Summer-Houſes, which the Emperour cauſed to be made for his Pleaſure; and each

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is ſo large, that it is fit enough for any Prince to live in; ſo that this his Palace contains ſeveral Courts for Kings within the Walls. Each of the Emperours Children, ſo ſoon as they are ten years old, is ſetled in one of thoſe quadrangles: The four Concubines whom the Emperour hath choſen from amongſt the reſt for his peculiar pleaſure, have alſo each of them, without the third Plano, a particular Dwelling or Court, where they keep State, and which are built oppoſite to the four corners of the world, facing the four principal Winds.

There are beſide in this Court, a great many other Houſes and Dwellings for the Men-ſervants and Maid-ſervants, as alſo for Artificers, their Prieſts and others; it was affirmed to me, that the whole number of thoſe reſiding there amounts at leaſt to fifteen or ſixteen thouſand perſons.

All the Edifices, which are ſo many, are moſt richly adorned with guilt Galleries, Balconies, and carved Imagery, to the admiration of all that ever ſaw them; each Dwelling having a large Pent-houſe, ſo that you may walk dry in all weather: Moſt of the Timber which appears on the out-ſide of the Houſe, is either gilt or coloured over with a certain Gum, called by the *Chineſes Cie*, much in uſe amongſt them, and wherewith they colour or paint their Houſhold-ſtuff, Ships, and Houſes, that they make them Shine and Gliſter like Looking-glaſſes.

All the Roofs of the Buildings are covered with Yellow glazed Pantiles, which ſhine, when the Sun reflects, brighter then Gold; which has made ſome believe and report, that the Roof of this Royal Palace was covered with pure Gold; whereas in truth the Tiles are only made of Clay, and Glaz'd and Neil'd over with Artificial Yellow: But yet as I was told, each of theſe Tiles are faſtned to the Roof with an Iron Nail, whereof the head is gilt, which makes ſo much the more Splendour.

Beſide the above-mentioned Channel or Graff, which is very ſhallow and grown over with Weeds; there is yet another in this Palace, which runs through the whole Court, with ſeveral windings and turnings, and ſerves to water the Gardens and Woods: This receives its water from the River *Yo*, which ſprings from a Pool called *Si*, near to the Mountain *Jaciven*, and is within the Emperours Court ſo broad and deep, that it will bear great Veſſels which come laden in, to the great convenience of the Inhabitants. This River ſends alſo its Streams to ſuch Rocks or Cliffs made by Art, whereof we formerly mentioned. There is not any thing wherein the *Chineſes* ſhew their Ingenuity more, then in theſe Rocks or Artificial Hills, which are ſo curiouſly wrought, that Art ſeems to exceed Nature: Theſe Cliffs are made of a ſort of Stone, and ſometimes of Marble, and ſo rarely adorned with Trees and Flowers, that all that ſee them are ſurprized with admiration. Rich and Wealthy People, eſpecially the great Lords and *Mandorines*, have for the moſt part ſuch Rocks in their Courts and Palaces, upon which they ſquander good part of their Eſtates. It was told me of a certainty, that ſomewhere about *Peking* there are ſome Rocks, which contain Chambers, Cloſets, Parlours, Vyvers, and all manner of Trees ſo curiouſly wrought and adorned by Art, that the like is not to be ſeen in the whole world. Theſe Artificial Mountains or Cliffs are commonly contrived with Chambers and Anti-chambers, for a defence againſt the ſcorching heat in Summer, and to refreſh and delight the Spirits; for they commonly make their great entertainments in theſe Grots, and the Learned ſeek to ſtudy in them rather then any other place.

If I ſhould relate all the other Artificial Ornaments, as of Gardens, Wilderneſſes, Pools, and other particulars which adorn this Court, I ſhould far exceed the bounds of what I intend, and perhaps to ſome of belief; this ſhall only ſuffice to ſet forth the wonders of this moſt Magnificent Palace.

Great endeavours were uſed by me to obſerve what was moſt remarkable and worth taking notice of, as far as the ſhortneſs of our ſtay would permit, eſpecially concerning its ſituation.

It is an Ancient cuſtom at *Peking*, that the Embaſſadours (after their addreſſes to the Emperour) in token that their Affairs are diſpatched, are entertained with three Meals in the name and behalf of the Emperour, firſt upon the tenth day; ſo that theſe entertainments take up a whole month before they are ended: but in regard our Embaſſadours were deſirous to make what haſte they could home again, the Providore had obtained leave of the Emperour, though not without great difficulty, that theſe three Feaſts ſhould be given them upon three following days.

At two of the clock in the Afternoon (upon the ſame day that we had been at Court before the Emperour) the Embaſſadours were invited, together with the *Mandorine Pinxenton*, and others, as alſo the Captains and Souldiers who conducted them from *Canton* to *Peking*, in the name of the Emperour, to the firſt Feaſt at Providore *Lipu*'s houſe, which was moſt Noble and Splendid. To the ſame Banquet or Entertainment, was alſo invited, in the name of the Emperour, the Embaſſadours of the Great *Mogol*, the *Suytadſen*, and the *Lammas*. Our *Holland* Embaſſadours ſat on one ſide of the Table with him of the *Mogol*, and the other two over againſt them, with their Followers next unto them. The Dinner conſiſted of two Courſes, the firſt Table was full of Fruits and dryed Sweet-meats; and the ſecond of boiled and roaſted Mutton, Beef, and other Meat: For each of the Embaſſadours, and for two of their Followers, a particular Table was covered with thirty Silver Diſhes, full of rare Fruits and Sweet-meats. The Emperours Controuler (who likewiſe appeared at this Feaſt, repreſenting the perſon of his Majeſty) ſat alone upon a broad ſide-board, with his Legs acroſs, like a Taylour on his Shop-board; next him ſat two other great Lords, who took order to ſee the Embaſſadours well entertained. The Servants who brought the Meat to the Table, and waited all Dinner time, were no ordinary perſons, but of good quality, and clothed all in Cloth of Gold.

But before the Embaſſadours ſat down, they were obliged to turn themſelves toward the North, the Emperour being abſent, and bowing three times as toward him, as they had done when they were before the Imperial Throne.

The Banquet taken away, the boyled and roaſted Meats were brought to the Table but only in three Diſhes, and ſo ill dreſt, that we hardly durſt venture to taſte of the Cookery of the *Tartars*. Dinner being almoſt ended, the Emperours Steward called his Servants, and gave them all the Diſhes which ſtood before him, only he reſerved one Diſh, being a roaſted rib of a Camel, of which he eat ſo heartily, as if he had been faſting all that day.

This brave high Treatment finiſhed, the Embaſſadours, according to the cuſtom of the Countrey, were to put up what they left into their Pockets to carry home. It was a very pleaſant ſight to ſee how theſe greazy *Tartars* ſtuffed their Pockets, and Leather Drawers of their Breeches with fat Meat, that the liquor dropt from them as they went along the Streets; ſo greedy were they in eating and carrying away, that they were more like Peaſants then Courtiers.

After Dinner the Waiters brought up ſeveral Gold and Silver Pots full of *Sampſon*, which they pouring out into Wooden Diſhes or Cups, gave round the Company, and they drank luſtily of it themſelves. They told us that this drink was diſtilled from new Milk, and came out of the Emperours Cellar, and that this great favour and kindneſs was done to us, becauſe we came from ſo remote a Countrey, and ſo we muſt drink away ſorrow. And though this Liquor was almoſt as ſtrong as Brandy, yet the Embaſſadours were forced to pledge the Steward ſeveral times, and to take what was left home with them; but they gave it away to the Souldiers, and others who ſtood at the Gate, who were better pleaſed with it. This Dinner being thus ended, the Embaſſadadours, as formerly, muſt once more

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in thankfulneſs of this reception return to the Emperours Palace to perform their obedience; which being likewiſe diſpatched, they retired to their Lodgings ſufficiently weary with the Ceremony of that day.

The next day being appointed for the ſecond Meal, came the Under-*Tutang* or Rix-Providore to viſit the Embaſſadours in their Lodgings, and asked them amongſt the reſt, whether it were true, that we could live under water for three days and three nights together. Thus had our Enemies, eſpecially the *Portugueſe* Jeſuits, reported of us, as alſo (as has been already ſaid) that we had no Countrey, but lived as Pyrates upon the Sea. The Embaſſadours ſatisfied him in every thing, and told him that they came thither for Commerce with them, as they did in ſeveral other Kingdoms, and wiſhing that their buſineſs might be effected; to all which the *Tutang* replyed, that there was not any thing he deſired more, and would endeavour to further and promote the ſame with all his power. Whereupon the Embaſſadours acquainted his Highneſs, that as yet they had done very little in their buſineſs; whereupon he made anſwer, that at preſent it could be no otherwiſe, but if ſo be they would once more come and ſalute the Emperour before they were admitted as Friends and Subjects, he would then aſſure them, that the *Hollanders* ſhould be allowed to Trade freely in all the Emperours Dominions; that they needed not to put themſelves to any great charge; that a few Preſents would effect much.

The Embaſſadours having been thus kindly and nobly received, and treated upon the firſt day, as has been ſaid, went next day at noon to the ſecond Imperial Banquet, where likewiſe repaired the Embaſſadour of the Great *Mogol* (who ſat over againſt our Embaſſadours) with ſome other *Mandorines* and Prime Perſons of the Empire. They obſerved in ſhort, that the ſecond Providore was more kind and open-hearted to the *Mogol* Embaſſadour, and to the *Moors*, and the reſt of the Gueſts, then to them; whereat they very much wondered, and not knowing the reaſon, they asked the Interpreter what the cauſe might be; who intimated, that this great Lord had not yet been preſented by them as he ought. Concerning which omiſſion the Embaſſadours took ſpeedy order, little ſuſpecting ſuch neglect; for they knew no better, but that *Pinxenton* and the *Canton Mandorines* had preſented all the Grandees as they ought, according to their qualities, having received enough from them for that purpoſe at *Nanking* to ſatisfie all; but miſtruſting that they were as well Trepann'd by the Servants as by the Maſters, they enquired civilly how all their Preſents had been diſpoſed; which they in plain terms refuſed to give an account of, alledging that they durſt not name thoſe Perſons of Honour to whom they were preſented, leſt it ſhould come to the Emperours ear: for this reaſon, and becauſe our buſineſs with the Emperour was not yet diſpatched as it ought, the laſt Banquet was deferred till the 14. of *October*.

Upon that day the Embaſſadours appeared with all their Followers to partake of the laſt Treatment; and now the ſecond Providore having been likewiſe preſented by them, they were received by him with all manner of ſeeming reſpect and affection; ſo great an alteration had the ſame wrought upon him, that his carriage and language were both of another piece and colour, all ſoft and melting. Having ſat about an hour at the Table, and drank once or twice about, they were afterwards preſented in the name of the Emperour with theſe following Preſents, after this manner.

On the left ſide of the Hall, where the Embaſſadours were received and treated, ſtood two long Tables, upon which the gifts were ſpread in great order. Firſt of all they delivered the Preſent for the General *John Maatzuiker*, which the Embaſſadours received kneeling, with both their hands; afterwards they and all their Followers were called by name, and had each their Preſents delivered to them likewiſe

wiſe upon their knees. Laſtly, As the Embaſſadours were ready to depart, we all of us performed our obedience to the Imperial Throne, by thrice kneeling and bowing of our heads.

The Preſents and Perſons to whom the ſame were given, are theſe following.

To the General *John Maatzuiker*

Three hundred Toel of Silver.
Four Packs of Damask.
Four Packs of Black, and four of Blew Sattins.
Four Packs of Blew Damask.
Four Packs of Cloth of Gold, amongſt which two with Dragons.
Four Packs of Thuys.
Twelve Packs of Pelings.
Ten Packs of Hokiens.
Four Packs of Blew Flower'd Damask.
Four Packs of Gaſen.
Four Packs of Foras.
Four Packs of Black Velvet.

To each of the Embaſſadours

One hundred Toel of Silver.
Four Packs of Pelings.
Four Packs of Gaſen.
Four Packs of Hokiens.
Three Packs of Blew Sattins.
Three Packs of Black, and three of Blew Damask.
One Pack of Black Velvet.

To the Secretary *Baron*

Fifty Toel of Silver.
Two Packs of Pelings.
Two Packs of Gazen.
One Pack of Damask.
One Pack of Cloth of Gold.
One Pack of Velvet.

To each of their Followers

Fifteen Toel of Silver.
Two Packs of Hokiens.

To the Interpreter *Carpentier*

Thirty Toel of Silver.

To the Interpreter *Paul Durette*

A Damask Gown.

The *Mandorine Pinxenton* had given him

A Mandorines *Gown, embroidered with Gold Dragons, which he was to wear immediately.*

Each of the other two *Mandorines*, who were Gentlemen or Knights, received

One Horſe without a Saddle.

Each of the two Captains who had the command over the Souldiers, and conducted us from *Canton* to *Peking*,

A Gown of Blew Silk Damask.

Each Souldier to the number of twenty, received

A Coat of Black and Blew Silk Damask.

Two days after, upon the 16. (the day of our departure out of *Peking*) the two above-mentioned *Tartar* Lords, who had been often sent to the Embassadours on the behalf of the Emperour, caused fifteen Waggons to be brought to carry the Goods.

Upon the same day the Embassadours were sent for to appear before the Council, by the *Mandorine Pinxenton*, in the Court of the *Lipu*, to receive the Emperours Letter writ to the Governour General at *Batavia*: They rid thither about one of the Clock, and came into an Anti-chamber, where one of the Council took the Letter off the Table, which was covered with a Yellow Carpet, and opening the same, declared to them the Contents thereof: It was written double in the *Chinese* and *Tartar* Tongues, gilded on the edges, and Painted on both sides with Gold Dragons. After he had opened it, he made the Letter up again, and wrapt it up in a Silk Scarf, puting it into a Box to be preserved from sullying; then he delivered it to the Embassadours, which they received kneeling with all humility and respect: Afterwards the said Councellour took the Letter again from them, which binding to the back of one of the Interpreters, he went along with it before the Embassadours through the biggest and middle Gate of the Court, which was set open on purpose to make way for this Imperial Missive; which Ceremony was performed in great silence: neither was there any mention made at any of their Feasts and entertainments of our *Netherland* Affairs.

The Emperours Letter runs thus word for word.

The King sends this Letter to the Holland *Governour, General* John Maatzuyker *at* Batavia. *Our Territories are so far asunder, as the East from the West, so that we can hardly come near one another; and from many fore-going Ages to this present time, the* Hollanders *were never seen before by us. But those that sent* Peter de Goyer, *and* Jacob de Keyser *to me, are a wise and brave People, who in your names have appeared before me, and brought me several Presents. Your Countrey is ten thousand miles distant from me, but you show your noble minds in remembring of me; for this reason my heart does very much incline to you, therefore I send to you two Rolls of Sattin with Dragons, beside two other Rolls of Sattin, four Rolls of Flower'd Sattin, four Rolls of Blew Sattin without Flowers, four Rolls of Kin, four Rolls of Chamelot, ten Pieces of Pelinx, ten Pieces of Phansy, ten Pieces of fine Stuffs, and three hundred Toel of Silver. You have asked leave to come and Trade in my Conutrey, to Import Commodities into it, and to export others out of it, which will make very much to the profit and advantage of my Subjects. But in regard your Countrey is so far off, and the winds very high here, which will very much endanger your Ships: It would very much trouble me if any of them should miscarry by the way; therefore if you please to send hither, I desire it may be but once every eight years, and no more then one hundred Men in a Company, whereof twenty may come up to the place where I keep my Court; and then you may bring your Merchandizes ashore into your Lodging, without Bartering them at Sea before* Canton. *This I have thought good to propose for your Interest and Safety, and I hope it will be well liked of by you; and thus much I thought fit to make known unto you.*

In the Thirteenth Year, eight Months, and twenty nine days of the Reign of *Sungte.*

Underneath stood *Hongtee Thoepe.*

The Rix-Providore was buſie at Court about ſome State Affairs when the Embaſſadours were there, ſo that they could not ſpeak with him, which they would willingly have done; for he was their Friend, and could procure any thing from the Emperour. The Embaſſadours being returned home with this Letter to the General at *Batavia*, they were urged by the Commiſſioners to depart, who alledged that it was a cuſtom amongſt the *Chineſes*, after their diſpatch from the Emperour, not to continue two hours in the City, if they would avoid falling into ſome inconvenience; ſo that we were neceſſitated to depart at noon out of this Imperial City of *Peking*, and had no time to take a view of the circumference of the place, or of any thing elſe that was rare and worth the notice: For during our ſtay, we were continually kept cloſe in our Lodgings as Recluſes in their Cells, without once ſtirring abroad to take our pleaſure, though we were well received by the Emperour, and provided with a rich allowance; for the Embaſſadours received daily

Six Catti of freſh meat.
One Gooſe.
Two Pullets.
Four Cups of Sampſon.
Two Toel of Salt.
Two Toel of Thea.
One Toel and one meaſure of Oyl.
Six Toel of Miſon.
One meaſure of Pepper.
Six Catti of Herbs.
Four Catti of Meal.
Two freſh Fiſhes.
Two Toel of Suttati.

The Secretary *Henry Baron* received daily

One Catti of freſh meat.
Five meaſures of Thea.
One Catti of Meal.
One Meaſure of Taufoe.
Five Coudrine of Pepper.
Four Toel of Sutatti.
Four meaſures of Oyl.
Four Toel of Miſſon.
One Catti of Herbs.
One Cup of Arack.

Each of the Followers received daily

One Catti of freſh meat.
One Cup of Arack.
Two Toel of Herbs.
One Catti of Rice.

We had Wood and Fruit of all ſorts ſent in daily in great abundance; as alſo *China* Diſhes for the Table, according to their manner. But the Embaſſadours to hint to them how they fared in *Holland*, beſpoke ſeveral other Diſhes at their own charge; but we received after we had been before the Emperour a double allowance, which was ſeldom done to any other Forreign Addreſſors.

In the firſt place you muſt know, that the Province wherein this chief Imperial City of *Peking* is ſituated, as alſo the City it ſelf, have been called in ſeveral times by

by ſeveral names, in regard it is a great cuſtom amongſt the *Chineſes* (as has been already ſaid) that when the Race which commands and rules over them happens to be altered, commonly alſo then the chiefeſt Cities, nay, the whole Kingdom, change and alter their names. In the times of the Race of *Chiva*, this Province and chief City was called *Jeu*; under the Race of *Cina* it was called *Xangho*; and when the Race of *Hana* reigned, was called *Quangyang*; and under the Race of *Ciin*, *Fanyang*. But the Race of *Taiminga* which drove the *Tartars* out of *China*, named it *Peking* and *Xuntien*, by both which they now call it.

The City is called *Peking*, which ſignifies the Northern chief City, to diſtinguiſh it from *Nanking*, which we Interpret the Southern City. But the other name *Xuntien*, wherewith it is ſo commonly called by the *Chineſe* Geographers, ſignifies, *Obedient to Heaven*: It is called by the *Tartars*, *Cambalu*, that is, *The City of the Lord*.

It lyes in forty Degrees Northern latitude, almoſt upon the outward Northern limits of this Province, and the whole Kingdom not far from thoſe high Mountains, and that great and famous Wall which ſeparates the *Tartar* and the *Chineſe* in the North from each other.

It exceeds the Southern chief City of *Nanking* in number of Inhabitants, Souldiers, and Magiſtates; but on the other hand is not to be compared with *Nanking* for largeneſs, regular Streets, and Fortifications. Its South ſide lies veſted with two high and thick Walls, which are ſo broad, that twelve Horſes may go abreaſt upon them, without any hindrance to one another. The inner Wall which extends about ten miles in circuit, is ſo thick ſet with Bulwarks, that one may eaſily fling a ſtone from Tower to Tower. This Wall is all of ſtone, and ſeems ſo very high, that I believe the like is not to be found again in all *Europe*; the outward Walls, within which the Suburbs lye environed, has very ſlight Fortifications, only on both ſides of the Gates are three ſtrong Out-works.

In theſe Redoubts and Towers, the Souldiers by night keep ſtrict Courts of Guard, as if the Enemy were at the Gates.

The *Chineſe* Emperour *Taicungus*, who reigned over *China* in the year 1404. did very much embelliſh this City, and beſtowed ſeveral Priviledges upon her. Amongſt the Emperours which belonged to the Race of *Taiminga*, this *Taicungus* was the firſt, who left the chief City of *Nanking*, and ſetled his Imperial Court and Reſidence in this chief City of *Peking*, the better to hinder and reſiſt the inroads and excurſions of the *Tartars* driven out of the neighbouring Countries by his Grandfather.

The City has twelve Gates: All rarities in *China* are brought hither, ſo that this City abounds in every thing, either for pleaſure, or humane ſuſtenance. Several thouſand Royal Veſſels (beſide thoſe of private Perſons) are continually employed to fetch all manner of Wares and Curioſities for the Emperour and his Council at *Peking*. Hither comes all the Revenues which each Province of the Kingdom pays yearly to the Emperours Exchequer; and the better to effect this, for the Importing of all Wares to *Peking*, the *Chineſes* uſe great endeavours to make all Rivers Navigable, that ſo they may come with eaſe by Water to the Emperours Court, with the Products of ſeveral Provinces. Juſtly may a Man admire at the Workmanſhip of the *Chineſes*, which partly by Art, and partly by Nature, is ſo brought to paſs, that you may come to this City hundreds of Miles by Shipping from moſt parts of the Kingdom.

By this Importation this place, though in an unfruitful and barren Soil, poſſeſſes every thing in great abundance, and may be called the Granary of the whole Empire; for they have a Proverb amongſt them, *That there grows nothing in* Peking, *yet there is no want of any thing*.

All

All Commanders and Officers, as well Civil as Military, who have a mind to be preferred, muſt betake themſelves to this City, which preſcribes Laws to all others; and upon this place alone depends the whole Government of *China*, ſo that a very great number of Learned Men, and Officers, are alwaies reſident here.

The Streets are not Paved, inſomuch that in wet weather (which is ſeldom) they are hardly paſſable; but when the Northern winds blow, and the weather dry, the Soil which is of a light ſubſtance, makes a duſt far more noyſome to Paſſengers then the deep and Miry Streets; for ſuch it is, that it blinds a Man as he goes along. The Inhabitants therefore to prevent this inconvenience, are fain to wear Silk Hoods over their Faces; and the extraordinary foulneſs of the way makes very many to keep Horſes to carry them after a Rainy day; for the infinite number of common people that are continually up and down turns this duſty Soil into Mire and Dirt after a little Rain.

There are alſo Horſes or Sedans to be hired at any time for the accommodation of Paſſengers; but none make uſe of Sedans or Chairs but Perſons of Quality.



The annexed Print, which ſhews you in what manner and ſtate the Grandees of *Peking* are carried through the Streets, will ſerve to ſatisfie the Reader in this.

The Sedan is made very Artificially of Bamboes or Ruſhes, in the middle whereof ſtands a Chair, which is covered with a Tygers skin, upon which he that is carried ſeats himſelf, having behind him a Boy with an Umbril in his hand to keep off the Sun: His Servants likewiſe attend him, ſome whereof go before, and others follow with Enſigns upon their ſhoulders, whereby the quality of the perſon is known, and is reſpected accordingly as he paſſes along.

The City abounds in extraordinary brave Buildings, famous Idol Temples, high and Artificial Towers, and Triumphal Arches, which exceedingly adorn the the ſame; though we had not ſo full a view thereof as we could have wiſhed, in regard we were little better (as has been already ſaid) then confined to our Lodgings by order of the Emperour.

Marcus Paulus a *Venetian*, who was in this City in the year 1275. when the *Tartars* Conquered the Southern Provinces of *China*, calls the ſame in his Writings by the

the name of *Cambalu*, which he deſcribes in this manner ; *The City* Cambalu *which lyes in the Province of* Cathai *upon a great River, and ſignifies the City of the Lord, has been very famous in all Ages.* The Great *Cham* did transfer this City to another part of the River, for the Aſtrologers had foretold him, that it ſhould riſe up againſt him. This City lyes fourſquare, and is twenty four miles in circumference, ſo that each ſide is ſix miles long : the Walls are of White ſtone, high and broad ; each ſide of the Wall has three chief Gates, which make twelve in the whole, and next to each of theſe ſtands a moſt ſtately Palace : at each corner of the Wall is built a very noble Edifice, wherein the Arms of the City are preſerved. The Streets run ſo ſtrait, that you have a thorow ſight quite through the City from one Gate to the other, and built on both ſides with brave large houſes. In the midſt ſtands a moſt noble Idol Temple, wherein hangs a very large Bell, which they ring three times in an evening, after which no body is to go out of his houſe till the next morning, unleſs it be for the Sick, or to viſit their Friends : And whoſoever goes out after the Bell has rung, muſt take a light with him. Each Gate is watched by a thouſand Souldiers, not out of any fear of an Enemy, but againſt Thieves and Rogues, who are very numerous about this City.

The Embaſſadours having taken their leaves of all the Grandees, and the chiefeſt of the Rix-Council, departed out of this famous Imperial City of *Peking* ; and being come without the Gates thereof, they made a halt to ſtay for ſome of the Waggons that were behind, by which means I had an opportunity to take a further view thereof, how the ſame is ſituated, and how that famous and far renowned Wall doth ſeparate *Tartary* from *China*, and takes its courſe quite through the Mountains : A true Deſcription whereof I here give you.

So far does this Wall reach from Eaſt to Weſt, that it takes in four Provinces, as *Laotung*, *Peking*, *Xanſi*, and *Xenſi* ; It contains three hundred *Dutch* miles in length, and begins at an Arm of the Sea, which is ſituated between the Province of *Laotung*, and the hanging Iſland of *Corea*, where the River *Yalo* flows out of the Eaſtern *Tartary* ; from thence it reaches toward the Weſt to the Mountains of the City *Kin*, in the Province of *Xenſi*, near to the ſide of the Yellow River.

It runs not quite through in a direct line, but has turnings and windings in ſome places, but is no where broken off or parted ; only near to the Frontires of the Province of *Xanſi*, lyes a very high Mountain, which makes a ſeparation in the Wall to give way to this Mountain ; alſo where it gives paſſage to the Yellow River, it has a breach for ſo much ſpace ; but for other ſmall Rivers, they run through the Wall without any ſeparation by Arches and Sluces, otherwiſe it is every where alike ; it is about thirty Cubits, or forty five foot high, and ſome fifteen Cubits broad : Several ſtrong Watch-Towers are built upon this Wall, which ſtand at a diſtance from each other, and were formerly guarded by Souldiers.

Heretofore the *Chineſe* Emperour, as alſo at preſent the Great *Cham*, maintained for the defence of this Wall, and againſt the Inroads of the *Tartars*, ten hundred thouſand Men, who kept watch day and night by turns in the ſaid Watch-Towers.

The building of this Wall was begun under the Government of the Emperour *Chius*, who was a brave Prince, and did many great and noble deeds, as well in time of Peace, as War ; there was never any *Chineſe* Emperour, before, nor ſince, to be compared with him. When this Emperour had Conquered the Race of *Cheva*, and had brought all *China* under his ſubjection ; he was preferred to the Imperial Throne, being before but a Petty King. Being ſeated in the Throne, he cauſed this Wall to be built, having Conquered the *Tartars*, the immortal Enemies of the Kingdom of *China* ; to hinder and prevent by that means their inroads

into the Kingdom. This great work was begun by him in the 20. year of his Reign, 250 years before Chriſt's Birth; about which he employed ſo great a number of Work-men, that it was finiſhed in five years. Through all *China* the Emperour commanded three Men out of ten to work upon this Wall, which is ſo well built and ſo ſtrong, that there is not the leaſt crack in it. This Wall is admirable, not only for the length and bredth, but in regard of its durableneſs, having laſted for ſo many Ages without alteration, being as entire as when it was firſt built.

After ſome ſhort ſtay without the Gates of the City, we got all our Carriages together, and then began our journey back with all our Followers, by the ſame way we came.

We lodged in a Village called *Pekinſin*, and the next day paſt by the City of *Tongſion*, and in the afternoon came to the City of *Sanſianwey*, where the Emperours Veſſels were ſtill lying, which had brought us from *Nanking*, expecting our coming. The Skippers came to meet the Embaſſadours, to bid them welcome, and help carry our Goods aboard; but the *Mandorines* whom the Emperour had ordered to wait upon us, to conduct us to *Canton*, would not ſuffer the Embaſſadours to embarque in thoſe Veſſels, but in others which were provided by order of the Emperour. Theſe Veſſels they called *Jonken*, and were very large, having ſeveral rooms and conveniences, but lay ſo low & ſluggiſh upon the water, that they durſt not venture themſelves in them, leſt they ſhould not arrive at *Canton* ſoon enough, but be forced to winter there; therefore the Embaſſadours to make no difference or hatred between the *Mandorines*, and our old Skippers, took neither the new *Jonkens* nor their old Ships, but hired ſmall Veſſels, to make the more ſpeed. And having taken order about our buſineſs, and our Goods Shipped, we ſet ſail again from this *Sanſianwey*, with the *Tartarian* Lords whom the Emperour had ordered to attend the Embaſſadours, together with the *Canton Mandorines*, and came late in the night to a ſmall Village upon the River *Guei*, where we continued expecting the morning. *Pinxenton* in the mean time parted from us at *Sanſianwey*, and took his way over Land to *Lincing*, where we had left his Wife and Children as we went to *Peking*.

In our return from *Peking* to *Canton*, we took the ſame way we came, but paſt by ſeveral Cities and Villages without entering into them.

Upon the 23. of *October*, we came to *Single*, and the next day to *Sincocien*; upon the 25. we got to *Tonquam*, and the 27. to *Tachen*.

Upon the 31. of *October*, we got to *Lincing*, where the Embaſſadours were nobly received and treated by the *Mandorine Pinxenton*, who went thither by Land. We ſtayed here two or three days at the deſire of *Pinxenton*, who made very much of us all that while, and then we ſet ſail forward with good ſpeed, and a North wind which blew ſo very hard and cold, that we were hardly able to endure it.

Upon the 5. of *November*, having undergone much hardſhip, we got to *Tuncham*, and the next day to *Xanſiu*, where we could procure no freſh men to Tow forward our Veſſels. The Embaſſadours to loſe no longer time, hired ſuch as they could meet withal in the Streets.

Upon the 8. of *November* we came in ſight of *Cinning*, and on the 13. following to *Tamincien*.

From thence we got into the Yellow River, and on the 17. to the City of *Famcefu*, where the Embaſſadours were bid heartily welcome by the Baſe Brother of the young *Canton* Vice-Roy, and nobly treated at his Houſe. After this Friendly reception, we took leave, and came upon the 20. into the great River of *Kiang*, and the next day before *Nanking*.

We came with our Veſſels before the ſame Gate, where we had anchored in going;

going; and in regard the Governour ſtood upon his departure, we could not procure other Veſſels with that ſpeed as we deſired; whereby we had an opportunity to take a more exact view of the City, and to refreſh our ſelves a while after ſo tedious and troubleſome a journey in the heart of *China*: But the weather proved ſo very bad and cold, that there was no going abroad all the while we continued here.

The Embaſſadours themſelves were often invited by ſeveral Grandees to Dinner; but the weather proving ſo extream foul and cold, they could go no where, only they gave a viſit to the two chief Toll-Maſters who lived in the Suburb, whereof the one was a *Chineſe*, and the other a *Tartar*, and both very brave Perſons: Theſe two Gentlemen ſhowed a very great reſpect to the Embaſſadours, during their ſtay before this City.

Having provided our ſelves with neceſſaries, we departed from *Nanking* upon the 10. of *December*; and upon the 15. we paſt by a high Rock, which we in memory of *William Vander Beek*, in our journey forward, called by the name of *Beekenburg*. The River *Kiang* falls about this place, almoſt a mile broad, and in foul weather proves very rough and dangerous; on the right ſide lye a great many Rocks under water.

Upon the 19. at Sun-ſet, we came to *Nanking*: It blew very hard all that night, and continued ſo till the 21. when it began to abate: we then ſet Sail again, and paſt over the Pool of *Poyan*, and from thence came to the Shiprich Village of *Ucinjeen*; where we were forced to ſtay a while to get freſh men to Tow our Veſſels. We found that in our abſence a violent fire had deſtroyed at leaſt 100 brave Houſes in this place.

Upon the 23. we came again to the famous chief City of *Kiangſi*, which I have already deſcribed at large, and given you an account of what I then ſaw in our journey forward; but in regard we continued three days in this City, I had an opportunity to ſatisfie the curioſity of the Reader with a further Deſcription of the ſituation thereof.



And after we had furniſhed our ſelves here with other Veſſels, we ſet Sail again upon the 26. but having gone about a mile, it begun to blow ſo very hard, that we

we were forced to return under the Walls of the City, where we lodged all night in safety: The next day we departed early in the morning, and saw the Hills on both sides of the River covered with Snow.

Upon the 1. of *January*, 1657. we arrived at the City of *Kinnungam*, where the next day we got fresh men with much difficulty to Tow our Vessels; and about two of the clock in the afternnon set Sail again to advance our journey.

Upon the 15. of the same month, we got before the ruined City of *Vannungam*, where the Embassadours were no sooner landed, but the Governour of the place came to bid them welcome. At our going away, he presented the Embassadours with some refreshments for the Kitchin, amongst the rest with some Candles made of a thick oyly juice, which they have off of some Trees, and which burnt very clear and sweet.

After that we were provided with fresh men to Tow our Boats, and Pilots, (for without expert Pilots there is no venturing upon this River) we began our journey, and past by very Rocky and dangerous places, which were not as we came observable, the water then being three foot higher; but now their heads appeared above the Stream: The Vessel however in which the Embassadours were, hapned to strike against one of them, but with the turning and eddies of the Stream, she got off again without any great damage. About eleven of the clock we got safe beyond these threatning dangers, which appeared first at the City of *Vannungam*, and end over against an Idol Temple, extending about three *Dutch* miles. The *Chineses* and *Tartars* who frequent this River, do commonly offer at the fore-mentioned Temple for a speedy and safe Voyage through those difficulties.

Upon the 10. we came before *Cancheu*, where the Governour in great State came to welcome and receive the Embassadours in the name of the *Tutang*; and after that the Embassadours, at the request of the Governour, had informed him with all their Transactions at *Peking*, he went back again into the City to acquaint the *Tutang* therewith; with him went likewise *Jacob de Keyser* (the other Embassadour being at that time undispos'd) to thank the *Tutang* for the high honour he had done them, and to take leave of a Person who had been so civil to them.

Upon the day following, being the 11. we set Sail again, the weather proving exceeding cold; and upon the 15. we came with all our Vessels to the most famous City of *Nangan*, where the Embassadours were lodged in a very large house on the South-side of the Suburbs; for the place where they lay before, the *Tartars* had burnt to the ground; who since our departure had marched through with a flying Army, and committed several outrages upon the Inhabitants.

On the 19. of *January*, we departed from thence, and having past the most dangerous and troublesome waters, we were now to travel some part by Land, to get from *Nangan* to *Namhung*. The Embassadours were carried in Chairs or Sedans, which they ordered to be made at *Nanking*, wherein they were so speedily carried over the Mountains by thirty Souldiers whom they had hired, that they came to *Namhung*, though late that night, without Lodging on the Mountains, as they did in coming.

The Embassadours lay at a famous Entertainment-house, which belonged to the Vice-Roy of *Canton*.

I have



I have already given an account of the ſituation of this place, in a Print at large, the draught whereof I took in our Voyage to *Peking*: Now in our return I thought it worth the while to make this further addition, ſetting before you another Print, how this City appears on the other ſide, with a curious Proſpect, which I took exactly.

Having got new Veſſels, and put our Goods aboard, we left this City upon the 21. and paſt by ſeveral dangerous waters, and came to thoſe wonderful and ſtrange Mountains of *Suitieen*; and from thence to the admirable Hills, which we in our going to *Peking*, called by their name the *Five Horſe Heads.*

Upon the 25. Inſtant, we got with good ſucceſs before the City of *Saochen*; and here we began to put on our Sails again, being now paſt the narrow of the River, as likewiſe the Rocks, and the next day being the 26. we came to that wonderful and ſtrange Mountain *Sangwonhab:* And in regard the Water was now at leaſt twenty foot lower then when we came, the tops of theſe Rocks appeared more dreadful unto us, and we more ſenſible of the great dangers we had eſcaped in our going, they then being unſeen.

Upon the ſame day, late in the evening, vve came to *Sanyvum*, vvhere vve lodged all night, and early in the morning ſet Sail again, and came that day before the ſmall Tovvn of *Xantſui.* We ſavv here the adjacent Fields full of Tents, Horſes ſadled, and a vaſt number of Souldiers, all ſtanding ready for the march.



After a few hours ſailing, we came in ſight of the Village *Faeſan*, which appeared very pleaſant and delightful at a diſtance.

And in regard as we went to *Peking*, we paſt by this Village late in the evening, ſo that there was no taking notice of the ſame; I thought good (having now had in our return a full view thereof) to give you a draught in Print of the ſituation, which you have in the annexed Cut. It lyes near the River ſide, and has very pleaſant Fields round about.

Upon the 28. of the ſame month, we arrived again before the famous chief City of *Canton*; which we have already deſcribed at large. *Francis Lantſman* who when we were going to *Peking*, took care for all our concerns left there, with the two Ships, and the reſt of the Men, came immediately to welcome and receive the Embaſſadours; and had ordered the Gunners of the Ships to diſcharge all their Ordnance upon their landing; which was accordingly performed, to the great admiration of the *Tartar* Lords, whom the Emperour had appointed to attend the Embaſſadours upon the journey, for their better accommodation; being no leſs ſurprized to ſee ſuch Veſſels, having never ſeen the like. No ſooner were the Embaſſadours landed, but they betook themſelves to their old lodgings, and found all things ſafe and in very good order, to their great ſatisfaction.

The Letter of the Emperour writ to the General *John Maatzuyker*, was taken and carried by the under-Merchant *Henry Baron*, upon both his hands, having a Skreen before him; next to him followed the Embaſſadours, according to the State of the buſineſs, in ſolemn order: and for a more publick demonſtration of joy, the Cannons aboard the Ships were diſcharged thrice; the Walls and Streets of the City were full of People, to ſee the Ceremony, and to underſtand the ſucceſs of their Negotiation; for the Inhabitants deſired nothing more then a Free Trade with the *Hollanders*.

The next day, being the 29. the Embaſſadours went in great State to ſalute the Vice-Roys, the young Kings Mother, and the *Tutang*, and to acquaint them with the ſum of their buſineſs. The old Vice-Roy received them very friendly and heartily with a diſh of *Thea*, and ſome diſcourſe concerning their journey. The like did the young Vice-Roy, but the Mother of the young Vice-Roy did not appear,

pear, only ſent a Complement to the Embaſſadours to thank them for their viſit. The *Tutang* ſuffered them to wait two hours at his Secretaries Houſe, and afterwards ſent them word that he would hear them when *Pinxenton* was arrived.

The following day, upon the 30. of *January*, the Embaſſadours were treated by the State-holder of the young Vice-Roy, at a noble Banquet, who laid the fault upon the *Portugueſe* Prieſts at *Peking*, that our buſineſs ſucceeded no better there; and he carried it ſo, as if he had been very much offended with them, telling us, that they had every where reported that there were but three Kings in *Europe*, whereof *Don John* was one; and that the *Hollanders* poſſeſſed but a ſmall corner of the world, and were his Tributaries, with much more of this Nature.

The Embaſſadours went the ſame day to ſalute the *Mandorine Toſu*, who received them very courteouſly, and told them that *Poetſienſie* and other Lords durſt not hold any conference with them, becauſe the *Tutang*, whom they ſtood in awe of, had not yet granted them Audience.

Upon the 1. of *February*, the Embaſſadours with the Merchant *Lantſman*, and ſome other of their Attendants, to the number of twenty perſons, were moſt nobly treated at dinner by the old Vice-Roy, who entertained them firſt with *Thea* out of Wooden Diſhes, wiſhing the Embaſſadours to be merry, and to drink ſorrow from the heart, ſince they had now paſſed the greateſt danger. After drinking of the *Thea*, the Trumpets ſounded, and Dinner was ſerved; each Embaſſadour had a particular Table full of Diſhes; but before they began to eat, the King called for a Gold Goblet full of Wine, and commanded two of his Gentlemen to carry one to each of the Embaſſadours, to let him know that he wiſhed them welcome. As ſoon as they had pledged his Majeſty, they fell to their Meat; whilſt they were at Table, the King asked ſeveral queſtions concerning the ſtate and affairs of *Holland*. Dinner being almoſt ended, ſeveral *Comedians*, according to the cuſtom of the Countrey, began to ſhow themſelves before the King, and the Embaſſadours being in haſte, deſired his Majeſty to excuſe them from any further attendance; ſo after a health or two had paſt about, they took leave, and came back to their lodgings.

The next day they were treated by the young Vice-Roy after the ſame manner, only there paſſed no diſcourſe at Table, but what was tending to mirth and jollity.

Upon the 3. of *February*, came *Pinxenton* to *Canton* with all his Train, and as ſoon as the Embaſſadours had heard of his Arrival, they went to welcome and ſalute him in his lodgings. On the ſeventh the Embaſſadours (now *Pinxenton* was come to *Canton*) had Audience of the *Tutang*, who had deferred them till his Arrival.

The Embaſſadours having diſpoſed of 160099 Guilders in Preſents for the Grandees at *Peking*, were ſomewhat ſtraightned to find wherewithal to purchaſe a New-years-gift for the Vice-Roys, that might be acceptable unto them; which at laſt was obtained by the intereſt of *Lantſman*, which he had made during his abode at *Canton*: And when the Preſents were brought to the Vice-Roys, they ſeemed diſ-ſatisfied with them, and demanded not only intereſt of 1500 Toel of Silver, which they had diſburſed for the uſe of their Servants upon their departure to *Peking*, but they likewiſe inſiſted, that the Embaſſadours ſhould immediately pay the 3500 Toel of Silver, which they had promiſed to the Vice-Roys for a Free Trade at *Canton*, before their departure for *Peking*. This buſineſs occaſioned much trouble, and at laſt the Embaſſadours were neceſſitated to comply with their demands, to prevent further miſchief; for they found that the common people had been dealt withal, to affront them as they went along the Streets.

And not long after, one of our beſt Interpreters, by name *Paul Duretti*, was moſt

moſt lamentably Murdered in his own houſe; whereupon the Embaſſadours reſolved to depart with all ſpeed for *Batavia*, and went immediately to take leave of the Vice-Roys, who refuſed to give them Audience, and only ſent out word that they were not to export any *Tartar* Arms.

The Embaſſadours finding they could not effect any thing with their Viſits, returned to their Lodgings, and went aboard that night, and ſet ſail early in the morning, but after a few hours ſailing the wind turned, and they were forced to come to an Anchor, not far from *Canton*, where we lay all night.

Upon the 23. came the Stewards of the Vice-Roys, and the Captains of the Guards, with the *Mandorines* who had accompanyed the Embaſſadours forward and backward from *Peking*, and treated them in the name of their Maſters with their ſtrong liquor *Sampſon*, in the Kings own Diſhes. They wiſhed the Embaſſadours a ſpeedy and ſucceſsful Voyage, and that they might ſuddenly return again; and after ſome Healths had gone about, they took leave, and went back to *Canton*, and we immediately hoiſed ſail, and came upon the 28. at Sun-ſet to an Anchor, into the Harbour of the *Heytamon*. The Embaſſadours had ſent the Governour a Princes Flag, which he cauſed to be hung out with the *Tartar* Standard upon the Fort; a ſign that the Embaſſadours were welcome to him.

Upon the 2. of *March*, about midnight we weighed Anchor, and ſet ſail with an Eaſterly wind, from the Harbour of *Heytamon*, ſteering our courſe South-Eaſt. At break of day we came in ſight of the famous Village of *Lantam*, which lyes in a very commodious place, adorned with goodly Buildings (as is expreſt in the annexed Print) which are ſeen at a great diſtance at Sea.

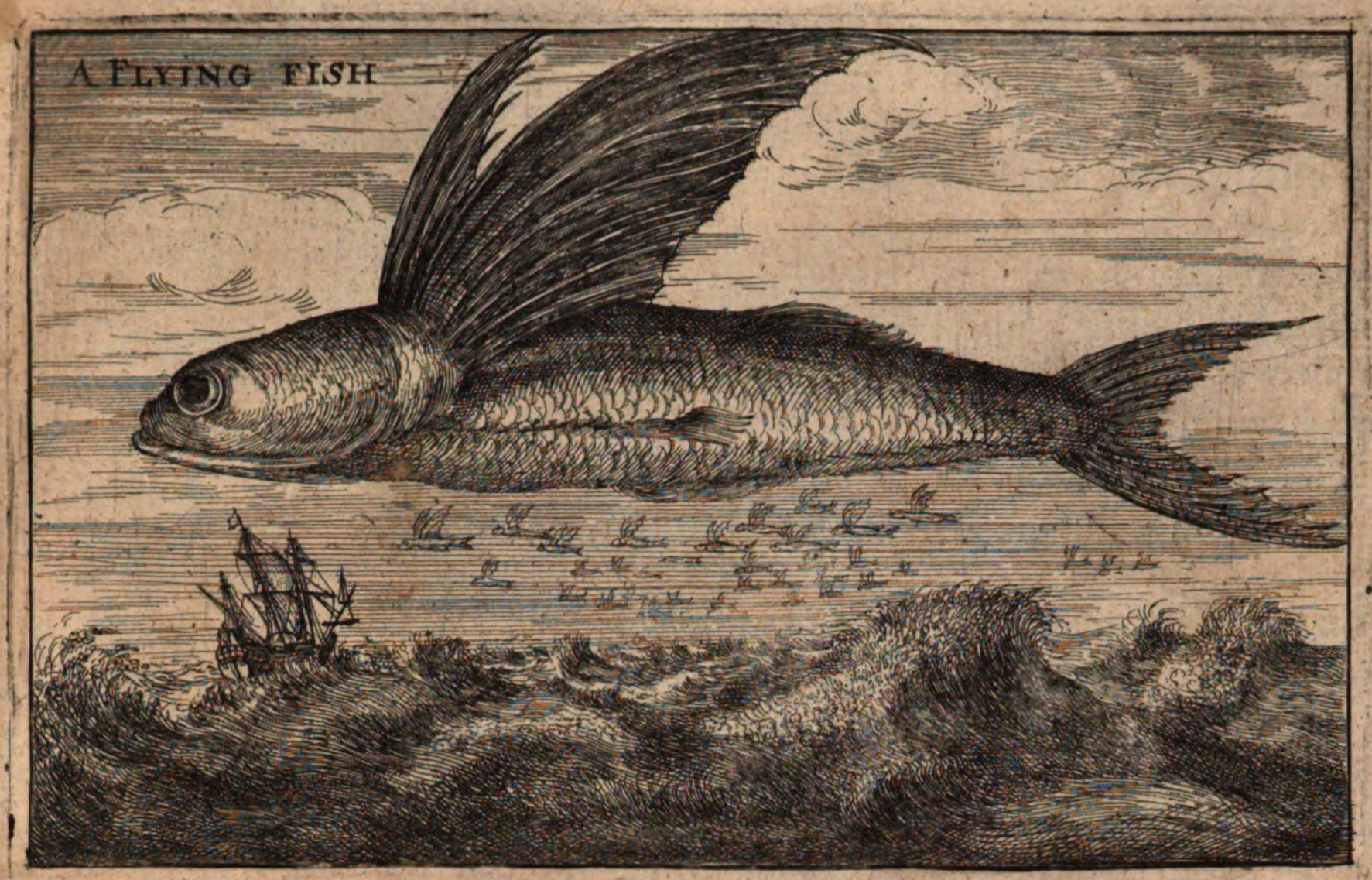
We made ſo much ſpeed that day, that before Sun-ſet, we got beyond the Eaſtern Iſlands of *Macao*.

Upon the 4. Inſtant, we came in ſight of the Northern Mountains of *Aynam*, which lay about ſix miles North-weſt from us.

On the 8. of the ſame month, we came again to the Iſland *Pulo Tymon*, where we Anchored, and ſent aſhore to know whether any Ships had been lately there.

The Iſlanders told us, that about a fortnight ſince, there ſailed up a *Jonck* for *Batavia*, but they could not tell whence ſhe came; with this advice we ſet ſail again, and were no ſooner got out to Sea, but we ſaw whole ſhoals of flying Fiſhes, leaping

ing out of the water, and ſpreading the Air; the ſhape and form whereof I have here inſerted.



Theſe Fiſhes are commonly of the bigneſs of a Smelt, and have Wings like thoſe of Bats; they never ſwim alone, but keep together in ſhoals; as ſoon as they diſcover any other ſort of Fiſh, that uſe to make a prey of them, they take wing and ſave themſelves: They are not able to continue long above water, but muſt immediately return under water again; no Creature either upon the Land, or in the Sea, ſuffers greater perſecution then theſe Fiſhes; for under water they are purſued by the Soals, and other Fiſh, and have no way to ſave themſelves but by flight; and they are no ſooner out of the water, but they are preſently ſet upon by Sea-Fowls; ſo that they are continually in Jeopardy, either above or under water.

Upon the 21. of *March*, we came in ſight of the Iſland *Linga*, ſituated upon the Coaſt of *Sumatra*: Early in the morning we ſpyed a Sail, whereupon we man'd out our Boat to diſcover what ſhe was, and from whence ſhe came; by whom we underſtood that it was our *Bloemendael* which had loſt us by the way; ſo we joined together and ſteered our courſe South-weſt.

Upon the 24. we came into the Streight *Banca*, between the great Iſland *Borneo* and *Sumatra*; and upon the 26. paſt by the Iſland *Lucipara*, and ſo through the above-mentioned Narrow.

On the 31. of *March*, we arrived in our long deſired Harbour of *Batavia*, after that we had ſpent twenty months and ſix days in going and coming.

The Embaſſadours immediately went aſhore to give an account to the Governour General, and the Council of *India*, of their Tranſactions upon their journey to and from *Peking*; and to inform them what ill ſucceſs they had in their buſineſs with the Emperour there, notwithſtanding all their endeavours, and the rich Preſents they had given, as well to the Emperour himſelf, as to the *Mandorines*, with the reſt of the Grandees of his Court. The value of the Preſents amounted in the whole, to the Emperour and others in *China*, to 5555. *l.* 1. *s.* 7. *d.* ſterling.

The expences of our expedition forward and backward, came to 4327. *l.* and 10. *d.* ſterling, which together with what we gave away, amounted to the ſum of 9883. *l.* 1. *s.* 6. *d.* ſterling.

And for all these Presents and great trouble of so dangerous and long Travel, we effected nothing else, but that the *Hollanders* were received as Friends by the Emperour in *China*, and might return eight years hence to salute his Imperial Majesty, according to the Contents of the above-mentioned Letter, which the Great *Cham* writ to the Governour General at *Batavia*.

And though through the means and designs of the *Portugueſe* Jesuits, as has been often mentioned, our business did not succeed with the Emperour according to our wish; yet we may hope that in a short time, and before the date of eight years shall be expired, something will be done to the advantage of our Traffick, by sending a few Presents more to the Emperour; which several of the Grandees of *Peking* did more then hint to our Embassadours: Beside, the Great *Cham* having Wars with that Arch Pyrate *Coxinga*, if we should but propose to assist his Imperial Majesty with our Ships, for his subduing of the said Pyrate; I make no doubt but he would quickly consent to give us a Free Trade in his Dominions.

Amongst so many alterations hapned since our departure, we understood upon our arrival, with great joy, that the strong City of *Columbo*, in the Island of *Ceylon*, was fallen into our hands by the conduct and courage of the General *Dirck Hulft*, who commanded over those Forees that were sent to subdue it. This Valiant Commander was unfortunately slain in an Assault, which was made by him upon the City; which being perceived by his couragious Souldiers, they fell on with so much fury, that they would not be satisfied for the loss of their Commander, with any thing less then the taking of the Town; which was soon after delivered up to them upon terms. How great an advantage this will prove to the Affairs of the *East-India* Company, any one may easily guess, if they do but know that from this place comes the best *Cinnamon*.

We likewise understood, that the troublesome and contentious business in *Amboyna*, which threatned this place with great danger, was accommodated and reconciled through the wise management of *Arnold de Vlaming*; so that one might live freely and peaceably there, and drive their Trade with the Inhabitants as formerly.

Lastly, We were informed that the *Bantam Javaners* were grown weary of the War, and sought to live in Peace with the *Hollanders*; which will highly make for the Interest of our *East-India* Company.

I have treated thus far in short concerning what hapned upon our Travels forward and backward to the Emperours Court at *Peking*; wherein to my knowledge I have not in the least said any thing contrary to the Truth: And as I began in giving a Description in short of the whole Empire, for as much as concerns the Countrey it self; so I conceive it not improper for a more full and perfect knowledge of all *China*, to continue my Relation of the Government, Letters, Learning, Manners, Customs, Fashions, and Modes of the Inhabitants; Creatures, Beasts, Herbs, Fruits; Wars, and Peace in this vast Dominion of *China*.

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GENERAL DESCRIPTION

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CHINA.

CHAP. I.

Of the Government, and the ſeveral chief Officers in CHINA.



OUR Statiſts in *Europe*, and moſt People elſe that follow Science and Literature, are not ignorant in the leaſt of the three forms of Government, *viz.* That of Monarchy or abſolute Power of a Single Perſon; Ariſtocracy, being the Authority of the Nobles; and Democracy, the ſway of the Multitude.

Now the Kingdom or Empire of *China* hath been Governed from Age to Age, a ſeries or long preſcription of times out of Mind, by a Single Perſon; the Supream Authority always being Monarchical, both the Nobles and popular Power ſo altogether unknown to the *Chineſe*, that we had a hard and moſt difficult task when we were at *Peking*, to make them underſtand in the leaſt tittle what our Government of the United Provinces was, and what were our High and Mighty Lords, and the States General.

The King or Emperour of *China*, commands the Lives and Eſtates of all his Subjects, he alone being the Supream Head and Governour; ſo that the *Chineſe* Government, as we have ſaid, is abſolutely Monarchical, the Crown deſcending from Father to Son, and wanting Male Iſſue, to him that is next of the blood, the

to it, and also are Surveyors looking to the repairs of the Edifices, and Palaces belonging to the Emperour, his Favourites, and Magistrates. They also look after the Building of Vessels, and the equipping of Fleets.

The sixth Council called *Humpu*, examines and judges all criminal causes, and appoints their punishments.

All Affairs of the whole Kingdom are dispatched by these six Councils; wherefore they have in each Province and City Officers and Notaries, by whom they are informed of all Transactions which happen in each quarter; so that they are all continually busie about weighty Affairs, but the number and good order of the Officers, very much facilitates their work; for in each Council is a President, whom they call *Ciu*, who has two assistants, one on his right side, called *Coxilam*, and another on his left, termed *Teuxilam*: These three, both at Court, and through the whole Empire, have the highest dignity, except those who sit in the supreamest Council, called *Colao*. Beside these three Principal Counsellours, there are belonging to each Council, ten others, who differ but little in dignity from the rest, being always employed; together with a great number of inferiour Officers, as Notaries, Scribes, Secretaries, and Clerks.

The Jesuite *Semedo* in his relation of *China*, mentions several other Councils, whereof some have a like Authotiry with the before-mentioned six; all which are called in the *Chinese* Tongue, *Cien*, *Cim*, and consist of several Offices belonging particularly to the Kings Houshold.

The first of these is called *Thai Lisu*, that is, the Council of the Great Audite; this Office seems like the great Chancery of the Kingdom, and therein all weighty Affairs receive a determination; consisting of thirteen *Mandorines*, one Counsellour, two Assistants, and ten under-Officers.

The second is called *Quan Losu*, and provides for their Imperial Majesties Tables, and for all the Expences of the Emperours Court. This Council has one Counsellour, two Assistants, and six Officers.

The third called *Thaipocusu*, has the power of the Emperours Stables, and makes provision of all Post-Horses for publick use and service. It consists of one Counsellour, and six Officers.

Beside all these, there is yet another Council higher then all the rest, and of the Greatest dignity in the sitting next to the Emperour. Those that sit in this Council are called *Colaos*, being for the most part four or six in number, and the most select persons of all the other Councils, and of the whole Empire; and are honoured and reverenced accordingly: no private Affairs are brought to them, for they only mind the Publick Good and Government, sitting with the Emperour in Private Council; for the above-mentioned six Councils, intermeddle not with the Affairs of the State, as to make any conclusion upon them, they being only to debate and consult, and afterwards by the way of Petition to offer up their advice to the Emperour, who either altereth or confirmeth what they they have done, according as he sees cause. But in regard he will not seem wholly to relye upon his own judgment, some of the chiefest Philosophers always attend upon this *Colaos* or Council, and come daily to the Palace to answer Petitions which are brought continually to the Emperour in great numbers. This last conclusion the Emperour signeth with his own hand, that so afterwards his command may be executed.

There are yet two Councils more, whereof the one is called *Choli*, and the other *Tauli*, each consisting of above sixty persons, all choice Philosophers and Wise Men; whose Fidelity and Prudence both the Emperour and People sufficiently have approved, and therefore they hold them in great honour and esteem. With these his Majesty adviseth upon all extraordinary and weighty Affairs, but especially when any thing has been committed against the Laws. Beside

Beſide theſe Rix-Councils, there are ſeveral other, whereof the chiefeſt is called *Han Lin Yven*, wherein are employed none but learned Men, who buſie themſelves with no Affairs of the Government, yet exceed ſuch in dignity who ſit at the Helm.

Their charge is to take care of the Emperours Writings, to compile Year-Books, and write Laws and Orders. From among theſe are choſen Governours and Tutors for the Princes; they only are concerned in matters of Learning, wherein as they grow more excellent, they mount by ſeveral ſteps to the higheſt degree of honour, coming afterwards to be employed in places of the greateſt dignity in the Court; neither is any choſen into the great *Colao*, who hath not firſt been of this Council. They delight in Poetry, and get a great deal of Money by their Writings, as in making of Epitaphs, Poems, and the like, to pleaſure their Friends; and very happy he eſteems himſelf that can obtain ſuch a favour of them.

The Emperours Court formerly kept at *Nanking*, is now ſetled at *Peking*; in both which Cities are the ſame Councils and Magiſtrates, ſaving that at *Nanking* that of the *Colao* is not at all; and the reſt of the Councils there are as much Eclipſed by the abſence, as thoſe of *Peking* are advanced in eſteem aud authority by the Emperours preſence among them.

Thus far we have ſpoken of the Government in general, in the next place we will treat of particular and Provincial juriſdictions. The whole is divided into fifteen Provinces; the Cities, in two of which, to wit, *Peking* and *Nanking*, the chiefeſt and ſupream Courts of Judicature reſide, differing little from the method and rule uſed in the reſt of the Cities of the other thirteen Provinces; whoſe Regiment is committed to the care and fidelity of two Perſons, whom they call *Pucinſu* and *Manganzaſu*: The firſt intermeddles only with Civil Affairs, and the other is concerned in Criminal Matters; they have both their Seats of Judicatures in the chief Cities of their Province, and live in great Magnificence; beſide, aſſiſtant unto them are ſeveral Officers, as alſo the chiefeſt Magiſtrates called *Tauli*; who in regard they command over ſome other inferiour Cities, it often happens that they are abſent from the Metropolis of the Province, to take care of their particular Employments.

Now all the fifteen Provinces, as has been already ſaid, are ſub-divided into ſeveral other leſs Portions, which the *Chineſes* call *Fu*; over each of which is appointed a Governour called *Cifu*; theſe diviſions are again proportioned into great and ſmall Cities, whereof the firſt they call *Ceu*, and the laſt *Hien*: each having a Stadt-holder with others, which in the great Cities are called *Ciceu*, and in the leſs are named *Cihien*; for *Ci* ſignifies to Govern. Every Stadt-holder within theſe Cities is aided by three Counſellours, who aſſiſt them with advice in all their Affairs and Undertakings. The firſt is called *Hun Chim*, the ſecond *Chu Phu*, and the third *Tun Su*, and have their particular Courts and Judicature; but the Stadt-holder over the whole diviſion, has no more Authority in the place of his Reſidence, then in the other Cities under his command. True it is, he may condemn a Malefactor to Dye, but he cannot put the Sentence in Execution, without the conſent of the reſt that are joined in Commiſſion with him.

But in regard an account muſt be given of the whole management of Affairs, and the Tranſactions of all the Provinces at the Court of *Peking*; therefore in each Province there are appointed two other great Officers by the Court, who in eminency of Honour and Grandeur of Commiſſion exceed the reſt. The one of theſe always reſides in ſome of the Provinces, and is called *Tutang*; the other is ſent yearly from the Court at *Peking*, and called *Cyayven*; the firſt has a ſuperintendent power over the other Magiſtrates and Subjects, commands the Souldiery, and is concerned in all the chiefeſt Offices of the Empire, by reaſon whereof he is not inferiour to the greateſt Vice-Roys in *Europe*, either for Power

or Pomp. He continues three years in the Employment, and all that time has conſtantly Couriers going to, and coming from Court; and this becauſe he muſt daily give an account of what paſſes in his Province. At his firſt going from Court, ſeveral Perſons of Great Quality (who alſo be of his Council) are ſent to wait upon him to his Palace: The Inhabitants of Cities and Towns, through which he paſſes, go out to meet him at diſtance with great reſpect, and accompany him good part of his way, both on Horſe-back and on Foot, with great Honour and Reverence. At length, when he is arrived within three miles of the Capital City, wherein he is to make his Reſidence, the Garriſon of the place, excellently accommodated, meet him, to guard and conduct him; after whom follow the Magiſtrates with the chiefeſt Citizens.

The office of the ſecond called *Chayven*, which ſignifies an Examiner, is likewiſe a place of great Truſt and vaſt Command, but (as is ſaid) expires with the year: This Officer receives ſo large a Commiſſion from the Emperour, that he may ſuperviſe and inſpect all manner of Affairs, as well Civil as Military; and this he doth, giving an account thereof to the Emperour, who thereupon immediately ſends him further orders, what to do therein: he alone amongſt all the Magiſtrates cauſes the ſentences of Life and Death, and other Corporal Puniſhments, to be put in execution throughout the whole Province; ſo that all perſons equally Fear and Reverence him.

Beſides theſe great Officers of the Emperour, there is another Examiner, called likewiſe *Tutang*; but he is ſent by the Empreſs from time to time, and his buſineſs is only to viſit the Priſons of the Province, with a full power to releaſe all ſuch from them, as are caſt in for trivial matters. He hath a very great regard to the Poor, his chief Office being only to exerciſe deeds of Charity, and extend Compaſſion.

In each Province is a Treaſurer, who takes care of the Royal Revenues accruing within the whole Province; he receives his Commiſſion from the Rix-Council appointed for the Emperours Revenue. With him are joined two Aſſiſtants, who both reſide in his Palace; and he has under him 26 leſs *Mandorines*, who are employed in ſeveral Offices. He receives and takes account of all the Tolls, Impoſitions, and Royal Taxes; takes a ſpecial care of all Weights and Meaſures, and determines all Cauſes and Differences which ariſe touching or concerning the Emperours Revenue. He is the perſon that pays all Salaries, Wages, and Annuities, whether to the Magiſtrates, the Emperours Kindred or Souldiers; as likewiſe he diſburſes all monies to be laid out for repairing of Bridges, Streets, and common Edifices, ſuch as the Palaces of the *Mandorines*.

The fourth Council is called *Gan Cha Sci*, their buſineſs is to inflict or give Sentence for Corporal Puniſhments.

The fifth Council takes care to improve and reward Learning and Knowledge.

And thus I have given you an account of the ſeveral ſorts of Rix-Councils in *China*; but before I conclude with their method of Government, it will be worth our labour to make ſome mention of the ſtrange and unuſual cuſtoms uſed amongſt them, which other Nations have hardly heard of. And firſt of all it is very obſervable, that the whole Kingdom is ſwayed by Philoſophers, to whom not only the people, but the Grandees of the Court yield an awful Reverence, inſomuch that many times they ſubmit with all Humility to receive Correction from them, as Children from a Maſter. By theſe Philoſophers are all Military Affairs ordered, over which they are appointed as Overſeers; and their Counſel and Opinions make greater impreſſions upon the Emperour, then all the moſt admirable obſervations of the Commanders themſelves, who are very ſeldom, and then but ſome few, taken into the Council. But that which will appear yet more ſtrange,

is, that these Philosophers far exceed the Military Commanders in courage and faithfulness, and will jeopard their persons beyond any of them into the most hazardous dangers, for the good of their Prince and Countrey.

Secondly. But that which indeed to our *European* world will seem most admirable, is the good understanding, and perfect unanimity which is constantly held between the high and the inferiour Magistrates; as also between the Governours of Provinces, and the Rix-Councils, and between those and the Emperour himself; declared by that mutual respect and affection, which they bear to one another in making Visits, and sending Presents upon all occasions for the continuation of this so well knit correspondence: and yet notwithstanding this constant and strict Amity, the inferiour Magistrates never speak to the chief Ministers of State, but upon their knees, and that with singular civility and profound respect. With like respect and submissive carriage the Subjects behave themselves to the Governours and Rulers of Cities.

Thirdly, No person continues in Office through the whole Empire, longer then three years, unless he be confirmed anew by the Emperour; which happens not over-frequently, because as every man merits by his upright carriage, he is still advanced to higher and more noble promotions. And certainly this is done upon great and Political reasons of State, as to prevent any such Governour from contracting near Friendship with the Inhabitants, whereby to draw their affections to a by-Interest on his part; to undertake Factions or Novelties against the Interest of the Prince. For the better bringing to pass whereof, all the chief Governours of Provinces, Divisions and Cities, are bound to appear every third year at the Emperours Court, to do Homage and Obedience to him: At which time a strict account is taken of their carriages and behaviours in their several places; and after a thorow Examination of all matters, the Emperour and his Council determine who are fit to be continued, who to be turned out, who to be preferred, and lastly, who deserve to be punished; and this without any respect of persons. Likewise it is not in the power of the Emperour to make any alteration in what is concluded by the Council and Judges upon this Examination, which is so severe and impartial, that for the most part only, greatest persons offending are punished. And to this purpose we read, that in the year 1607. so strict an Examination was made, that four thousand principal Magistrates were punished.

The persons condemned are divided according to the quality of their Crimes, into five ranks; under the first are comprehended such as take Bribes, and enrich themselves out of the Emperours Treasury; these being turned out, are for ever made incapable of bearing any Publick Office. Under the second ranck are set down those that are too cruel in their punishments; those are likewise turned out of their places, and sent home to live as private persons. Under the third are reckoned such as are Decrepite, and too far stricken in years for Government, or else such as are too remiss in their Offices; these though they are put by the exercise of their Offices, yet enjoy all their Priviledges as they were wont, when they were in their places, so long as they live. In the fourth rank are put down such as have been too hasty and rash in passing Sentence, acting without any fore-cast in the Affairs of the Empire; these are degraded and put in some inferiour Offices, or employed elsewhere upon less weighty Affairs. In the last place, all such as live impudently and unbecoming the greatness of their Station and Employment, are not only deprived of their Places, but also of their Liberties and Priviledges for ever. The like general Inquisition and Examination is made every fifth year amongst the Rix-Councils, as also amongst the Military Officers.

Besides, the *Mandorines* and Assistants are obliged once a day to give an account to the Stadt-holder or Governour, of their own and other concerned persons

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Transactions, as also what has past either in the City or Countrey; and if they forbear to give notice of any thing that has past to the prejudice of the State, which afterwards comes to be known, they are most severely punished without any delay or respect of their persons; as once hapned at *Canton* when we were there, that the old Vice-Roy caused one of the chief *Mandorines* to be killed in his Court, and in his presence for such a Crime, and would not delay the expiating the Offenders offence by his blood so long, till an Executioner could be fetch'd to behead the Criminal person, according to the custom of the Countrey.

Fourthly, None may in the Province where he is Born take upon him the Office of a Magistrate, but is admitted to be a Field Commander; the reason whereof may be, lest he who sits in the place of Justice, should favour his Relations: But the Sonldier being at home in his own Countrey, will Fight *pro Aris & Focis*, and the more valiantly defend it. The Sons of such as are Magistrates, are not permitted to go much out of doors, that so they may not be corrupted with Bribes.

Fifthly, The *Chineses* will not suffer any stranger to continue in the Countrey, who has an intention to return home into his own Native Soyl, or is found to hold any correspondence with Forreign Kingdoms; neither is a Forreigner permitted to come into the heart of the Empire: And this is the cause that no Stranger dares venture into *China*, otherwise then under the pretence of an Embassy, which is not only to be understood of such as are far distant from *China*, but also even of their Friends, Allies, and Tributaries, who pay Taxes to them; of which sort are the Neighbouring Islanders of *Corea*, who for the most part observe the *Chinese* Laws; and if they discover a Forreigner to have lived privately in *China*, they restrain him from returning into his own Countrey, upon pain of Death.

Sixthly, No body is suffered to wear any Arms within a City, nor the Souldiers nor Commanders, nor the Learned Philosophers, unless they are upon the March, and going to the Wars. Neither are any suffered to have Arms in their Houses, or to ride Armed otherwise then with a Dagger to defend themselves against High-way-men.

In this Empire all Magisterial Officers whatever, whether Philosophical, or of the Council of War, are ranked into nine orders; according to which each has a monthly allowance paid him, either in Money or Rice out of the Publick Revenue; which in regard of the State and Garb they live in, is not sufficient to defray the charge and expence they are at; for those of the highest order, have but a thousand Crowns yearly, yet some of them grow to be very rich Men, but certainly not by their Sallary, but by what is given them under-hand for Courtesies done, notwithstanding all the Examinations aforesaid.

All the Magistrates, as well high as inferiour, wear for a Badge and Mark of respect and dignity, one sort and fashion of Hat, which none else is suffered to wear: These Hats or Bonnets are made of Black Silk, and have on both sides two Oval Flaps which cover the ears, and are made fast to the Bonnet that they cannot fall off: In which manner and garb when they appear in the Streets, they walk with great gravity, not differing from each other in the rest of their habit, save only that they have distinguishing marks upon their Cloths, whereby their qualities are known to the Inhabitants, and to what order they belong.

Lastly, you must know that the *Chineses*, though the *Tartars* have made themselves Masters of this Empire, yet sit every where in the Councils; they enjoy their old Laws, Customs, and Priviledges as formerly; and it seems the *Tartars* suffer this, in regard they find the *Chineses* have more understanding, and are better versed in governing the Countrey and People then themselves; who on the other hand are fitter for War, and more able by force to Conquer, then by Policy to rule Kingdoms.

CHAP.

CHAP. II.

Of the CHARACTERS, LANGUAGE, WRITING, *and* LITERATURE *of the* CHINESES. *And in what manner the Learned in* China *arrive to the ſeveral Degrees of Knowledge.*

THE *Chineſe* manner of Writing differs very much from the Language they ſpeak; for there is not one Book in all *China* which is writ in their Mother Tongue. All the words in the *Chineſe* Language, without exception, conſiſt but of one ſyllable; neither have the people fewer Letters then Words, for each Letter is with them a Word; and though there be ſome *Chineſe* Words which comprehend ſeveral Letters, yet know that every Letter ſignifies a particular Word.

And although the *Chineſes* have as many Characters as Buſineſs, yet they are ſo skilful in joyning them, that they do make above ſeventy or eighty thouſand; but about the number hereof Writers ſeem to differ. The Jeſuite *Athanaſius Kircheer* reckons them eighty thouſand, in all which muſt thoſe be knowing and expert, who will aim at the higheſt degree of Learning; although any that knows ten thouſand of them, may perfectly underſtand the Language, and be able to write their Characters. M. *Martinus* in his Prologue to the *China* Hiſtory, ſays, that the *Chineſes* have above ſixty thouſand Characters, which have ſeveral diſtinctions and ſignifications. This is confirmed by *Mandelſlo* in his *Perſian* Voyage, though others raiſe the number to one hundred and twenty thouſand; and which is worth obſervation, notwithſtanding this almoſt infinite variety and difficulty; yet ſuch is their diligence and induſtry, that all theſe words are found in a large Dictionary called *Holpien*, which ſignifies the Sea. Of this ſo great difference in the number of the *Chineſe* Letters, no other reaſon can be given, but that the Original number have been encreaſed from time to time. For the better underſtanding the method of the *Chineſes* Writing, I conceive it not amiſs to declare more plainly the form, and difference of theſe their ſo varying Characters.

And to that end and purpoſe, in the firſt place you are to take notice, that the old *Chineſe* Characters or Letters, differ very much from thoſe in preſent uſe. For at firſt the *Chineſes* Characterized their meaning in a kind of Hieroglyphic ſhape, as of four-footed Beaſts, Birds, Creeping Creatures, Fiſhes, Herbs, Boughs of Trees, Ropes, *&c.* which were variouſly made and contrived, as the fancy of the Uſer thought meet: But after-ages by a long ſeries of time, and a conſtant practical uſe thereof, finding a great confuſion in ſuch a vaſt number of differing Creatures and Herbs, imitating the form of ſome of the Antients in their Characters, made or added ſome little Points and Lines about them, to diſtinguiſh them one from another, and by that means reduced them into better order, and a leſs number, and thoſe are the Letters they uſe at preſent.

Of the old *Chineſe* Characters, there are to be ſeen ſeventeen ſorts, the firſt and moſt antient was invented by the Emperour *Tobias*, and compoſed of Dragons and Snakes, moſt ſtrangely interwoven one in another, and caſt into ſeveral forms. For this reaſon the Book which the ſame Emperour *Tobias* writ of Aſtrology, is called the Book of Dragons; but at this time thoſe Characters are quite worn out of uſe in the Countrey. The ſecond ſort is framed out of ſeveral things belonging to Husbandry, and uſed by the *Chineſe* Emperour *Xinnung* in all Treatiſes concerning Tillage. The third ſort conſiſts of the ſeveral parts of the Bird *Fumhoan*, and was invented by the Emperour *Xanhoan*, who has likewiſe writ a particular Book of Birds in theſe Characters. The fourth ſort of old Cha-

racters is compiled out of Oyſters, and ſmall Worms. The fifth of ſeveral ſorts of Roots, of Herbs, and in this kind of form the antient *Chineſes* have writ ſeveral Books. The ſixth ſort is drawn from the Claws of Cocks and Hens, and other Fowl, and invented by King *Choam*. The ſeventh is compoſed of Tortoiſe ſhells, and had for their firſt Founder the Emperour *Yoo*. The 8. is ſhown in ſmall Birds and Parrots. The ninth in Herbs and Birds. The tenth is of *Co*, invented only for a token of remembrance. The eleventh is of Stars. And the twelfth of ſeveral other Letters, ſerving for Priviledges, and Immunities. To the 13. belong the Letters *Yeu*, *Can*, *Chi*, *Cien*, *Tao*. The Characters of the 14. ſort are called the Letters of Reſt, Mirth, Knowledge, Darkneſs, and Clearneſs. The fifteenth ſort is of Fiſhes. The ſixteenth ſort is not yet known to us in *Europe*, nor indeed to any beſides themſelves, and not to all them neither. The ſeventeenth ſort is uſed in ſealing up of Letters and writing of Superſcriptions.

That the Reader may more clearly underſtand the matter, I will ſet down ſome of the old Characters, with thoſe now in uſe.

As for Example, the Figure with the number 1. ſet down in the middle of the following Print, ſignified with the antient *Chineſes*, a Mountain or Hill; at preſent as the number 2. does expreſs. The Sun was demonſtrated formerly by a round circle or ring, with a ſpeck in the middle, as the number 3. declares; but now it is expreſſed, as in number 4. A Dragon was formerly depicted with the Figure, as in number 5. but now as it is by the Figure, number 6. A Scepter with one eye, as is expreſt in number 7. ſignified formerly the Kings name; but now it is ſhown with the Figure, as in number 8. A Bird, Hen, or Cock, were formerly expreſt in full ſhape and poſture, as is mentioned in the numbers 9. and 11. but at preſent thoſe Creatures are deſcribed as number 10. and 12.

But the *Chineſes* at preſent uſe no more ſuch Characters to expreſs the form of any ſuch things, but only ſome certain Lines and Marks, which however different in form, in ſome ſort obſcurely reſemble the Characters of the Antients, which repreſented the ſhape of things. For a clearer demonſtration of the Character in uſe at preſent amongſt the *Chineſes*, I have thought good to inſert one of the Figures marked with Letter M.

Out of nine ſeveral Lines or Marks, the *Chineſe* Characters of theſe times are compoſed, ſo that by adding or omitting of one Line or Mark, another ſignification properly ariſes; for example, a ſtrait Line, as by the Figure A, upon the left ſide of this Print, ſignifies one or the firſt; with a Line as at B, drawn through it, denotes ten; and with a Line underneath it, as C, then it ſignifies Earth. Again, with another Line put over the down-right Line, as by the Figure D, it ſpeaks King; with a point on the right ſide, as by the Figure E, it ſignifies a Pearl; but ſuch a point on the left ſide, as at Figure F, declares to Live. Laſtly, with a point upon the head of it, as at Figure G, it ſignifies Lord.

Now



Now though all the Subjects of that Empire uſe ſeveral Characters in their Language, yet in ſpeaking there ſeems to be little or no difference in them, all their words ſounding alike, notwithſtanding the difference of form and ſignification in Writing; and this is the reaſon that there is no Language which has ſo many double-meaning words as the *Chineſe*, being only diſtinguiſhed by ſome ſound or expreſſion in uſe amongſt themſelves. Out of the double meaning of theſe words, ariſes a grand inconvenience; for no perſon can tranſcribe any thing out of that Language which is read unto him, nor can any Book be underſtood by hearing another read it; for the double meaning and Various ſound of the words, which cannot be diſtinguiſhed by the Ear, and are only to be known by the ſight, or not otherwiſe to be underſtood; ſo it often happens that in common diſcourſe they are neceſſitated to put their minds in Writing, elſe one cannot underſtand the other what he means, though he ſpeaks very clear and plain.

This double meaning is in ſome ſort taken away by five ſeveral ſounds now in uſe, which yet are very hard to be diſtinguiſhed; ſo that many times very great miſtakes happen between thoſe that have not been uſed to theſe ſounds from the very Cradle. An *Italian* telling a *Chineſe*, that in *Europe* there were Ships to be ſeen as big as Mountains; he gave the word wherewith he would have denoted a Ship, the ſame ſound that expreſſes a Tyle upon the Houſe. The *Chineſes* taking it according to the ſound, ſeemed to admire very much his ſaying, and at length began to laugh at him, as though he had told them incredible things; asking him withal, to what uſe they put a Tile of ſuch bigneſs, and that it muſt have been a very large Oven that could bake ſuch a Tile. By which appears how neceſſary it is, and withal how infinitely troubleſome it is both to Strangers and Natives to learn theſe differences of Sounds and Pronunciations, or to be ignorant of them. The Jeſuits therefore who are ſent to propagate the Goſpel in *China*, have found out five Points or Marks, which they put over every word, and thereby know how to expreſs the highneſs or lowneſs of the Sounds. Theſe are as follows ↄ ɣ — |/ɣ By the help of theſe Marks, muſt the ſame word which is written in our Letters, and marked with thoſe marks, be ſeverally pronounced,

nounced, and then they intend ſeveral things. As for example, Y'a with this mark over it, ſignifies God ; and with this mark over it, Yá, a Wall ; and Yà with this mark, ſignifies Dumbneſs. Yet notwithſtanding all theſe helps, the *Chineſe* Language is very difficult to be learned and underſtood, as well in regard of the double ſignification of the words, as alſo becauſe that in this Language there is no certain number of Letters, but every buſineſs and intention of the mind muſt be expreſt by a particular Character ; which gives not only an infinite trouble to thoſe that will learn it, but cauſes a vaſt expence of time, taking up ten or twenty years before a man can obtain to the knowledge of ſpeaking and writing this Myſterious Language, wherein the Natives themſelves know far better how to expreſs their minds in writing, then by ſpeaking.

But in regard I have now ſpoken of the Character and Writing of the *Chineſes*, I will adde in a few words, in what manner they place them. And herein they quite differ from the cuſtom of *Europe*, and almoſt all other Nations. Hereof writes *Peter Jarcius* thus in his Treaſury of *Indian* Things ; The *Chineſes* (ſays he) do not write from the left to the right hand, as the *Europeans* ; nor from the right to the left, as the *Hebreans* ; but they begin from the right ſide above, and write down to the bottom, ſo that they put the one Character under the other, and not one after another, as we in *Europe* : And when the Line is full from top to bottom, then they begin again at the top of another Line, and by degrees go down again to the bottom ; and indeed (which is worth obſervation in this particular) the *Chineſes* differ from all others, who abſolutely write after another manner ; for at this day there are in all the known world but four ſeveral ways of Writing, upon the account of placing the Letters : The firſt is from the right to the left ſide, and in this manner are written the Books of the *Hebreans*, *Chaldeans*, *Syrians*, *Arabians*, and *Ægyptians*. The ſecond is from the left to the right ſide, and after this manner the *Greek* and *Latine* Books are writ, and ſo write at preſent all the People of *Europe*. The third ſort of Writing is called in the *Greek Buſtrophedon*, which ſignifies to Plow with Oxen ; and this manner of Writing is done juſt as the Oxen make Furrows with the Plough, namely, to begin the ſecond line where the firſt ended. This manner of Writing (as *Pauſanias* relates) was uſed by the antient *Grecians*, and ſo as is reported, are writ the Laws of *Solon*. The fourth and laſt way of Writing, is from the top to the bottom, and this manner of Writing, as has been ſaid, the *Chineſes* uſe, and ſome of the Salvage *Indians*.

But although this manner of Writing (whereby each thing is expreſſed by a particular Character) is very burdenſome to the Memory, yet it is of very great uſe and advantage to the People, who differ very much in Language from one another ; for thereby they are able to read the Book and Letrers of each other (if they uſe common Characters in Writing) though the one doth in no wiſe underſtand the other in ſpeaking. And in this manner it is that thoſe of *Japan*, *Corea*, *Couchen-China*, uſe one and the ſame Books, though they differ ſo very much in the Pronunciation, that the one cannot underſtand a word the other ſays ; yet they bear the ſame ſence to the underſtanding of the moſt indifferent Reader, no otherwiſe skilled then in the vulgar Idiome of his Mother Tongue : And which is yet more of wonder, that although the ſeveral Natives in the Empire of *China* differ infinitely each from other in their ſeveral Dialects, ſo that their varying of Languages makes them ſeem as ſtrangers among themſelves, their Tongues being uſeleſs members to their intellect ; yet in their Books one general Character is uſed, ſo that the ſame are equally uſeful and read throughout the whole Empire.

Notwithſtanding the great confuſion of Languages in the ſeveral Provinces, as

is before declared; there is yet through the whole Empire another common Tongue, by the *Chineſes* called *Quonhoa*, which ſignifies the Court, or the *Mandorine Chineſe*; and this at firſt took its riſe from the Magiſtrates, or *Mandorines* reſiding in that Province, whereto they were ſent with a ſuperintendent Authority; for coming thither as ſtrangers, and eſteeming it below their greatneſs to be neceſſitated to learn any other Tongue, this Courtly *Mandorine* Language was introduced through the whole Empire, wherein not only all Affairs relating to the Laws are diſpatched, but likewiſe all perſons of rank or quality uſe the ſame; ſo that it is as common, and as much in uſe with them, as Latin in *Europe*, or *Lingua Franca* among the *Turks*; and this Language alone, Strangers, Merchants, and others learn, when they come into thoſe parts.

This Court-ſpeech, though it exceeds all others for number of Letters, yet it conſiſts but of few words, of which there are but 326 in the ſame; ſo that the ſhortneſs and conciſeneſs of this Courtly, or more Modiſh manner of ſpeaking, makes it flow ſo pleaſantly from the Tongue, that it paſſes for ſweet elocution, almoſt all other Language yet known: as for example, when we will expreſs the manner of taking a thing, either with the whole hand, or with one or two fingers; we are enforced to adde the word *Take*, but the *Chineſes* do expreſs the ſame quite otherwiſe, for each Subſtantive, as a Cup or Pot, ſignifies the thing to be done, as likewiſe the manner of doing. For example, *Nien* is to take with two fingers, *Tzo* with one, and *Chua* with the whole hand; the ſame is likewiſe obſerved in the word *ſtand*: we ſay, *to ſtand in the Houſe, to ſtand Eating, to ſtand Sleeping*; but they have a word, which denotes the Infinitive Verb to *ſtand*, and the manner of ſtanding: So alſo when we will expreſs the leg of a Man, or of a Bird, we always adde the ſame word leg; but the *Chineſes* expreſs it all in one; for *Kio* is a Mans leg, *Chua* a Birds, and *Thi* the foot of any Creature.

Amongſt all the ſeveral noble Arts and Sciences, wherewith the *Europeans* are Ennobled, the *Chineſes* have only ſome inſight into that of Philoſophy; for the knowledge of Natural things is much more obſcured among them by ſeveral interpoſed errours, then any ways enlightned.

The greateſt Philoſopher of all that Nation, was one *Confutius*, born 451 years before Chriſt's Incarnation, and lived in ſuch a manner for above 70 years, that not only by his example, but alſo by his Writings and Converſation, he ſtirr'd up all others to imitate him in a vertuous and orderly courſe of Life; whereby he gained ſo great an eſteem amongſt the people, that they believed him to have far exceeded in Vertue, Learning, and Integrity, all other Mortals that ever lived upon the face of the Earth: And certainly, if his Works, which are extant in *China* Books, were minded with a due regard, Men muſt acknowledge him to have been a perſon of great Learning, and Vertuous Life: In reſpect whereof the *Chineſes* have to this day ſo great an opinion of his name, that whatſoever he has writ, is never called in queſtion, but by all maintained for good, having gained to it ſelf the Authority of *Ipſe Dixit* in the Schools. And not only the Learned, but the Kings alſo have ever ſince his Death, perpetuated his Memory, and Recorded his name in their Annals, as a reward of the Vertue and Learning they received from him. And ſuch of his Poſterity as yet remain, are to this day highly reſpected by all, and not without reaſon; for the Emperours of *China* have ennobled the Heir of the Family with great Titles of Honour, and exempted them from paying of any Publick Tolls or Taxes.

Nor doth the knowledge of the *Chineſes* end here; for they have a deep inſight in Aſtrology, and in ſeveral other Arts and Sciences; as alſo heretofore in that of Arithmetick, in the underſtanding whereof they have of late years much decayed, inſomuch, that now the Shop-keepers uſe Boards to tell upon, which are full of holes;

holes; yet they are ſo ready in their way, that with a Peg they know how to caſt up an Accompt, with as much Method and Expedition, as the moſt skilful *European* with Counters. In the diviſion of the Hemiſphere, Stars, and Conſtellations therein, they differ very much from us of *Europe*, having added to their number more then are known to the moſt Critical of our Modern Aſtronomers. Theſe Star-gazers are chiefly employed in Prognoſticating the time of the Suns Eclipſes, and to obſerve the various courſe of the Planetary Motions. But herein they are like themſelves, and Brethren in the ſame Art, full of errours and miſtakes; as alſo in their Aſtrological Obſervations in Calculating their Nativities, Horary queſtions, or the like; concerning good or bad Fortunes in their Lives, as well as preſent ſucceſſes in their emergent occaſions; together with the Fruitfulneſs and barrenneſs of the enſuing year; for they take it as a main Article of their Belief, that all things which happen here upon Earth, depend upon the Influences of the Stars, and are directed and ordered by the various ſignatures of their ſeveral configurations.

Of this Fortune-telling part of the Art of Aſtrology, the Jeſuite *Trigautius* gives this following account in his Relation of *China*.

The preſent Emperour of China *has ſtrictly forbidden this kind of Learning to all but ſuch as have a right by Inheritance, or otherwiſe appointed and choſen thereunto: And this probibition at firſt ſprung from fear, leſt any having obtained to the exact knowledge of that Art, ſhould by pretence thereof have an opportunity to erect any Novelty in the Empire. Yet that the Art, and the Maſters of the ſame, may not ſeem to be utterly loſt or neglected, the ſaid Emperour maintains ſeveral Star-gazers at a very great charge, for his own uſe, and they are of two ſorts, namely, the* Celubden, *who live within the Kings Palace, or the Imperial Magiſtrates, who live without. Both theſe have at preſent at* Peking, *two Benches, the one Entituled, the Bench of the* Chineſes, *which is employed about making of Almanacks and Prognoſtications, the Suns and Moons Eclipſes: The other is of the* Saraceners, *whoſe Studies tend to the ſame things, and are Methodized according to the grounds and rules of the Weſtern Aſtrology. After a time the Judgments of both theſe Benches are compared together, and any difference or miſtake of either, or both, is then rectifyed. Both theſe Societies have a convenient Manſion provided for them, upon a very high Hill, where that they may view the Stars the better, and raiſe Obſervations from the ſame. Several old Aſtrological Inſtruments, made of Copper or Braſs, are kept in this place; every night one of the Profeſſion remains, to obſerve whether any new Star appear in the Firmament, which might fore-tell ſome Novelty: And if any ſuch thing happen, he immediately gives notice thereof to the Society, and they communicate the ſame to the Emperour, and conſult with him what it may portend, and how relate to good or evil.* And this is the Office or Duty of the Aſtrologers at *Peking*.

As to Phyſick and Chirurgy, they are expert therein, their Rules of Art differing very little from thoſe of *Europe*. For firſt, they feel the Pulſe like them, and are very skilful in diſcovering by the ſame the inward diſtempers of the Body: in each hand they take notice of ſix diſtinct beatings of the ſame, namely, three high, and three low; which as they conceive, have ſome ſecret Coherencies with certain parts of the Body; as that of the firſt, to the Heart; of the ſecond, to the Liver; of the third, to the Stomack; of the fourth, to the Spleen; of the fifth, to the Reins, *&c.* And therefore that they may with the greater conſtancy and judgment deliver their opinions, they are at leaſt half an hour in feeling the Pulſe of the Sick.

When by the Pulſe they have found out the Diſtemper, then for the Curing of the Sick, they apply and make uſe of ſeveral Simples and Roots; to ſay the truth, they are generally very well experienced in the knowledge of the ſeveral Vertues of all kinds of Herbs growing amongſt them. And this is obſervable, that

there

there are no Schools in all *China* for the learning of Phyſick, but every Maſter of a Family teaches his Servant: And true it is, that although in both the Imperial Cities of *Peking* and *Nanking*, the Degree of Doctor of Phyſick is not granted but after Examination; yet this Degree when obtained, does neither advance the Honour or reſpect of the Perſon. And for this cauſe it is probable, that few or none ſtudy Phyſick but the meaner ſort of people, becauſe the very profeſſion thereof (which is ſo Honourable in other places) there is in no eſteem, nor addes reputation to him that gains it.

But it is quite otherwiſe with ſuch as ſtudy Philoſophy, for whoſoever hath attained to the perfection thereof, is accounted to have arrived at the higheſt pitch of Humane Happineſs in that Countrey to be attained.

The above-mentioned *Confutius*, the Prince of the *Chineſe* Philoſophers, has collected into order all the Writings of the Antients in that kind, and contracted them into Four great Books, to which he added a Fifth of his own. In which Volumns are taught Rules Oeconomical and Political, as well the way to Live well and Govern well; as alſo the Antient Examples, Manners, Offerings, and ſeveral Poems of Antient Authors. But beſide theſe Five, there is another great Volumn writ by ſome of the Diſciples of *Confutius*, and is divided into four parts, and called the four Books. The laſt Volumn thus ſub-divided, doth treat of the ſame ſubject with thoſe other five; and theſe nine Books are all that are to be found in *China* amongſt the Book-Sellers, and out of which all others are compoſed; and certainly therein are contained moſt excellent Rules and Directions for the well ordering of all civil Affairs, and ſuch as have proved to the very great advantage of the Empire of *China*. And for this cauſe a Law was made by the Antient Kings, that whoſoever would be a Learned Man, or ſo reputed, muſt extract the principal ground-work of his Learning from theſe Books; nor is it enough to underſtand the true meaning and ſenſe of the ſame, but he muſt get them by heart, and be able to repeat part thereofe, if he will be thought to have arrived to the higheſt degree of Learning.

There are no Publick Schools in all *China* (though ſome Writers have erroneouſly ſet forth the contrary) but every perſon chuſes his own Maſter, by whom he is taught in his Houſe, at his own charge. And in regard of the great difficulty in teaching the *Chineſe* Characters, in reſpect of their vaſt number and variety, it is impoſſible for one to teach many ſeveral perſons; and therefore every Maſter of a Family takes an Inſtructer into his Houſe for his Children, of whom if there be two or three to learn, they are as many as one Tutor can well teach.

All ſuch as are found upon Examination to have made good Progreſs in Philoſophy, ariſe to Promotions by three Degrees of Learning; the firſt is called *Sieucai*, the ſecond *Kiugin*, the third *Cinfu*.

The firſt Degree of Learning called *Sieucai*, is given in every City by a certain eminent Learned Perſon, appointed by the Emperour for that purpoſe, and according to his Office bears the name of *Tihio*. This *Tihio* goes a Circuit through all the Towns of his Province, on purpoſe to promote Learned Men to this Degree; who aſſoon as he is come into a City, makes known his arrival, and thereupon all ſuch as ſtand for this preferment, addreſs themſelves unto him to be Examined; and if he find them qualified, he ſtraight prefers them to this firſt ſtep of Learning; and that their worth may be taken notice of for a particular badge of their dignity, they wear a Gown, Bonnet, and Boots, in which habit none are permitted to go, but ſuch as are in this manner become Graduates. They enjoy likewiſe ſeveral Honourable Priviledges, and Immunities, and are preferred to conſiderable Employments in the Government.

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The ſecond Degree of Honour to which the Learned *Chineſes* are preferred, is called *Kingin*, which is given with much more ſtate then the former, and is conferred only upon ſuch as they judge to be moſt deſerving; and this promotion is made but once in three years, and performed after this manner.

In each Capital City is a great and well-built Palace, encompaſſed with high Walls, and ſet apart only for the Examination of the Scholars. In this place are ſeveral Apartments and Manſions for the uſe of Examiners, when they come to ſuperviſe the Scholars Works: beſide theſe Apartments, there are at leaſt a thouſand Cells in the middle of the Palace, but ſo ſmall, that they will only contain one body, a little Table, and a Bench; in theſe no perſon can ſpeak to his Neighbour, nor be ſeen by him.

When the Kings Examiners are arrived in the City, they are lock'd up apart in this Palace, and not ſuffered to diſcourſe with any whatſoever while they are there. When the time of Examination is come, to which are appointed three whole days, namely, the ninth, twelfth, and fifteenth days of the eighth month; then are the Writings of the Scholars, with great judgment, narrowly examined, and ſeveral queſtions propounded to be reſolved by them.

The third Degree is called *Cinſu*, and is equal with that of Doctor of Divinity, Law, or Phyſick in *Europe*; and this is conferred likewiſe every third year, and to them only in the Imperial City of *Peking*: to this Honour can only three hundred out of the whole Empire arrive, and the Examination of them before they are choſen, is performed by the Kings Examiners in the ſame Method and ſtate as the former. And ſuch as arrive to this height of Honour by their Learning, are preferred to the higheſt places of dignity in the Empire, and are had in great eſteem and reputation by the People.

CHAP.

CHAP. III.

Of ſeveral CHINESE HANDYCRAFT-TRADES, COMEDIANS, JUGLERS, *and* BEGGERS.

THIS Empire is not altogether void of Architecture, although for neatneſs and polite curioſity, it is not to be compared with that in *Europe*; neither are their Edifices ſo coſtly nor durable, in regard they proportion their Houſes to the ſhortneſs of Life, building, as they ſay, for themſelves, and not for others; and this ſurely is one reaſon why the *Chineſes* cannot comprehend nor imagine the coſtly and Prince-like Palaces which are in *Europe*. And when they have heard that ſome of the ſaid Edifices have ſtood for many Ages, they ſeem as it were amazed thereat; but if they conſidered the true reaſons of ſuch continuance, they would rather applaud and imitate, then wonder; for that which makes our Buildings laſt ſo long, is, becauſe we make deep Foundations; whereas in *China* they dig no Foundations at all, but lay the Stones even with the ſurface of the ground, upon which they build high and heavy Towers; and by this means they ſoon decay, and require daily reparations. Neither is this all, for the Houſes in *China* are for the moſt part built of Wood, or reſt upon Wooden Pillars; yet they are covered with Tyles, as in *Europe*, and are contrived commodiouſly within, though not beautiful to the eye without; however by the curioſity of the People, they are kept very clean and neat.

Their Temples are moſt curiouſly built, ſome whereof in ſolitary places, near the High-ways, to the great accommodation of Travellers. They are hung full of Images, and heavy Lamps, which burn continually in memory of one or other that lived well, and dyed happily.

Theſe People have made no ſmall Progreſs in ſeveral Sciences, by their early being acquainted with the Art of Printing; for though thoſe of *Europe* do therein exceed the *Chineſes*, having reduced the ſame to more exactneſs and certain Method: Yet ſays *Trigautius* in his firſt Book, in the fourth Chapter, The uſe of the Printing-Preſs was much ſooner in *China*, then in *Europe*; for it is moſt certain, that the ſame has been in uſe amongſt the *Chineſes* for five Ages paſt; nay, ſome ſtick not to affirm, that they uſed Printing before the Birth of our Saviour. *Mercator* in his great *Atlas* writes, that the Printing-Preſs, and the uſe of Cannon, are of ſo great Antiquity in *China*, that it is not known who was the Inventer of them: All which if it were taken for granted, nevertheleſs they are too large, in ſaying, that Printing has been uſed by them ever ſince their Countrey hath been called the Empire or Kingdom of *China*. But how antient ſoever it is, they uſe quite another manner and method therein, then the *Europeans*. For in regard of the great number of Characters, they are enforced to cut their Characters upon a ſmooth board, made of Pear-Tree, or Apple-Tree. Upon this board they lay the Writing that is to be Printed, then they ſcrape the ſheet ſo long, when it is dry, till the Characters, by reaſon of the thinneſs, begin to appear thorow: And laſt of all, they bore the board with an Iron, that only the ſtrokes of the Characters are left ſtanding: This being done, they Print with this board the Writing, which ſtands already engraven upon it, upon other clean ſheets, but with ſo much eaſe and quickneſs, that one Man is able to Print 5000 ſheets in a day; and in the boring of the boards, they are ſo dexterous, that they will cut out one almoſt as ſoon as an *European* Compoſitor can make ready a Form to the Preſs. This manner of Printing is much more commodious; for

the *Chineſe* Characters then for ours, theirs being great in ſubſtance and form, our Letters ſmall, and conſequently unfit to be cut upon a board.

Neither doth this Peoples Ingenuity end here, but dives into the Queint Fancies of the Painters Art, and arriving ſometimes to great skill in Painting of Pictures; only herein they fall very much ſhort of thoſe that uſe that Art in theſe parts, in regard they neither underſtand the making of Shadows, nor have learned to temper their Colours with Oyl. This is the reaſon why all their Pictures look ſo dull and dead, reſembling rather inanimate Bodies, then lively Images: And yet they have as good Colours in that Countrey, as in any other part of the World, wherewith they depict Birds and Herbs to the life. They have alſo ſome little inſight and skill in the Art of Carving or Graving of Images, and in caſting of Copper, with the Portraicture of Birds, and all manner of other Creatures; with which they adorn the Seilings of their Houſes, but their Temples are Beautified with Images of caſt Copper, or other pieces of Carved or Ingrav'd Works: Their Bells, which for the moſt part are made of Braſs, have Wooden Clappers, for they cannot bear the ſtriking with one of Iron, by reaſon of their brittleneſs, ſo that for ſound, they fall infinitely ſhort of the *European* Tuneableneſs. Why theſe People who are Ingenious and Witty enough in other things, are ſo Dull and Unexperienced in theſe, proceeds in all probability from their general averſeneſs to deal with Forreigners; it being a Rule among them, to prohibit them entrance into their Countrey, at leaſtwiſe not to admit them farther then their utmoſt Frontires.

Several ſorts of Muſical Inſtruments are to be ſeen in *China*, the moſt whereof are loud Muſick or Wind Inſtruments, to all which they uſe ſnares made of Raw Silk, but have neither Organs, nor Harpſicals, nor any other the like Inſtruments, though there be ſome that have a great reſemblance of our Virginals in *Europe*. Their Vocal Muſick conſiſts of one note and tone as it were, for they know not how to alter or raiſe their Voices higher or lower, nor is it in uſe amongſt them; notwithſtanding which, they brag very much of their ſweet Voices, which haply to their ears accuſtomed thereto may ſeem pleaſant; but ſure I am to ours they are both harſh and untuneable.

They have very few Dyals or Inſtruments to ſhow the hour of the day, and ſuch as they have, are made to operate by the means of Water or Fire; thoſe which ſhow the hour with water, bear a kind of reſemblance to ſome great hour-glaſſes for their ſhape; but ſuch as ſhow the hour by means of fire, are made of perfumed aſhes. They have ſome other kinds of Inſtruments amongſt them, to know the hour of the day by, ſomewhat like our Clocks with Wheels, and they are made to turn with Sand as Wheels of Mills with water; but they are not to be compared to our Clocks in *Europe*, for they ſeldom go true. Some inkling they ſeem to have of Sun-dials, but they are ignorant, neither are they deſirous to be informed in the uſe of them.

They



They are very much addicted to Shows, and Stage-plays, and herein only do they exceed thoſe of *Europe*; their *Comedians* are for the moſt part young and active; and very numerous throughout the whole Empire; ſome of them Travel from place to place, and others reſort to the chiefeſt Cities and Towns, to be employed at Weddings, and other great and ſolemn Entertainments.

The Comedies which they Act, are either Satyrical or Comical, but true Relations of the preſent times, or new Inventions of their own Fancies to make the People merry; and the greateſt part of them boaſt Antiquity; for although it be *facile inventis addere*, yet they ſeldom adde to, or refine what is old, much leſs invent any thing new. And by this means they are always in a readineſs to act their Plays, whenſoever, or how oft ſoever they are deſired by any Company; for the better ſatisfaction of whom, they always carry about them a Book, wherein the names of their Plays are written, of which when they are called out by any perſons, which generally is at times of publick Feaſting, they Play all the while Dinner laſts, which is ſometimes ſeven or eight hours, in which time their manner of acting is ſuch, that nothing therein proves tedious to the Company; and the cauſe thereof may ſeem to be, for that one Play is no ſooner done, but they begin another; all their actions being various, and attended with their ſinging parts, and uſing ſtrange expreſſions to amuſe the people.

There are likewiſe a great number of Juglers, and Hocus-Pocuſſes, who are very dexterous in their way; ſome of them have Rats and Mice in a Cage; faſtned to a Chain, which they have taught to Dance in ſeveral poſtures: Others thruſt threds into their Eyes, and pull them out at their Noſes. One I ſaw creep into a narrow Basket, while his Comrade ran thereat with his Sword ſo fiercely, that he pierced it through; whereupon the blood ran down as if the fellow therein had been wounded in ſeveral places: but immediately coming forth, it was evident he had received no hurt at all.

The



The People of *China* are great lovers of Seals, and Coats of Arms, wherewith they not only Seal their Letters, but make impreſſions upon all manner of Writings, Verſes, Pictures, and other things: But upon theſe Seals is no device, as among the Gentry and Nobility of *Europe*, neither any thing beſides the Name, Sirname, Degree, and Quality of the Proprietor; and with theſe Seals, to make the impreſſion, they neither uſe Wax or any thing like, but only colour it with a certain Red Paint; and to that end the chief perſons in *China* have a Box of theſe Seals always ſtanding upon a Table, upon which are ingraven ſeveral names, every *Chineſe* appropriating to himſelf divers denominations. Theſe Sigils or Signets are either engraven in the beſt and richeſt ſort of Wood, or elſe in Marble, Ebbony, Copper, Chriſtal, Corral, or the like; for the performing thereof there are ſeveral Engravers very skilful in this Art, who are very much reſpected by the people, among whom they carry the repute of Learned Men.

There are not in this Countrey any ſwarming of Writers, but ſuch as do write, are eſteemed Artiſts of the beſt qualification; the Ink they uſe is made of certain hard Cakes, which when they will make uſe of, they rub upon a ſmooth Marble ſtone, with a few drops of water, till the colour comes off, into which they dip their Writing-Pencils, being made of hair, and fitly appropriated to the Writing of the *Chineſe* Characters; and the making of theſe Pencils, but eſpecially of the Ink, is amongſt all there reputed a particular and ingenious calling.

Other Handicraft-Trades there are in *China*, among which the Fan-maker is not of leaſt uſe and credit: theſe Fans are of ſo general uſe to cool the Face, in the heat of Summer, that no perſon of what degree ſoever goes abroad without them: And of theſe there are ſeveral ſorts, ſome being made of Reed, or Wood, others of Ivory, Ebbony, Silk, Paper, or Perfumed Straw; nor is their variety greater in Subſtance, then their difference in Faſhion; for ſome are round, others fourſquare, &c. Such as are wore by the Grandees, are made of White Paper Gilt, to open and ſhut at pleaſure; with one of which it is cuſtomary amongſt them to preſent each other as a token of Love and Friendſhip. Theſe Fan-makers alſo as aforeſaid, are employed much in the making of *Quitteſoles*, which are a kind of folding Canopies, carried over the heads of the Grandees by

their

their Servants, and are made of one and the ſame ſtuff with the Fans, and lined with Silk or Linnen.



The Ruffians Travel through all parts of the Countrey with Women in their Companies, and where by chance they find any handſome young Maids amongſt the common ſort of People, they uſe all Art and means to entice them away, neither ſparing Money or good Words; whom if they prevail upon to follow them, they afterwards teach to Dance and Sing, ſo making them fitter for the entertainment and addreſſes of their Hectoring Blades and Wild Gallants. When they are thus inſtructed, the Male Bawds endeavour to ſell them, either to the Grandees out-right, or elſe to proſtitute them for Money, for a certain number of days, which turns to a conſiderable advantage; for every of theſe Brokers for impudence, have ſeveral Women that belong unto them, according as their ability is able to afford them a maintenance. They ſeldom ſtay long in a place, but go from Town to Town, and there reſiding longeſt, where they can meet with the beſt Markets: whoſoever hires one of theſe Women for a nights lodging, muſt receive her in the publick manner heareafter deſcribed, *viz. She is ſet upon an Aſs* (as in the annexed Print) *and ſo conducted with a Hood over her Face to the Houſe of him that ſent to enjoy her; and when ſhe is come to the Houſe of her Lover, ſhe caſts aſide her Hood, and then received by him, he conducts her into the Houſe.*

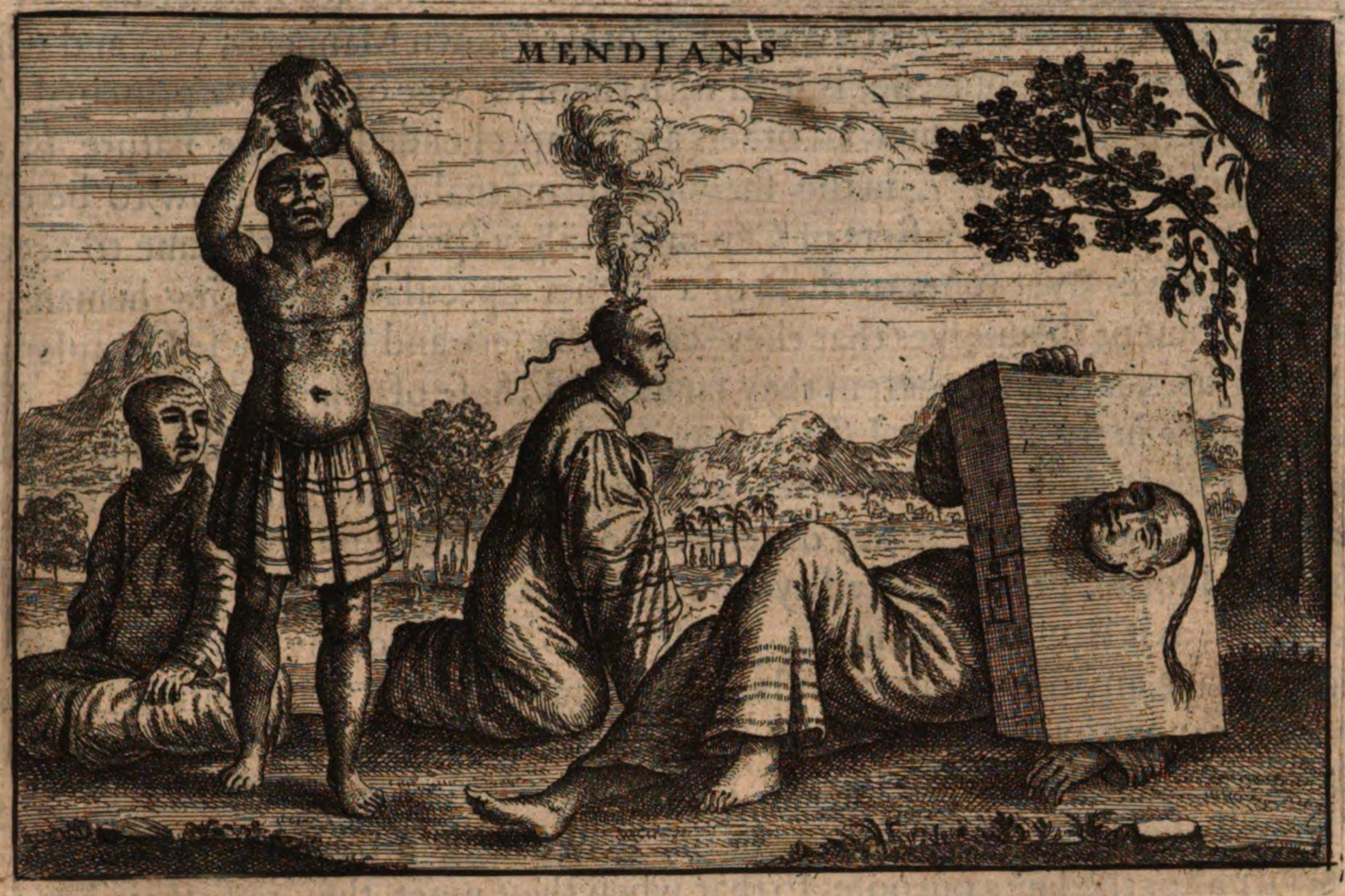


The Beggers here are generally not only bold, but troubleſome; for they ask with great importunity, yea, and oftentimes threaten ſuch as refuſe to give them: they are for the moſt part very ill featured and miſ-ſhapen Creatures, for not one of a hundred, but is mangled or deformed in ſome part of his body; whereof the Natives give this reaſon, that theſe Lazars take their Children in their Infancy, and break their Arms, and Legs, or deform them in ſome other part of their bodies, that ſo they may grow up in a miſ-ſhapen form, on purpoſe to become fit to be bred up in their way of Begging. Beſide theſe enforced deformities, they are oftentimes full of Running Sores, that the very ſight of them is enough to breed a lothing in the moſt ſetled ſtomack: And all this miſery is done and ſuffered by them on purpoſe, to ſtir up a Commiſeration in ſuch as paſs by. Some there are that appear outwardly ſound of body, but theſe uſe another Art in Begging, which is, to knock their heads together like diſtracted perſons, ſo that Spectators would believe their Brains were ready to flye out, or themſelves fall Dead upon the ground; for ſuch is their cuſtomary humour, that they never ceaſe beating, till they have prevailed with you, to beſtow ſomething upon them. Others inſtead of knocking their heads, as aforeſaid, ſtrike their foreheads ſo hard upon a round ſtone, four Fingers thick, which lyes upon the ground, that it makes the Earth ſeem to rebound with the blows; by means whereof ſome of them have contracted ſuch terrible ſwellings upon their Foreheads, that they can never be cured of them.

In the Yellow River a certain Armorer ſhewed himſelf to us coming aboard our Bark, from a ſmall *Chineſe* Boat called *Tſiapam*, which is an open Boat, flat before, and with a little Maſt in the middle. This Armorer (whom we here repreſent in the annexed Print, amongſt the reſt) ſat quite naked, only a cloth covered his Privities, and ſlavered no otherwiſe then as a Man poſſeſſed with the Devil; and to make himſelf appear the more Dreadful, he had run a ſharp Dart through one of his Cheeks, which made him look with a Countenance full of Terror. He carried likewiſe two ſharp Darts in his hands, wherewith he threatned either to wound or kill himſelf, if men give him nothing. Next to him ſat one of the Countrey Prieſts, who had a Book in his hand, wherein he ſaid, every perſon that gave ſomething was to write his name; but the Embaſſadours refuſed ſo to do. There

were

were ſome *Tartars* with us, who all appeared to be afraid; but ſome of them were ſo very much frighted, that their very Hair ſtood an end to ſee this extraordinary mad Creature; and (whether out of fear or folly, it matters not) they gave him ſeveral Preſents, that they might have good weather, and a ſpeedy and ſafe paſſage: at which ſimplicity of the *Barbarians*, ſome of our Company laughing, departed without giving him any thing, ſaying, that they feared God, but not the Devil; and would have nothing to do with his adherents.



There is alſo another ſort of Beggers here, that ſet fire to a combuſtible kind of ſtuff upon their Heads, which they ſuffer to burn there with exceſſive pain and torment, till they have extorted ſome Charity from the tranſient Company, with their howling and crying, enduring very great miſery all that while. And laſtly, upon every Publick Market-day, there are to be ſeen whole Troops of blind Beggers in the Cities, and Towns, who beat themſelves upon their naked Breaſts moſt furiouſly with round ſtones, till the blood drops from them.

Beſides what is before-mentioned, there are ſeveral other Trades in *China*, as the baking of *Purceline*, or *China* Ware; the Gumming and Painting of Cheſts, Trunks, and Boxes; as alſo the Weaving of Carpets, Damasks, Cottons, and ſeveral other Stuffs; which I have thought fit to omit in this Chapter: Firſt, In regard the ſame are already mentioned in the firſt part of our Relation. And Secondly, becauſe the *Chineſe* do ſo infinitely abound in all manner of Arts and Handicraft-Trades, that it would take up too much time to give a particular account of the whole.

Yet notwithſtanding this abundance of Trades, a great defect and abuſe is obſerved in the Commodities made there, which is this, that they only appear fair to the eye, being very ſlight for the moſt part; and for this cauſe may be afforded much the cheaper to the Merchant.

CHAP.

CHAP. IV.

Of some STRANGE CUSTOMS, FASHIONS, *and* MANNERS, *which are in use amongst the* CHINESES.

THE Antient *Chineses* called their Kingdom or Empire in old times, by the name of Courteſie, or Civility, and other known Manners; yea, and which is more, Civility, or Courteſie, is held with them for one of the five principal Vertues; amongſt which as chief, all others are comprehended. The nature of this Vertue conſiſts, as they ſay, in the ſhewing of mutual reſpect: Now to be compleat herein, and to be Maſters of Ceremony, they ſpend no little time to accompliſh themſelves; yet ſome of them of a higher Speculation viewing humane Viciſſitudes, lament themſelves that they cannot reject and ſhun theſe Complemental Formalities, although therein they far exceed thoſe of *Europe*.

Wherefore in this Chapter I ſhall ſhew in what manner they ſalute one another when they meet, and afterwards treat of ſome other Manners and Civilities in uſe amongſt them, and wherein they differ from others, or among themſelves.

It is held for no point of Civility amongſt the *Chineſes* to take off the Hat, nor make Legs, as it is uſually termed; much leſs to embrace any perſon, or kiſs his hand, or make any other outward ſhew of Complement. The moſt general and common way with them of ſhewing Civility, is done after this manner; they wear their hands when they walk (unleſs they are to Fan themſelves, or otherwiſe to uſe them) always folded together in the ſleeve of their upper Garment, which is made large for the ſame purpoſe; ſo that when they meet, they raiſe their hands on high in the ſleeve with great Devotion, and then let them fall again after the ſame manner, greeting each other twice with the word *Cin*, which ſignifies nothing.

When one comes to viſit another, and ſo if two Friends meet in the Street, they bow (with their hands in their ſleeves all that while) the whole body, and their heads three times to the ground; and this manner of ſalutation is called *Zoye*. In the performing of which Ceremony, the inferiour gives always place to his better, and the party viſited gives the upper hand to him that gave the viſit: but in the Northern parts of *China*, the Viſitant is placed on the left hand; oftentimes alſo, after they have done bowing, they exchange places, and go from the left to the right hand, and from the right to the left; which is done for this reaſon, that ſo the party that is received in the higheſt place, ſhould ſhew ſome reſpect to the other again. When this Ceremony happens to be in the ſtreet, both parties turn themſelves ſide to ſide toward the North, and within doors to the upper end of the Hall; for it is an old cuſtom amongſt them, to lay the Threſhold of the Palaces, Temples, and other Edifices, to the South; and that thoſe who ſit over againſt the door, turn themſelves to the South; ſo that in regard this Ceremony is performed in the Hall, next to the Threſhold, they turn their Faces to the upper end, and then they look toward the North.

If ſo be both Parties meeting or viſiting, have not ſeen one another in a long time, or perhaps never before, they have a deſire to beſtow further Civilities upon each other; then after performance of the firſt Ceremony, they fall upon their knees, with their foreheads touching the ground; and this they do three times together. But when this Civility is to be ſhown by an Inferiour to a Superiour, a Child to his Parent, or a Subject to his Prince; he receives the honour done unto him, either ſitting or ſtanding, and only bowing a little when the other falls upon his knees. With the ſame, and no greater Reverence and Honour, they

Worſhip

Worſhip their Gods and Images, as well at home in their Houſes, as in their Churches before the Altars. Moreover, if a Maſter ſpeak to his Servant, he ſtands next to him; but when he gives an anſwer, he falls upon his knees.

They uſe likewiſe ſeveral particular forms and methods, both in Writing and Speaking; for in ſpeech they never uſe the ſecond perſon *thou*; nor when they ſpeak of themſelves, muſt they ever uſe their Chriſtian names, unleſs the Maſter ſpeaks to his Man, or a Superiour to his Inferiour. In their diſcourſe with their betters, they have likewiſe ſeveral forms of ſpeech, by which together with their ſubmiſs behaviour, the Reverence they give them is known. Amongſt which the courtly and polite modiſh way of ſpeaking never to mention himſelf but in the third perſon, as not *I*, but *He*, or *ſuch a one*; whereas we in *Europe* uſe the word *I*, or Pronoun in the firſt perſon: and whatever a Mans reputation may otherwiſe be yet he is never thought, or thinks himſelf to have attained the Pinacles of Honour, wanting the moſt accurate ways both of ſpeaking and writing.

When any makes a viſit, the party viſited is obliged in convenient times to make a return of the like civility, *modo & formâ*.

And therefore when they make any Preſents (which is very frequent) they write them down in a Book, with the name of him to whom they are preſented, which are either received, or civilly ſent back with a Complement: And if they are accepted, he enters their receipt likewiſe, and makes a return accordingly, which he alſo Regiſters. It is alſo very common there, for Preſents to be made in Money, though not ſo uſual with us in *Europe*.

Such as are preferred to any place in the Magiſtracy, or have attained to be learned in the ſeveral Arts and Sciences, put on diſtinct habits when they go a viſiting, each according to his ſeveral place and degree; and hereby he is known, although it differs not much from his daily habit. And according to this order, ſuch as are not Learned, nor of the Magiſtracy, but yet are Perſons of Quality, put on a diſtinct habit when they make viſits, which however little differing from their ordinary garb, is ſatisfactory to him that is viſited, whereas the contrary is very much reſented. And for this reaſon the Jeſuits in thoſe parts, in point of Prudence, habit themſelves in other then their common Veſtments, when they are to confer with the Grandees about any Affairs.

If ſeveral perſons are viſited in one and the ſame Houſe, the chiefeſt amongſt them places the Chairs orderly, in the beſt part of the Room, which having wiped over with his hand, though it was made never ſo clean before; he then invites his Friend that came to ſee him, to ſit down, whereupon he takes the Chair, and ſeeming to wipe the duſt with his hand, he ſeats himſelf. The Viſitors being thus placed, preſently after comes one of the houſhold ſervants, in a long Gown, bearing in his hand a very neat board, filled with Cups of *Cia*, or liquor made of Beans (of which I have already made mention) in each a piece of Bisket, and a little Silver Spoon, lying by as a nicety of convenience. The ſervant preſents to each his Cup, but to him firſt that ſits at the upper end, and ſo goes along till he comes at laſt to his Maſter, who ſits at the lower end of the Room, and then *exits*: If they continue any time together, the ſervant returns and fills the Cups the ſecond, third, and fourth time, and a freſh piece of Bisket is put every time into each Cup.

The Entertainment being in this manner ended, they take leave of each other after the uſual manner, with bowing and lifting up of hands; and being attended by the Maſter of the houſe to the door, where again they bid farewel for the laſt time after the ſame manner. And now upon their departure the Maſter is very importunate with them to ſee them in their Chairs, or a Horſeback as they came, but they civilly excuſe it, and deſire him to return into his houſe. Hereupon he comes

to the threſhold, and there again bows and lifts up his hands, to which the Gueſts make a ſutable return; and thus they part without any other kind of Complement or Ceremony. It may be as they are riding away, he will ſuddenly come again to the door, and perform the laſt Complement in uſing the word *Cin*, putting up his hands on high, and then down again; in all which actions the ſame return is made by the Gueſts, who notwithſtanding theſe formalities of courteſie, make no ſtop nor halt by the way. Laſt of all, He ſends his Man to ſee how they get home, and to ſalute them in his name; and this is likewiſe done by the Gueſts, who ſend their Servants to return him thanks.

Thus far we have treated, after what manner the *Chineſes* Salute, Viſit, and ſend Preſents to each other. Now we will ſpeak of their more Solemn Entertainments, wherein they are much concerned, for they diſpatch moſt of their buſineſs and Tranſactions at Feaſtings and Topeings (not only ſuch as live a well ordered and more private life, but the very Prieſts themſelves) and count the greatneſs of Friendſhip by the value of the Entertainment of their Friends; and theſe indeed may rather and more truely be ſtiled drinking meals, according to the antient cuſtom of the *Greeks*, then eating meals; for though they ſip but little at a time, yet they ſip often, and that for ſeveral hours together.

They neither uſe Spoons, Forks, nor Knives at their Meat, but round ſticks of about half a foot long, like our Drum ſticks, wherewith they are very dexterous to take up Meat, and to put into their Mouths, without once touching it with their Fingers. Theſe ſticks are made of Ebbony, or other hard Wood, and tipp'd at the end with Gold or Silver. But here you are to take notice, that all ſorts of fleſh are brought to the Table haſht, cut in ſmall pieces. They drink their liquors, which are generally made of Beans, Zia, or Water, boiling hot in the heat of Summer, Wine only excepted, which is drunk naturally: and they find by experience, that ſuch hot liquors are very good and comfortable for the Stomack, being very great Cordials and ſtrengthners of the inward parts; and to theſe means they attribute their long Lives and Healths, being very brisk and lively at ſeventy or eighty years of Age. And indeed by this means I conceive the *Chineſes* are preſerved from the Stone in the Bladder, wherewith a very great part of the people of *Europe* are very much afflicted, and which divers Learned Men have believed to proceed from no other cauſe, then their continual drinking of cool drink.

When any perſon is invited to a great Entertainment, the Inviter ſends to his Gueſt, two or three days before, a Book, wherein is contained, beſide the Inviters own name, the uſual form of Salutation in few words; then is declared, that he is preparing a Feaſt of Green Herbs, and has rinſed his Bowls to entertain them at ſuch a time and hour, which commonly is in the night; and therefore doth intreat him to do him the favour, to give him a meeting. On the outſide of the ſame Schedule, is fixed a piece of Red Paper, upon which is written the chiefeſt names or Attributes of the Gueſts (for as before ſaid, every *Chineſe* has ſeveral denominations) with their Titles, and Dignities; and in the ſame manner is every individual perſon invited. In the morning of the Feaſt-day, the Gueſts are again all ſent to, with a further entreaty, not to fail to meet him at the time appointed. Laſtly, An hour before, he ſends the third time (which as they ſay) is only done out of civility, to conduct the Gueſts to his houſe.

Whereinto being received, and having performed the uſual Complements of Salutation, they are requeſted to ſit down in the firſt Hall, where they are entertained with the Bean liquor, or *Cia*; that performed, they are conducted into the principal room of Entertainment, which is richly adorned and furniſhed not with Carpets, as among thoſe of the Eaſt, (for they are not in uſe here) but with Pictures, Flowers, Diſhes, and the like houſhold-ſtuff. Each Gueſt is ſeated apart at a four-

ſquare

ſquare Table well furniſhed with Diſhes, upon Chairs laid over with Gold in a moſt rich manner, in ſeveral ſhapes and figures. Before they ſit down, the Maſter of the houſe takes a Bowl in his hand of Gold or Silver, filled with Wine, and ſalutes thoſe therewith that are to ſit at the upper end, in the ordinary manner of bowing and holding up his hands; which done, he goes out into the Court-yard, where firſt bowing, he offers up the Bowl, with his Face turned to the South, & pours out the Wine as a libation upon the ground: Then bowing the ſecond time he returns into the Dining-room, takes another Bowl and ſalutes him that is to ſit at the upper end, bowing to him but once only, and then leading his chief Gueſt by the hand, and placing him at the Table, which ſtands in the middle of the room; he then invites the reſt to ſit down after the ſame manner. When all the Company is ſeated, the chief Gueſt receives the Bowl full of Wine from the Servant of the houſe, and drinks to the reſt of the Gueſts, and to the Maſter of the Feaſt; whereupon they all bow in manner as aforeſaid. And here obſerve, that the Table of the Inviter ſtands in the loweſt part of the Hall, at which he ſits with his back to the South, and againſt the door of the Hall; but with his Face he looks upon the chiefeſt Table, where he ſits that is accounted the prime Gueſt of the Feaſt.

And in regard the *Chineſes* do not touch the Meat with their Fingers, they neither waſh their hands, either before or after Dinner. During the repaſt, the Maſter of the houſe often calls for a Bowl of Wine, and drinking thereof, invites his Gueſts to pledge him, who likewiſe call for Wine to do him reaſon at the ſame time. They make ſeveral ſmall draughts before they empty their Cups, after the manner of drinking in *Holland*; and this is duely obſerved, as well when they drink Water as Wine; for whatever the liquor be, they do but ſip it off by degrees, never Potations, as we ſay Pottle deep.

Whilſt the firſt Glaſs is paſſing about, Meat is brought to the Table; then the Maſter of the Feaſt performing the uſual Ceremonies of bowing and putting his ſticks into the Diſh, they all begin to fall to, and take two or three bits of a Diſh, being the moſt they eat of one: all the Company hold their ſticks in their hands, till the chief Gueſt has firſt laid down his, and when that is done, the Servants fill into every ones Bowl warm Wine; they all drink firſt, having bowed to one another. The greateſt part of the time they ſquander away rather in drinking then eating, and ſo long as the Meal laſts, which is generally protracted to a great length, they uſe no other then merry diſcourſes, or elſe have Plays or Muſick to exhilarate and revive their Spirits.

At theſe Feaſts the Tables are generally furniſhed for the moſt part with ſuch Meats as are eaten in *Europe*; and though they cannot Cook them with *European* curioſity, yet they know how to dreſs them to pleaſe the Palate: Neither are the Diſhes fully crammed, but of each ſort a modicum is only brought to the Table; So that truely, the Magnificence of a Feaſt in *China* conſiſts in the multiplicity and manner of Diſhes of ſeveral ſorts, with which they always fill the Table board.

The *Epicurean* faſhion of dreſſing Fiſh and Fleſh at a Meal, is in uſe with them, as in *Europe*; but herein they greatly differ, for after that once a Diſh of Meat is brought to the Table, it is not taken away till the Dinner is ended, ſo that they pile up the Diſhes one upon another, that the Table in a manner reſembles a Caſtle. No Bread is ſet before the Gueſts at theſe great Feaſts, nor Rice, which they uſe inſtead of Bread, only at ſome ordinary Dinners perhaps they do, but then it is only at the end of the Meal; and if at any time Rice is brought to the Table, they eat of that before they drink any Wine: Neither are their Feaſts lengthned out only by eating and drinking, for the Gueſts play at ſeveral Games, whereat whoſoever loſes, is obliged to drink. And this cuſtom is obſerved with ſo great delight by the whole Company, that they laugh and clap their hands for joy.

At

After the Treatment is ended, generally they ply the Bowls with Wine, yet no perſon is forced to drink more then he pleaſeth; and though all their Cups are equal in bigneſs, they never preſſingly urge one another to pledge. The Wine they drink, is brewed or boiled as our Beer, but is in no wiſe heady; yet nevertheleſs ſuch as drink too great a quantity of it, will find its ſtrength creep into his head, ſo that ſometimes here or there, one may be heard of that hath been dead-drunk with this Wine, which has one good quality ſufficient to encourage Ebriety, that it does not make the head ake the next morning, like the Wine of *Europe*. Notwithſtanding all that hath hitherto been ſaid, theſe people are very moderate in eating, for they always riſe from the Table with an appetite, ſo that it is no marvel why they eat ſo often, as five or ſix times in a day; but they never eat of the ſame Diſh a ſecond time, for whatever is left, is given to the Servants. Moſt of theſe great Invitations or Feaſtings, are made in the night, and continue very frequently till late next morning.

The ordinary and daily Meals are made by the *Chineſes* very early, for they have an opinion, that if they ſhould faſt till noon, ſome miſ-fortune ſhould befal them that day. They are not curious in their diet, for they eat all manner of fleſh without difference, as well that of a Horſe, as of an Ox: they are great Lovers of Swines fleſh, which they praiſe as the moſt delicious of any, and is preferred by them before any other. But the more ordinary ſort of people will feed upon any Carrion, either of a Horſe, Mule, Aſs, Dogs, or any other Creatures. They are likewiſe greatly delighted with dryed Sweet-meats, which they know very well how to order. The *Mandorines* have always *Comedians* to Act, and Muſick to Play, whilſt they are at Dinner, to raiſe delight in their well pleaſed ſenſes.

Their ordinary and daily drink is hot Water (for let their liquor be what it will, they ſip it off warm) wherein *Thea* has been ſteeped; whereof we ſhall ſpeak more hereafter. But the beſt of their liquors, it that which is made of Beans, which is done after this manner; they take half a handful of the herb *Cha*, and boyl it in ſpring-water, when it is well boyled, they put to it four times as much new Milk, with a little Salt; this drunk warm, as they ſay, and generally believe, has more vertue then the Philoſophers ſtone.

As to the reſt of their Civilities, Manners, and Faſhions, they conſiſt chiefly in the Honour, Duty, and Obedience which is ſhown to the Emperour or King, and that is extraordinary, for he is Obeyed, Honoured, and Served, more then any Spiritual or Temporal Prince in the whole world beſide. No perſon of what condition or quality ſoever, may ſpeak to him, but only the *Gelubden*, who wait upon him in his Chamber in the Palace, and his neareſt Kindred, as his Sons and Daughters that live with him in the ſame Palace. All the Magiſtrates without the Palace (for the *Gelubden* have their Degrees of Orders and Preferment) are only to ſpeak to the King in writing, in the manner of a Petition, wherein their deſires are ſet forth with the moſt humble expreſſions imaginable.

When it is the New Year (which always begins with the New Moon, before or after the ninth of *October*, at which time alſo they begin their Lent) an Embaſſadour is ſent from every general Province to ſalute the King. This Duty is performed every third year, with greater ſtate, and ſuch humble ſubmiſſion, that they ſeem in manner a ſervile obedience.

So upon the firſt day of the new Moon, rhe Magiſtrates, every one in his own City, meet and bow to the Royal Throne, which is adorned with Pictures and Images; then with exalted voices pray, that their King may live ten thouſand years; and this is loudly ſeconded by the redoubled Ecchoes of the people ſo met together. The ſame honour is done to the Emperour upon his Birth-day through the whole Empire; and upon the ſame day the Magiſtrates of *Peking*, and the Embaſſa-

Embaſſadours ſent from other Provinces, as alſo the Kings neareſt and chiefeſt Friends come into the Emperours preſence, to let him know what day it is, and to confirm their good wiſhes for his long life, by the greatneſs of the Preſents which they then bring unto him.

All ſuch as are preferred by the King to any place of Magiſtracy, or other Office, are ſummoned to appear early in the morning before the Kings Throne, to return thanks for the favour ſhown him. At which time they are clothed in Red Satin, with Silver-guilt Turbands upon their heads: in both hands they hold an Ebbony board four Fingers broad, and a foot long, which they put before their mouths, ſo often as they will ſpeak before the Emperour or his Throne.

When formerly the Emperour intended to appear upon his Throne, he ſhewed himſelf firſt out of a large Window, in the higheſt room of the Houſe, holding an Ebbony board in his hand before his Face, and another over his Head; both which boards were beſet with ſo many Precious Stones, and of that bigneſs, that they covered his face, and hindered any one from the perfect ſight of him: but how the *Tartar Cham* appears in this Age, we have already related.

It is only lawful for the Emperour to be Arrayed in Yellow, that colour being forbidden to all others; his Raiment is chiefly embroidered with Dragons, and not only are theſe Dragons upon his Garments, but likewiſe engraven upon the Veſſels of Gold and other Plate belonging to the Palace, as alſo upon all the other Furniture thereof; inſomuch that the very Tyling of the Palace is of a Yellow colour, figured with the ſhapes of Dragons, which has given occaſion for ſome to believe, that the roof of the Palace was either of Gold or Copper; whereas in truth, it is only covered with Tyles coloured Yellow in the baking, and faſtned with Nails, whoſe heads are gilded, that ſo every thing that is outwardly ſeen, may reſemble the Emperours Apparel: And if any perſon ſhould be ſo audaciouſly preſumptuous as to wear this Colour, or the Dragons, unleſs he be of the Royal Blood, it would be with the danger of his Head, ſuch an offence being eſteemed Criminal as Treaſon, and the Offender would ſuffer as a Traytour.

The Royal Palace has four Gates, toward the four quarters of the World: all that paſs by theſe Gates, are neceſſitated to alight, whether on Horſe back, or in a Chair, and to go on foot till they are beyond them. This is done by all the *Chineſes* in general, but much more orderly, and with greater reverence by the Grandees, for they perform this Ceremony while they are yet at a good diſtance from the Court: and this is duely obſerved, not at *Peking* alone, the preſent Imperial Reſidence, but alſo at *Nanking*, (the antient Seat of the Emperours) though of late years deſerted by the Court.

The Emperour oftentimes for ſome certain reaſons and cauſes beſt known to himſelf, does confer Titles of honour upon the Anceſtors of the chiefeſt Magiſtrates, by a certain Writing formally drawn up by his Majeſties Philoſophers: They put a high value upon ſuch a Writing, and think nothing too much to give or do to purchaſe the ſame; which once obtained, they lay up carefully for their Poſterity, as a Holy or Sacred thing. They likewiſe ſet a very high value and eſteem upon other Titles, which are expreſt with two or three Characters, and are granted by the Emperour to Widdows, that in their old Age ſubject themſelves again to Matrimony, or to any other extraordinary ancient People.

Theſe marks of Honour they hang over their doors, to be as a Teſtimonial for them; and when any Magiſtrates have done their Countrey good ſervices, Statues of Marble are erected in their Honour at the charge of the Publick.

Whatſoever through the whole Empire is rare or coſtly, is ſent to the King at *Peking*; the Magiſtrates whereof appear with far leſs State and Magnificence abroad in the Streets, then thoſe of other places; for unleſs it be ſome of the chiefeſt and more noble, the reſt muſt only ride on Horſe back, and not be carried in Chairs; and whoſoever is permitted to keep a Chair, muſt uſe no more then four Chair-men to carry him. Without the Imperial City, the Magiſtrates thereof may appear abroad in a more glorious Grandeur; but their lowly demeanour at *Peking*, is done in ſubmiſſion to their Soveraign there reſident. Every fourth year, at four diſtinct times, all the Emperours Councel aſſemble at the Tombs of the antient Kings and Queens, and there offer up rich and coſtly Preſents, with great Humility and Reverence; but the chiefeſt Honour is given to King *Hunvuus*, who delivered the Kingdom of *China* out of the hands of the *Tartars*, and reſtored the ſame to Peace and Honour.

Next to their King, they obſerve and reverence their Superiours and Magiſtrates, which they do in particular forms and manners of ſpeech, as alſo in ſtately and noble Viſits; neither is acceſs free to them all, but only to ſuch as have born any Office of Honour or Truſt in the Kingdom, or ſerved abroad in any Honourable Employments; for ſuch when they return into their own Countries, they are had in great eſteem, as well by the Magiſtrates as People.

If any of them has done his Countrey conſiderable ſervice, behaved himſelf well in his Office, hath been preferred to ſome higher Degree of Honour and Truſt then ordinary, or for ſome reaſon of State or Policy happens to remove from the City; he is preſented by the Countrey in his Paſſage with great gifts; but at his departure he muſt leave behind him his Boots, marks of Honour, *&c.* in perpetual remembrance of this favour: His Boots are locked up in a Cheſt, kept on purpoſe for ſuch uſes, with great care and reſpect. Others of a higher quality, have a Pillar of Marble erected to their Honour, and to preſerve their Memory and Fame to Poſterity, by inſcribing thereon in the moſt legible Characters, the great ſervices they have done for their Countrey. Some indeed are more magnificently ſignalized, having Temples erected in Honour of their names, at the charge of the Publick, with Images of the party deceaſed, drawn to the life by the beſt Artiſts in the Countrey, and placed upon the Altars; nor is that all, but there is Incenſe, Veſſels, Torches, and perſons appointed to look after the ſame, that they may be always kept Trimmed, Perfumed, and Burning; which the more readily to be accompliſhed, they have great Veſſels of Copper provided to to Burn in, as is uſed in their Idol Temples; only there is this difference between the Worſhip of the one, and the Veneration of the other: For in that of their Gods, they are always deſiring or praying for one thing or other, but in this appointed to the memory of a deceaſed Party, they are always ſhowing their grateful reſpects for the benefits received by him. But it may be very ſoberly conjectured, that the ordinary man, not able by the narrow ſcantling of his judgment to diſcern this duplicity, makes no difference between the two Worſhips; and this ſeems the more probable, for that great numbers of people reſort thither, and there bow and kneel, and offer up what they have, with the ſame zeal to the one, as to the other.

All the *Chineſe* Books which treat of Manners and Faſhions, contain no other inſtructions but in what manner Children are to obey their Parents; and certainly herein theſe blind People are highly to be commended, for there is no place in the world to be compared with them in this particular, for the Honour and Reverence that is by Children yielded to their Parents: they are neither ſuffered to ſit near them, or oppoſite unto them, but in ſome low place of the room, and that with great Submiſſion and Reverence. The like reſpect is ſhown by Scholars

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to their Masters; neither do Children speak to their Parents, but in the most submissive terms imaginable; and if perhaps either the Father, or Mother, or both fall into want in their old Age, the Children uninforced work night and day to provide for them, and stint themselves, pinching their own Bellies, to fill those of their Parents. An example truely well worth both imitation and praise, although to their shame not much practised by Christians. Such is their behaviour to their Parents living, however qualified, and it ends not with their lives, but follows them to the Grave attending their Funerals, not only in their Mourning, wherein they differ very much from other People; but likewise in the Coffin wherein the Corps is enclosed, which is made of the richest and most durable Wood that is to be had in their own or Neighbour Countrey.

Every person in *China* observes his Birth-day as Sacred, bestowing Presents upon their Friends, and withal making great Entertainments for them; now although every Anniversary Birth-day is thus observed, yet among all there is one Celebrated with a more Festivous Solemnity; which is, when they live to the Age of seventy, for not till then are they reckoned amongst the old People; and then are the Walls of the Houses hung with Pictures and Verses, filled with Eulogies to the Party whose Birth-day is to be Commemorated. The other more remarkable, is that of the tenth year, whereof there is wanting of the former Ceremonies. There is a third day much Honoured by them, which is that upon which the young Men put on the Virile Hat, as formerly at *Rome* the young Men the *Toga Virilis*, or Manly Gown; and is when they have attained twenty years of Age.

But with far greater Splendour, and more extraordinary State, is New-years-day solemnized through the whole Countrey, to wit, upon the first day of the New and Full Moon, for that is the Emperours Festival, on which day every body lights in his house great store of Artificial Candles made of Paper, Glass, and Cloth, which are sold in the Markets in great quantities, whereof every person whatever may take his choice. These being lighted, and the rooms hung therewith very thick, make a show, as if the house within were all of a light Fire. And as an addition to their Mirth, they run up and down in the streets, with the like Candles in their hands, hooping and hollowing like distracted People.

The *Chineses*, like the old *Romans*, have several names by which they are distinguished: for first they have a Sirname which is antient, and never altered; then a Christian name; and lastly a Proper name; and this is still newly invented, and signifies one thing or other, and so most commonly their Sirnames do. This Christian name is writ with one Character, and pronounced with one Syllable; and this name the Father alone gives to the Sons, for the Women whether young or old have no name, but are called by the Fathers Sirname, and by the number of place in which they stand, in regard of their Birth amongst the Sisters. By this Christian name Parents only call their Sons, for other people call them as they stand in number, in regard of their Birth which they have amongst the Brothers.

When a Child is put out to School, he receives from the Master a new name, and that is called the *School Name*, whereby he is called by the Master and the Scholars only. Again, when a young man puts on the Virile Hat, or is Married, he is presented by some person of quality with a more honourable name, called the *Letter*, by which any person may afterwards call him, except his Servants. Now when he is grown to years of perfect Manhood, he is presented by some other person with a very honourable name, called among them the *Great name*: By this name he is called by all without any distinction, only his Parents think him not worthy of that honour, and call him by the name of *Letter*.

If any perſon embraces a new Sect or Opinion, the Doctor who introduces him, beſtows upon him a new name; and therefore the Jeſuits have a higher name given them, then what they received in Baptiſm.

Things of great value and account among them, are all manner of Antiquities, (though there are no antient Images there) old Veſſels made of Chalk, Wood, Marble, or Copper, but eſpecially Pictures that are well drawn, as alſo the Characters and Writings of Famous Pen-men, writ upon Cloth and Linnen; and theſe two laſt they reckon as moſt precious. All the Magiſtrates wear a diſtinct mark to be known by, as to their Offices and Employments; which was brought in faſhion by King *Hunvuus*. Writings relating to their Law, are only ſealed with Red, which mark is preſerved with great care; for if they ſhould unhappily loſe it, they ſhould not only be turned out of their Employments, but be ſeverely puniſhed; therefore whenever they go from home, they nail up this mark in a Cheſt, and ſeal it with another ſeal.

Men of great places and dignity never go on foot, but are carried on Mens ſhoulders in Chairs, made cloſe round about, ſo that they cannot be ſeen by ſuch as walk the ſtreets, unleſs they draw open one of the Curtains; and this difference there is between them and the Magiſtrates, who are carried in open Chairs: the Women are alſo carried in cloſe Chairs, but ſomething different from thoſe of the Men.

Coaches, Waggons, and Sledges, are not to be uſed in that Countrey, but only at *Peking* where the Court reſides, as I have already ſaid.

The School-Maſters there are in higher eſteem then in *Europe*; and though a Scholar has been under the Tuition of a Maſter but one day, yet he calls him Maſter as long as he lives, and he reſpects him as ſuch, according to the Cuſtom of the Countrey, in giving him the upper hand.

Neither is there among the better ſort any kind of Gaming, but among the vulgar, Cards, and Dice are ſometimes uſed. The Nobles and other great perſons divert themſelves with this recreation; they play upon a board which has a hole in the middle, and three hundred little houſes circularly placed about it, with two hundred Pegs, the one half whereof is White, and the other Black; which divided betwixt the Play-mates, each ſtrives to force the others Pegs into the hole, and to get to himſelf all the Houſes; for herein conſiſts the winning or loſing of the Game; but although he cannot attain all, yet if he can get the moſt houſes, he ſtill wins the Game. And with this ſportive diverſion, the Magiſtrates themſelves are much taken, and ſpend much time at it, and if they play with judgment, ſometimes they ſpend a whole hour or more before they make an end of one Sett: And ſuch is the humour of this People, that whoſoever are very skilful herein, are highly Honoured and Reſpected, though they are excellent in nothing elſe.

Marriages are alſo ſolemnized here with great State; and although the parties are oftentimes betrothed to each other in their Nonage, or rather Infancy, by the Parents of both ſides, who never ask their Childrens conſent till all is concluded and agreed; yet ſuch is their obedience and ſubmiſſion, that they comply with their deſires in this particular. There is great variety of cuſtoms in this buſineſs, for Perſons of quality for the moſt part Marry with their Equals only for Wealth and Honour, reſerving beſides what Concubines they pleaſe, which alſo is allowed for others to do; and of theſe the handſomeſt of Face and Body carries the precedency, and are ordinarily bought for a hundred Crowns, and ſometimes for leſs. The Commonalty and inferiour degrees of People, buy themſelves Wives, and ſell them again when they pleaſe; but the Emperour and his Children neither look to the Birth or Extraction of the perſon, but only to the comely ſhape and extraordinary beauty of the Face and Body.

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The Emperour has one more ſelect and peculiar Conſort, who only is called his lawful Wife, and is his Empreſs; yet nevertheleſs he in the ſecond place marries nine others, and theſe are of a more inferiour condition then the firſt; and beſides thoſe, thirty more of a third degree, however they are all called his Wives. There are ſeveral other Women that belong unto him, but they are not to be ſtiled Queens, which is a ſtile below that of his Empreſs. Amongſt all this variety of Women, ſuch as are fruitful, and bring him Children, are moſt highly beloved by him; but ſhe in an eſpecial manner that has the firſt-born Son, in regard that he is to ſucceed his Father in the Imperial Throne. And this is not only obſerved by the Emperour and the Royal Family, but all the Grandees through the Empire by that pattern ſet an eſtimate on their Wives, according to their fertility.

The Empreſs, which is his firſt and lawful Wife, ſits only with him at the Table, while all the reſt attend her, and are not permitted to ſit down in her preſence, but muſt ſtand at her Elbow, as ready upon all occaſions to do Reverence.

It is generally obſerved through all *China*, that none may inter-marry with a Wife of his own name, though there be no kind of relation between them; but they may freely and legally couple, ſo as they be of differing names, notwithſtanding any vicinity of blood whatſoever: by which means it comes to paſs, that a Father will marry his Child to the neareſt Kindred of his Wife.

Whatever Houſhold Goods any Maid, or other Woman who is to be a Bride, is poſſeſſed of in her own right, muſt not devolve to the Bridegroom, but he the day before Marriage purchaſes them of her, conſiſting principally of Chairs, Stools, Benches, Cupbords, and Canopies. But for honours ſake ſhe is obliged to bring with her a Nag bridled and ſadled, four Maid-ſervants, and two Boys. But the Bridegroom is to furniſh the houſe with Proviſions of all ſorts; and during the treaty of Marriage, preſents the Bride with ſeveral ſorts of Silks and Linnen; in return whereof as an acknowledgment of a grateful diſpoſition, and in token of an inviolable love, ſhe ſends him a Rich Suit of Cloth of Gold, or Silk. The Bridegroom, in the next place, gives to the Father of the Bride, 100 Toel of Silver, and to the Mother 50 Toel of Silver; which Ceremony performed, and Preſents on all ſides given and accepted, they proceed to the Conſummation of the Marriage: After which the Bridegroom firſt ſolemnly Treats and Feaſts the Bride and her Friends, eight days together at his Houſe; and then the Bride re-invites the Bridegroom and his Friends, and Feaſts them for three days together in great ſtate and ſplendour.

Yet notwithſtanding all this Feaſting, the next day after the Wedding, the new Married Woman is not neglected to be attended home to her new Spouſe, by the chiefeſt of her Kindred and Friends, who all the way are waited upon by the beſt Muſitians they can get. They are not ſo full of circumſtance and Ceremony in the fore-mentioned things, as they were heretofore remiſs in the puniſhing of Theft, or other notorious Crimes; for they never put any body to death for ſimple Stealing, unleſs in accompliſhing their villany they uſed force and violence. If any taken the ſecond time were found guilty of Robbery, he was branded upon the Arm with a hot Iron, with two Characters: If the third time, he was Branded in the Fore-head: but if he committed the like fault the fourth time, he was then Whipt and Baniſhed. This neglect of puniſhing Rogues for Stealing, was the cauſe why *China* did ſwarm ſo very much in Thieves and Vagrants.

But ſince the *Tartars* have been Conquerours of this Empire, they have with great prudence and ſtrictneſs redreſt thoſe abuſes, and put the Laws in force againſt all Offenders; inſomuch that when I was in *China*, Petty Offences were Criminal, for he that was found guilty of the leaſt fault, was puniſhed with death.

In the Execution of which Sentence, as ſoon as any body is condemned to dye, his hands are bound behind him, with a board upon his back, whereon is writ his offence; and ſo bound he is led by the Sheriff into an open place, according to cuſtom, either within or without the City; and there he is beheaded by one of the Souldiers, without any further Ceremony. If it happen that any are pardoned, and have their lives ſpared them, they are puniſhed with that extream ſeverity, that oftentimes they chuſe rather to dye, then to undergo the torture, which they muſt ſuffer to reduce their lives, which is after this manner; two luſty Fellows are commanded to beat the Criminal upon the calf of his Leg, till all the Sinews and Nerves are miſerable torn and bruiſed, if not broken. And this is their ordinary method of puniſhment, and is done without any diſtinction of perſons.

Now as the puniſhment is ſevere to prevent all Diſorders and Robberies, which ſtir up this ſeverity, there are ſtrict watches kept every night in the ſtreets, which go the rounds through the City at certain hours, as the Guards are uſed to do in the beſt Governed Cities of *Europe*.

CHAP.

CHAP. V.

Of the CEREMONIES, *and* MANNER *of* BURIALS, *and* TOMBS.

BY what hath been ſaid in the former Chapters, it may appear that the *Chineſes* may be compared, in many things which concern their manner of living, with the Philoſophers, and Virtuoſi of *Europe*: but they differ very much in things relating to Funerals. Among which this may be reckoned the firſt, that thoſe of *Europe* ſeldom think of their Mortality, and ſo conſequently take little or no care of their Burials while they are living: But the *Chineſes* are more ſerious and ſolicitous in nothing then to provide for Interments while yet they live, and are in perfect health; and that ignorance may be no excuſe, they put down in Writing how they will have the ſame performed, ſtrictly charging their Children upon their Death Beds, and even at their lateſt Gaſp, to obſerve their orders. Now there is one cuſtom through the whole Countrey inviolably obſerved, which is never to bury any one without a Coffin, though it be a Child but of two days old; for every perſon according to his quality is laid into a Coffin, made of the beſt ſort of Wood their ability will reach to. But perſons of more eminency are at far greater charge for a rich repoſitor for their poor Cadaver.

The firſt Ceremony they obſerve, when they perceive the Patient to lye a dying, is this, they take him and lay him upon a Mat, carry him into the outward Hall of the Houſe, there to breath his laſt. And this cuſtom, though it carries ſomewhat of Barbariſm in it, is obſerved through the whole Empire by the Commonalty; but for what reaſon I could never learn, notwithſtanding all the diligence of my curious and prying inquiries. But among the better ſort, a perſon of equal quality with themſelves is ſuffered to dye in Bed: Another Fantaſtick humour here is, while the Sick party is breathing out his laſt, the eldeſt of his Sons puts on his Bonnet or Cap, and coming to the Bed in a diſtracted manner, tears the Curtain, and covereth therewith the dead Body, which after it hath lain a convenient time, is waſhed according to the Cuſtom of the Countrey, and wrapt either in very fine Linnen or Silk: Some are yet more extravagant, and will dreſs out the Corps with new Cloths, and after they are Enbalmed, ſet them at a Table well furniſhed with Proviſions of all ſorts; and this is a great, but not much commendable Faſhion, amongſt the Grandees. The neareſt Relations of the Deceaſed are invited to this ſolemn, though mournful Entertainment; who entreat him to eat and be merry with them, as if he were living. In the mean time the Prieſts are buſied in Singing, and performing other uſual Ceremonies.

As to the Mourning habit, it differs from all other Countries I have ſeen, not only for its colour, which generally is White, but for the form and ſhape of it: for Sons when they Mourn for their Fathers, Cloath themſelves for the firſt month in a courſe ſtiff habit, hanging down to their Heels, and tyed about the middle with a Cord, after the manner of the *Monks* of the *Franciſcan* order. But although they lay aſide that habit then, yet it is a conſtant cuſtom for Children to Mourn three years for their Parents; the reaſon whereof they alledge in their Books to be this, becauſe that Parents carry their Children for the three firſt years of their Infancy in their arms, with great care and trouble; and therefore the Children ought to requite their affection and kindneſs, by ſhewing their duty in Mourning

after

after this manner: But the time of Mourning for other Friends is much abbreviated; ſometimes it laſts a year, otherwhiles but three months, according as they ſtand related or affected to one another.

The legal time of Mourning for the death of the Emperour or Empreſs, was formerly three years; and this outward ſhew of grief extended even to the furthermoſt Confines of the Empire. But now with the Emperours conſent, which is openly proclaimed, the months are turned into days, ſo that at the preſent they Mourn but only one month for his Death; but ſtill the extent reaches over all his Dominions. All the Funeral Ceremonies are written in a large Book, which thoſe concerned peruſe when a perſon of quality dyes, whereby they know how to order his Burial.

As ſoon then as any Nobleman is Dead, the Son, or who is next related to him in blood, ſignifies the ſame by a Book to all his Kindred and Friends, upon the third or fourth day, wherein the Mourning is ſet forth in the uſual terms. At the ſame time the Corps is incoffened, and placed in the Hall or Chamber, which is hung with White Linnen; in the middle whereof is erected an Altar, whereon is placed the incoffened Cadaver, with the Portraicture of the Deceaſed. Into this room come all the Kindred and Friends upon the third or fourth day, clad in Mourning, and bringing to the Altar Incenſe, and Wax-lights, which once lighted and burning, they tender their reſpects to the dead, in bowing and falling upon their knees four times, a while before burning a little Incenſe over againſt the Coffin and Picture. While theſe Ceremonies are performing, one or two of the Sons of the deceaſed, ſtand on one ſide of the Coffin in their White Mourning, with great modeſty, and ſhedding tears plentifully. Behind it ſits the Mother, with the Daughters, and others of the Relations, in Mourning alſo, but are ſo reſerved in their mode of Lamentation, that they have a Curtain drawn before them, that they cannot be ſeen. In the Hall ſtand two Trumpeters, and at the great Gate of the Court within two Drummers: Over the Gate hangs upon a board, a long Scrowl of Paper even to the ground, wherein is to be read, who it is that is deceaſed, and what he had done in his life time for the ſervice and benefit of his Countrey.

It ſometimes hapneth that ſome Children will keep their Parents Bodies incoffined three or four years in their Houſes, in all that time being never offended with any ſcents proceeding from the ſame; which is brought to paſs by their extraordinary skill in Embalming, and cloſing the Creviſes of the Coffin; and ſo long as they keep them thus above ground, they ſet before them meat and drink daily, as they were living. During all which time, the Sons take not their places, but ſit upon a long Bench covered with White: And as a farther teſtimony of their obedient ſorrow, they ſleep not upon beds, but upon Matraſſes of Straw ſpread upon the Floor next to the Coffin; abſtaining likewiſe all that while from Fleſh, or any compound Meats, or drinking Wine, or uſing any Baths; and that which is yet more to be taken notice of, they forbear to accompany with their Wives in any way of natural affection. And this for the generality is voluntary, but what follows is forbidden, to wit, they may not go to any publick Invitations abroad, nor ſo much as be ſeen in the Streets for ſo many months; but if their occaſions are ſuch as to call them out of doors, they are carried in a cloſe Chair, covered over with Mourning. Although formerly to the commendation of the Countrey theſe things were performed; yet in this preſent Age, few or none are found amongſt them that are ſo ſtrict in the obſervation of theſe Ceremonies.

Upon the day appointed for the Funeral, all the Friends meet, who are invited by another Book, to accompany the Corps of their Friend to his Grave. The ſolemnity is ordered and performed after the ſame manner as the Catholicks make

their

their Proceſſions at certain times of the year. Several Images of Men, Women, Elephants, Tygers, Lyons, and ſuch like Beaſts, made all of Paper, and Painted with ſeveral Colours, are carried before the Coffin, and at laſt burnt at the Grave; among whom alſo go ſome that carry Incenſe in large Copper Veſſels, and Wax Torches burning: The Prieſts and others that belong to the Idol Temples, follow after theſe with Drums and Pipes. After whom, next in place is the Coffin moſt curiouſly beautified and adorned, born upat leaſt by forty or fifty perſons, very richly habited. Behind the Coffin come the Sons on foot, but ſeeming to ſupport themſelves with ſticks in their hands, as if grief and ſorrow had brought them into a weak condition. Then follow the Women in cloſe Chairs, covered with White, ſo that they cannot be ſeen in any manner.

If ſometime it fortunes that the Fathers dye, when their Sons are from home, the Funeral is deferred till their return, and notice thereof ſent him; which as ſoon as he receives, he immediately puts on Mourning upon the very place where he is, and then haſtens home with the firſt opportunity, to perform the Ceremonies in order, as we have related. But this is not all, for a Son is obliged by vertue of the Laws, though he is in the higheſt Office of the Kingdom, and one of the *Colaos*, to return home, and there to mourn by the ſpace of three entire years; in which time he is totally forbidden to return to his charge: But this is only to be underſtood of Mourning for Parents, and not for other Friends. Nevertheleſs the Souldiers and Military Officers are not ſubject to this Law, though their Parents are dead.

If it chance that any dyes, either in Travel, or Employment, out of his Native Countrey, he to whom the charge and care of his Funeral is committed, uſes his utmoſt diligence to procure the dead body to be brought back, that it may be buried in the Grave of his Anceſtours. In the preſerving whereof they are very curious, inſomuch that none elſe are admitted to be interred there; and therefore every *Chineſe* who is able, Erects a Vault with a Tomb over it, without the Walls of the City, in the Suburbs, to remain for a Burial place to him and his Poſterity; it being diſſonant to the Grandeur of Noble Perſons to have their Sepulchres within the City, whoſe faſhion may be depicted in this manner; they are generally of Marble, ſometimes of other ſtone, contained in a portion of ground, according to the greatneſs of the Perſon, and commonly walled about; within whoſe circumference ſome make ſeveral little rooms, which together with the ſaid Wall, are ſurrounded with artificial Groves of Cypreſs Trees. Upon the Top of the Grave lies a large ſtone, rarely adorned with curious Images engraven round about it; and upon its Surface are engraven the Famous Actions of the Deceaſed. They whoſe Wealth raiſes them to the higheſt pitch of Humane Felicity, and enlarges their pleaſures beyond the limit of a ſatisfaction in this life, ſuch as the *Gelubden*, beſtow vaſt ſums of Money upon their Tombs, building them little inferiour to Palaces, with ſeveral Apartments within, and Triumphal Arches ſtanding before them.

In the Province of *Xanſi*, upon the Mountains, are ſeveral of theſe Famous Sepulchral Monuments: Near to the City *Taming* is a very Noble Piece of Antiquity in this kind, built by the Emperour *Cavus*, about 4000 years ſince, as they report: So likewiſe near to the City *Cinon*, upon the Mountains are built very ſumptuous Tombs, as well of Kings, as of other Great Lords.


A CHINESE SEPULCHER

I my ſelf ſaw upon ſome ſolitary Hills, very Artificial and well-wrought Sepulchres; the Sculpture of one of which you have here in the annexed Print. Theſe Hills which I ſaw were not the Products of Nature, but to make the work the more ſtupendious and conſiderable, were caſt up with the Spade, and raiſed to almoſt an incredible height.

In the middle hereof was a Gate, through which we entered into the Sepulchre (to which belong commonly three ſuch doors) and aſcended by eaſie ſteps up to the mouth of the ſame, which was Plaiſtered on the inſide, and had benches about it.

At certain times of the year, the ſurviving Friends come and viſit theſe Graves, bringing ſtore of Proviſions with them; and then expreſs their ſorrow afreſh, ſhedding of Tears, and uſing other Lamentations for the loſs of their dear Friends; nay, ſome of them do with ſuch reality of grief and affection oftentimes take it to heart, that they will by no means be drawn thence, but deſire to be reckoned among the dead.

Without the City of *Nanking* (heretofore the Court and Imperial Chamber of the antient Princes) but not far diſtant from the walls, grows a very pleaſant wood, full of Pine-trees, walled in, and containing twelve *Italian* miles in circumference; in the middle whereof riſes a Hill, whereupon are to be viewed ſeveral well-built Tombs, and divers other very famous Works: Amongſt which a certain Idol-Temple may be accounted the chiefeſt Maſter-piece, for thereby does ſufficiently appear the great eſteem theſe people had of their burial places, not only in regard of the pleaſant ſolitarineſs, but of the almoſt infinite coſt beſtowed upon it. It is ſituate upon an high Hill, and built all of Wood, except the Walls, which are of Stone. The entrance into this Temple is by four large Marble Stair-caſes, each having ſeveral ſteps with Gates opening towards the four quarters of the World; between which are four Princely Galleries, ſupported on all ſides by well Carved Pillars of Wood, each being at leaſt four yards thick, and thirty ſix foot high; and over all the Cielings moſt exquiſitely, and with great Art Painted and Guilded. The doors are moſt admirably wrought with Imagery, and Painted; the outward Galleries and Windows have as it were a covering of Wyer-work,

to

to keep the Birds from rooſting upon, or fouling them, which is made ſo thin, that it does not darken the Temple in the leaſt.

In the middle or more inward part of the Temple, ſtand two Thrones, wrought with extraordinary rarity, and adorned with all manner of Pretious Stones. Upon theſe ſtand two Chairs, in the one the Emperour ſits when he offereth, which in this place is forbidden to all perſons of what condition ſoever, but only himſelf. The other Chair continually remains empty, to be as it were a Seat for the Deity, ſuppoſed to be preſent and ready to receive the offering; yet they permit no Image to be ſet before it. In the open Air, or as we ſay, *ſub Dio*, ſtand ſeveral Altars of Red Marble, by which the *Chineſes* ſignifie or denote the Sun, Moon, Mountain, and Floods; and theſe things, as by them is reported, are erected without the Temple, becauſe none ſhould worſhip them; and that every body ſhould render Worſhip and Honour unto nothing, but what is Venerated and Adored by the Emperour in the Temple. Round about which are ſeveral Cells, wherein formerly were Baths for the Emperour to waſh himſelf before he went to offer: leading to theſe places are ſeveral broad ways, planted on both ſides with Pines, by command eſteemed ſo ſacred, that no perſon is ſuffered to break a bough from them, upon pain of death; all which, as well in the Walks as on theſe Hills, are ſaid to be planted.

Much more might be voluminouſly writ of the Tombs and Burial-places in general, but eſpecially of thoſe which the Emperours have cauſed to be Built near the noble City *Peking*, the place of Reſidence for the preſent Emperour. But theſe, and moſt of the reſt, have undergone one and the ſame direful Fate, from the ſpoiling hands of the *Tartars*; who in their late Invaſions made havock, and in effect, utterly laid waſte all that was rare, or worthy of remark in *China*.

And after this manner moſt commonly perſons of quality, and ſuch as are rich, provide themſelves Burial places in their life time; but the ordinary and vulgar ſort of people have a place deputed within the City, where they bury promiſcuouſly, and without any Ceremony or Charge.

CHAP.

CHAP. VI.

Of the FORM, SHAPE, *and* MAKE *of the* BODY, *and the Faſhion of* CLOATHS.

THE *Chineſes*, for the greater part of them, are almoſt as White of Complexion as the People of *Europe*; though indeed ſome of them who live in the Southern Countries, ſomewhat near the Line, are ſo ſcorched with the heat of the Sun, that they become of a Swarthy colour. The Hair of their Beards, though thin and ſhort, is yet very ſtiff, harſh, and lanck, and long before it appears; ſo that a Man of thirty years Age there, looks as young as one of twenty in *Europe*. This Hair, as alſo that of the Head, is Black, which they wear of a reaſonable length: but if any happen to have Red Hair, which is ſeldom ſeen, it is a diſcredit to wear the ſame long. Their Eyes are little, ſomewhat long, yet inclining to round, black of colour. Their Noſe little, and not riſing very high, but their Ears are of the largeſt ſize; but in the other parts of the Face, they differ very little or nothing from thoſe of *Europe*. This Deſcription reaches not all parts of *China*, for in ſome places the people have flat, and almoſt four-ſquare Faces. In the Provinces of *Quantung* and *Quangſi*, the greateſt number have upon the little Toe, two Nails: and this laſt particular is common with thoſe of *Couchinchina*; the reaſon whereof haply might be, that they had formerly on each foot ſix Toes.

All the Women are ſhort, and low of Stature, and their chiefeſt Beauty (as they imagine) conſiſts in the ſmallneſs of their Feet; and therefore when they are young, they bind and ſwath their Feet, to keep them from growing to their natural bigneſs; and by that means they become generally very ſmall. But this is not all the care, for they are taught very young, that it is a principal part of modeſty to keep within doors, and not to be ſeen frequently abroad in the ſtreets; and therefore they account it, eſpecially in Perſons of Honour, a great ſhame to appear openly in the ſtreets; yet they are brought up to Dance, Sing, and Play Muſically upon ſuch Inſtruments as are in uſe amongſt them.

They are for the moſt part Handſome, Complaiſant, and Ingenious, and exceed in beauty of Body all other Heatheniſh Women: Their Complexion tending to Whiteneſs, with Brown Eyes; all their natural Beauties and peculiar Excellencies, they ſet off with Gold and Painting. But among all the reſt they have this one ſingle humour proper to themſelves, that they never pare the Nails of their left hand; and I my ſelf ſaw a Gentlewoman at *Peking*, who wore a Caſe made of Reeds about her Fingers, to preſerve her Nails from breaking. Such as are rich are tenderly Educated, obſerve ſet times of eating and drinking, but with great moderation, being ſtinted to a meaſure which they muſt not exceed; and by this ſtrict manner of living, moſt of them grow very ſlender and handſome.

Heretofore both Men and Women in *China* wore long Hair upon their Heads, never permitting it to be cut, only the youth of both Sexes cut off all theirs, but one Lock upon the Crown, till they were fifteen years of Age; then they began to let it grow till they came to be twenty, at which time they put on the Virile Hat; and all the time before-mentioned, they wore it as the Antient *Greeks*, or Modern *Engliſh*, hanging down about their Ears; but then they tyed it up, and

wore

wore it under their Hats, or elſe Caps made of Horſe Hair, Mens Hair, or Silk. This Hat had a hole in the crown, through which the longeſt Hairs, neatly plaited, were ſeen.

The Women wore no ſuch Hats, but went in every kind of habit, as they do at this time, with Hair neatly plaited, and curiouſly adorned with Pretious Stones, Gold, Silver, and Flowers: But ſince this Famous Empire fell under the Tyranous yoke of the *Tartars*, and became ſubject to them, they have alſo ſubmitted to the *Tartarian* mode of cutting and wearing the Hair: for now the *Chineſes* do cut off all their Hair after the manner of their Conquerour, and reſerve only one Lock, which hangs down behind. But certainly had they not been reduced into the meaneſt condition of ſervility, they (who took ſo much pride in wearing long Hair, that thouſands of them ſuffered themſelves to be put to death, rather then have their Hair cut off) would not now unconſtrained have altered their minds; and this I the rather believe, for that they have a Superſtitious Fancy that they are to be pulled up into Heaven by the Hair of the head.



The Faſhions of Apparel alter as well here as in *Europe*; which the better to deſcribe, I have according to the Modern Garb of both ſorts, here ſet before you a lively draught in the annexed Print.

The Habits of the Countrey at preſent are long Gowns to the Heels, of a Blew colour, and embroidered with Dragons, wherein the Men going abroad, wrap themſelves; but the Women tye them cloſe about their waſtes with a Girdle. Both the ſorts are made with large ſleeves, but thoſe for the Women are much larger at the hand; whereas the Mens are made fit to their wriſts and arms: Theſe forms of Apparel are worn by all without difference, but only in ſubſtance they materially differ; for thoſe of the nobler ſort are made of the richeſt Silks, embroidered with Dragons, whereas the Commonalty wear them made of ordinary Stuffs.

The next obſervable part of their Apparel, is their Shoes, wherein they differ very much from theſe parts of the world, both for faſhion and ſtuff. The Wo-

men commonly make their own Shoes of Blew or Red Silk, with ſharp Toes, decked with Pearls and Rubies, and ſtitched with all manner of Flowers. The Commonalty only wear Shoes made of Leather, coloured Yellow; but the Grandees are ſo far from wearing Leather, that the very Soals of their Shoes are made of Cloth.



The Learned, ſuch as they term Philoſophers, wear four-ſquare Caps or Hats; but the illiterate are forbidden to wear other then round ones, made of Horſe Hair; only in Winter they have of them made of Silk or Wool, with an edging about it of Sables. They uſe no Linnen Shirts, as the *Europeans* do next to their skins; but only a Frock made of White Cotton, which is ſo made that they tye it above the Anckle with a Ribband.

They often waſh and bath themſelves, and ſpend the greateſt part of a morning in Combing and Dreſſing their Heads; when they go abroad, they skreen themſelves from the parching heat of the Sun, with large *Quitte Soles* (in *Italy* they call them *Umbrella*'s) which are carried over their heads; but the ordinary ſort of People make uſe only of Fans.

Thus



Thus far of the Customs of the better sort of People and Citizens, wherein the Country People are not altogether differing; for they likewise wear short Hair, with a long Lock hanging down behind, *modo servili Tartarico*, as in the annexed Print. They are very laborious, and excellently skilled in Husbandry; in the tilling of their Land, a Man and a Woman help to draw before with an Ass, and another stands behind to govern the Plough, which in regard of the toyl, is encouraged by the Emperours, who have granted several Immunities to such as follow that course of life: Which Priviledges have so far prevailed, that by continual practise, and experimental observation, they have brought that Calling to great perfection, and have left little or no ground to be seen untilled in *China*. Barren Grounds they know how to improve by Dunging, or other ways of Manuring: such Lands as are scorched up in the Summer for want of Water, they plentifully supply through much labour and industry, which is used to convey the same by Trenches and Aqueducts unto them, from most remote parts; by which means one may Travel by Water through most parts of the Empire, to the great accomodation of the Inhabitants, and the wonderful advance of Traffick and Commerce through the whole Countrey.

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The Countrey Women in *China* wear Breeches, which they tye *about thei* knees: others to loſe no time, go Spinning about the Streets, Fields, or othe places, which ariſes to ſuch gain, that thereby only a great many Families make a ſhift to get a ſubſiſtence. The ſeveral Poſtures and Faſhions of theſe People, a to be ſeen in the annexed Print.

CHAP. VII.

Of ſome SUPERSTITIOUS CUSTOMS, FASHIONS, *and other* ERROURS *in uſe amongſt the* CHINESES.

IN this following Chapter we ſhall treat of ſome Superſtitious Faſhions, which are proper to ſeveral Sects.

The *Chineſes* are very much enclined and addicted to obſerve times and ſeaſons, and have ſo great an eſteem for Southſayers, Fortune-tellers, Aſtrologers, Star-gazers, and the like that they believe whatſoever they fore-tell; inſomuch, that they govern all their Tranſactions according to the ſayings of thoſe People; whoſe advice is taken and followed in all their Affairs from time to time: their Books, much like our Almanacks, being in general requeſt.

Beſide theſe Almanacks, there are other Books which treat of far deeper concealed things; ſo prevalent is this Science among all, that there is a vaſt multitude of Maſters that teach it, who have no other livelihood, but what they get by directing thoſe who come to them, the day and hour in which they may with great hopes of ſucceſs go about any buſineſs: And indeed they are ſo infinitely poſſeſt with an opinion of the knowledge of theſe Men, that they never undertake a Journey, go about to erect a Building, or do any thing elſe of conſequence, but they firſt conſult with them about it, and obſerve to a tittle whatſoever they dictate: ſo that neither Rain, Foul, Stormy, or Tempeſtuous weather, ſuch as would even fright a Satyre, can hinder them from beginning their Journey upon the day prefixed for the ſame, though they go but out of ſight from their own dwellings: or if they are to build, they will dig a little way into the ground, or make ſome entrance or beginning into the Work, let the weather be never ſo bad; that it may be ſaid they began upon that day, which was fore-told them ſhould be ſucceſsful to their undertaking.

Over and above theſe Humorous Niceties, they are great obſervers of the day of any ones Birth, by which they confidently undertake to predict to them the good or bad fortune likely to befal through the whole courſe of their Lives: and in truth, this inclination of their Nature, is the cauſe that no people in the whole world are more eaſie to be deluded with the fallacious fancies of ſuch as aſſume to themſelves the title of Wizzrads and Southſayers, whoſe cunning hath deviſed various ways to cheat the Ignorant, and to make them paſs for Oracles.

In the former Chapter we treated of their Sepulchres, and the ordering thereof, wherein they are not more careful then curious in the making choice of the place for that purpoſe, which they make to reſemble the Head, Tail, and Feet of a Dragon; which ſort of Creature they fancy to live under ground. Upon this does not only depend, as they firmly believe, the good and bad fortune of particular Families, but the very well-being of Cities, Countries, and of the whole Empire: And therefore when any publick Building is to be Erected, the Learned in this myſterious Art are firſt conſulted with, concerning the good or bad ſucceſs that will follow upon it, that they may thereby chuſe the better Lot.

There are abundance of People here, who not able to reſtrain their licentiouſneſs though in the meaneſt degree of Poverty, ſell themſelves for Slaves to the Rich, or more Noble, on condition that they may take to Wife any of

the Maid-ſervants. But note, that whatſoever Children come of ſuch two, become Slaves for ever. Others who being well to paſs, and able to buy a Woman, purchaſe one for a ſum of Money; but when his Family encreaſes in number, and his means begin to fail, he will ſell his Sons and Daughters for two or three Crowns a piece, not caring what becomes of them afterwards, nor taking notice though he know they are made Slaves for ever, and may be put to what Employment the Purchaſer thinks good. Many of this kind are bought up by the *Portugueſe* and the *Spaniard*, and carried out of their Native Countrey into Forreign Parts, where they live in a perpetual ſlavery during life, without any hope of Redemption. This cannot in civilized Nations be accounted other then a piece of Heatheniſh Barbariſm.

But they commit a far greater and more horrid inhumanity, which is this; In ſome Provinces they drown the young Infants, eſpecially Females, for no other reaſon but that they miſtruſt they ſhall not be able to maintain them, but be forced to ſell them to unknown People. This liberty they take to themſelves, from a belief that the Souls of the deceaſed tranſmigrate into other bodies; and therefore they would ſeem to infer, that this their cruelty is neceſſary, at leaſtwiſe convenient, and ſo no ways dreadful unto them; averring, that they do the Children great advantage in taking away their lives; for by that means they delivered them the ſooner out of a miſerable condition, to ſettle them in a better: And therefore the poor Children are not made away clandeſtinely, or in private, but *aperto ſole*, openly before all the People.

But this unnatural cruelty is not all, there is yet more inhumanity practiſed amongſt them; for ſome out of deſpair of good fortune, or that they have ſuſtained any great loſſes, will voluntarily lay violent hands upon themſelves; others if they cannot find a means to revenge themſelves upon their Enemies, will kill themſelves, thinking thereby to do them a miſchief; for (as it is ſaid) great number both of Men and Women deſtroy themſelves every year, either in the Fields, or elſe before the doors of their Adverſaries; ſometimes by ſtrangling, other whiles by drowning, or laſtly, by poiſoning themſelves.

Another ſort of Barbariſm they are guilty of in the Northern Provinces towards young Children, which is, by Gelding them, whereby, and no otherwiſe, they are made capable of Service and Preferment in the Emperours Palace; and theſe they call in their Language *Gelubden*, beſides whom, none are admitted to wait on the Prince; and which is more, the whole Government of the Empire is in their Hands and Management. There are at leaſt ten thouſand of theſe *Gelubdens* in the Palace, who originally are all mean perſons without Learning, *&c.* brought up in perpetual ſlavery; by reaſon whereof, and their ignorance, they are of a dull and heavy diſpoſition, and unfit for any buſineſs of concern.

The Magiſtrates have in effect an arbitrary power over the Subjects, whom they oftentimes condemne unheard. The manner of puniſhing Offenders, is to lay them flat upon their Faces on the ground with their Legs bare; upon which they give them ſeveral blows with a Whip made of twiſted Reed, which fetches blood at every blow. And the great Motive that induceth to this more then common ſeverity in puniſhing offences, is for that the *Chineſes* are infinitely addicted to Robbing and Stealing.

There are two Extravagant Humours that the Grandees in *China* are much guilty of; the one is the Tranſmutation of other Metals into Silver, wherewith they crack their Brains, and conſume their Eſtates; the other is an opinion they have of obtaining an immortal being in this World, while they are clad with fleſh and blood; that is to ſay, they fancy ſuch means may be uſed, as will preſerve them from falling into that common boſome of Nature, the Grave. Of both

theſe myſteries there are innumerable Books both Printed and Written; and few or none of the Grandees, but as it were by obligation, betake themſelves to the ſtudy of theſe both diſtracting and deſtructive Sciences.

There is a ſtory to be read in the *Chineſe* Books, of one of their Antient Emperours that was ſo intoxicated with this Phrenſie, that with the danger and hazard of his mortal Life, endeavoured after an unpurchaſeable immortality; the manner thus: This Emperour had cauſed a certain drink to be prepared by ſome deceitful Maſters of this Art; of whoſe rarity and perfection he had ſo great confidence, that he believed when he had drunk it, he ſhould be immortal: and from this conceited imagination was not to be diſſwaded, nor could any the ſtrongeſt Arguments of his neareſt Relations, divert him from his humour. At laſt one of his Friends ſeeing that no Argumentative Ratiocinations would prevail with him, came one day to Congratulate the Emperours Health, whoſe back being turn'd, the Viſitant took the Bowl and drank a good draught; which the over-credulous Emperour perceiving, fell immediately into an extraordinary paſſion, attended with no leſs reiterated threats of death, for depriving him of his immortal liquor. But the bold attempter anſwered him with an undaunted courage in theſe terms; Do you ſuppoſe that you can deprive me of my life, now I have drank of this Immortal Cup? ſure 'twere great madneſs in you ſo to think; but if in truth you can deſpoil me thereof, then I aver I have not done any thing amiſs; for either by participating of your drink I am become equally Immortal with you, or elſe you are equally Mortal with me; if you can take away my life now, I have not robbed you of your Immortality, but ſhall make you ſenſible of the Deceit and Guil wherewith you are abuſed. The Emperour hearing this, was preſently pacified, and commended his Friends wiſdom for extricating him ſo ingeniouſly out of the greateſt Folly and Madneſs imaginable. But though there have not wanted wiſe Men in *China*, that have always endeavoured to confute this Fantaſtick principle, and to cure this diſtemper of the mind, which in it ſelf is no better then a fit of raving madneſs; yet they could never ſo hinder this Diſeaſe from encreaſing or taking head, but at preſent it over-ſpreads the whole Countrey, and is a general Diſeaſe that troubles the Great ones.

CHAP.

CHAP. VIII.

Of several SECTS *in* CHINA: *Concerning* PHILOSOPHY *and* IDOL WORSHIP.

OF all the Heathen Sects which are come to the knowledge of those in *Europe*, we have not read of any who are fallen into fewer Errours then the *Chineses*, ever since the first Ages; in for their Books we read, that these People have from the beginning worshipped the highest and one God-head, whom they call the *King*, or with another and more common name, the *Heaven* and the *Earth*: Hence it appears they were of opinion, that Heaven and Earth were inspired, and so they worshipped the soul thereof for the highest Deity. But beside this Supream Deity, they deviated into the worship of several Spirits, to' wit, of Hills, Rivers, and such as command over the four quarters of the World. In all Transactions the Antient *Chineses* were wont to say, that Men ought to hearken to the inbred light of the understanding; which light they have received from Heaven. But as to the Supream Deity, and the Spirits which wait upon him, we do not find in any of their Books that they did ever broach such licentious Doctrines to the support of Vice, as were invented by the *Romans*, *Grecians*, or the *Egyptians*, who in the committing of all manner of Filthiness, did implore the assistance of their debauched Gods.

It did likewise appear by the yearly Books, which comprehended the Transactions of 4000. years, that the *Chineses* have performed several brave Works for the service of their Countrey, and the Publick Good. The same is also to be seen by the Books of the Antient and wisest Philosophers, which were all in being before the last Invasion of the *Tartars*; but then in the general Conflagration of the Countrey were most of them Burnt, wherein were writ good and wholsome Doctrines, for the Instruction of youth in the ways of Vertue and Goodness.

These Books mention only three Sects to have been in vogue in the World; for of other Sects there is not the least mention made. The first is the Sect of the Learned: The second is called *Sciequia*: And the third *Lancu*. The first of these three is followed by all the *Chineses*, and the adjacent People, which use the *Chinese* Characters, as the Islanders of *Japan*, *Corea*, and *Couchinchina*: this Sect, which is that of the Learned, is taught to, and followed by none, but only those and the *Chineses* themselves, and is the Antientest of all the Sects that were ever heard of in *China*: Out of this, about which a very great number of Books are writ, generally are chosen persons fit for the Government of the Empire; and therefore it is honoured and esteemed above all others. The Doctrine of this Sect is not taught all at once, but they suck it in by degrees when they learn to Read or Write. The first Founder of this Sect was *Confutius*, the Prince of *Chinese* Philosophers, who is to this day honoured by all the Learned, with the Title of the *The most Wise*. He was, as the Jesuite *Semedo* relates in his History, a Man of a good Nature, very much enclined to Vertue, Prudent, Subtle, and a great Lover of his Countrey; and whose Writings are had to this day in great Honour, being the ground-work of all the Learning at this time in use amongst them.

What concerns his Writings, which are contained in four large Books, we have already made mention.

We

We ſhall now treat of the Contents and Titles of ſome Books, which have been brought out of *China* into *Europe*.

The firſt treats of the Original of the whole World, of the firſt Creator and Preſerver of all things; and out of this Book are moſt things ſelected, which relate to Natural Knowledge.

The ſecond Title ſpeaks of the Eternal Middle.

The third of the Doctrine of the full growth; and theſe two Books are reputed in the place of Natural Knowledge, and ſelected out of the ſaid firſt Book. And they firmly believe that no perſon but they themſelves are able or fit to comprehend the Marrow and Pith of theſe myſterious Books, though in truth and ſubſtance they are no more difficult to be underſtood, then the Writings of *Titus Livius*, and *Cicero*.

The fourth Title is of the Courſe, Condition, Influx, and Operation of the erring Stars; as alſo of the other Heavenly lights.

The fifth is of the caſting of Figures, and making Conjectures which are uſed about things that have an uncertain and doubtful iſſue.

The ſixth is of Palmeſtry and Phyſiognomy.

The ſeventh is of Natural Witchcraft.

The eighth is of the Riſe, Names, and Worſhip of Idols.

The ninth is of the Deeds, Miracles, Deaths, and Burials of the *Chineſe* Saints.

The tenth is of the Immortality of the Soul, of its Future ſtate; as alſo of Mourning Habits, and in what manner they are to be worn.

The eleventh is of ſeveral Books of Phyſick and Chirurgery.

The twelfth is of the State and Condition of Children in the Womb, as alſo of ſuch things as farther or hinder the Birth.

The thirteenth is of Arithmetick.

The fourteenth is of Husbandry.

The fifteenth is of what belongs to a Farrier in the Cure of Horſes.

The ſixteenth is of War and Military Diſcipline, with the Weapons belonging thereunto.

The ſeventeenth is of the Signs whereby to know a fruitful year.

The eighteenth is of the Art of Writing, and to make Characters.

The Nineteenth is of an exact Deſcription of all the Provinces in *China*.

The twentieth is of the Age of the *Chineſe* Empire and Government.

The 21. is of the Command, Majeſty, Revenues, Palaces, *&c.* of the Emperour.

The 22. mentions the Offices of the Emperours Servants.

The 23. is of the Laws of the Empire.

The 24. is of the Acts and Deeds of the *Chineſe* Emperours, and their Iſſues.

The 25. is of thoſe Nations that are known to the *Chineſes*.

The 26. is of Muſick, both Vocal and Inſtrumental, in uſe among them.

The 27. is of Poetry.

And laſtly, the 28. is of ſeveral ſorts of Plays.

Moreover, this firſt Sect of the Learned, whereof we have thus far made a Deſcription, is abſolutely againſt the Worſhip of Images, neither will they ſuffer them to be hung up. The Adherents and Fautors of this Sect, acknowledge and Worſhip one God only, induced thereunto, becauſe they firmly believe that all theſe earthly things are Preſerved, Governed, and Directed by him: they alſo render a certain Veneration to Spirits, but with leſs Adoration and Reſpect. The *Sober and Wiſer* ſort of Learned Men among them teach, that the world had neither Creator nor Beginning, but was as the *Greeks* term it, *Autochthon*, ſpringing from its

ſelf. There are other Philoſophers among them, but they are not ſo Learned and Famous, being poſſeſſed with Dreams and Phanſies of a world of incredible things, and many impoſſible impertinencies relating thereunto.

In the Doctrine of this Sect there are many leſſons, teaching the reward of good, and the puniſhment of evil: and this ſeems to inſinuate to us, that the Antient *Chineſes* did not doubt of the Immortality of the ſoul; for they remember the deceaſed, and thoſe that are in Heaven, long after their Deaths; but of the puniſhment of the damned in Hell, they make no mention at all: But the Learned among them at this time are of opinion, that the Souls of the departed periſh and come to nothing with the Body, and ſo make of no effect whatever is written or ſpoken concerning all; and therefore impute no Torment or Puniſhment there for the wicked. But ſome think this too hard, and therefore maintain that only the Souls of the Juſt remain alive; becauſe as they ſay, the Soul of a Man is ſo united and renewed through the exerciſe of Vertue, that it will live for a long time after its ſeparation from the Body; but withal they conclude, that the Souls of the Wicked dye as ſoon as they are divided from the Body, and vaniſh like ſmoak.

And although the Learned, and Dependents of this Sect, acknowledge the higheſt and one Deity, yet they erect no Temple for him, nor have any particular place appointed for his Worſhip; neither are there any Prieſts, nor ſetled or due form of Worſhip, nor Commands to obſerve, other then ſuch as they may not at pleaſure break. There is no High Prieſt amongſt them, to puniſh ſuch as offend againſt the Law, or to propagate the Doctrine taught concerning him; therefore they offer unto him neither Prayer nor Sacrifice, in Publick or in Private, believing that it is only free for the King to offer up unto, or adore this King of Heaven. And if any body elſe ſhould be ſo adventurous to undertake to make ſuch an Offering, he would be held for a Traytor, and puniſhed accordingly. For this purpoſe has the Emperour two famous and well-built Temples in both the Imperial chief Cities at *Nanking* and *Peking*; the *one* Dedicated to *Heaven*, and the *other* to the *Earth*; in both which themſelves formerly in perſon made their Offerings; but now the chiefeſt Magiſtrates Officiate in their behalfs, and Sacrifice ſeveral Oxen and Sheep to Heaven and Earth.

The chiefeſt matter wherewith the Profeſſors of this Sect trouble themſelves, and wherein as well the King as the People is concerned, conſiſts in the performing of certain Ceremonies towards the dead, whereof we have already ſpoken at large; for they conceive it a principal part of their Duty, to Honour their deceaſed Parents and Friends, as if they were ſtill living: Yet theſe People (although they ſet viands and the like before them) are not ſo blind and ignorant to believe that the dead eat, or have any need thereof: But they give this reaſon for ſuch their doings, which in it ſelf indeed is of no weight, *viz.* becauſe they can ſhow their love unto them no other way: The wiſeſt among them affirm, that thoſe cuſtoms were introduced more for the inſtruction of the living, then honour of the dead, to wit, to teach Children how to honour and reſpect their Parents and Superiours when they are alive, whom they ſee honoured and reſpected by ſo many Perſons of quality and worth after their Deaths.

We now come to ſpeak of the Doctrine *Confutius* left behind him, and which is in ſuch eſteem amongſt the People.

This Great Doctrine, or rather the Doctrine of Great Men, is made up of theſe Heads or Poſitions; that every one bring himſelf firſt to Perfection, and afterwards others, that ſo all may arrive to the poſſeſſion of the *ſupremum bonum*, or higheſt good. But Perfection it ſelf conſiſts herein, that every perſon blow up the natural light in himſelf, and make it clear, ſo as he may never erre from the Law of Nature, or from the Commands and Rudiments which are naturalized unto

to a Man by that Law: And in regard the ſame cannot be done without an inſight and inſpection of things; therefore it is requiſite that Men ſhould betake themſelves to the ſtudy of Philoſophy, whereby they may learn what is to be done and avoided. By this knowledge (ſay they) we are taught how to order our Affairs aright, and to rectifie our deſires by the rule and ſquare of reaſon; and herein conſiſts the Perfection of Body and Mind.

This moſt ſhort and perfect comprehenſion of the *Chineſe* Wiſdom and Doctrine, comprehends in it the beginnings, means, rule, and benefit (which at laſt ariſes from thence) of Perfection, as well relating to our ſelves as others. The firſt beginnings of this Perfection are ſaid to ariſe from an intrinſick light, kindled by a diligent obſervation and ſcrutiny into the inward grounds and rules of natural things, and ſo *gradatim* brought to maturity. For the better accompliſhing whereof, are preſently added the means leading to this Perfection, conſiſting in Acts, as well of the Operation, as of the Will: The rule of both is called here reaſon, which is, that we ſhall not deſire, or will any thing, but what is conſonant to reaſon. Laſtly, The advantages are ſet forth that accrue thereby; and that a double Perfection, of the body in the firſt place, and then of the mind.

The ſecond Sect called *Sciequia*, or *Omtoſe*, is called by thoſe of *Japan*, *Sciacca* and *Amidaba*: This Doctrine was brought out of the Weſt among the *Chineſes*, in the ſixty fifth year before Chriſts Birth, from the Kingdom of *Tienci* and *Scinto*, both which are known at this time by one general name *Indoſtan*, ſituated between the Rivers of *Indus* and *Ganges*. The *Chineſe* Hiſtory mentions, that one of their Emperours was admoniſhed in his ſleep to ſend Embaſſadours thither for that diſcovery, which according to the over-credulous humour of that Nation believing, he accordingly did. They arriving in the Countrey, and delivering their meſſage, were received with applauſe, and in convenient time returned to their Prince, with the Books, and ſome of the beſt skilled in thoſe Languages, to Interpret them into the *China* Tongue; wherein are maintained ſeveral opinions of the old Heathen Philoſophers, as that there are ſeveral Worlds; the Tranſmigration of Souls; that three Gods unite and grow in one Deity; that the good ſhall be rewarded in Heaven, and the wicked puniſhed in Hell. Such as are great Admirers of this Sect, reject a Married, and commend a ſingle Life.

If any among them be found to tranſgreſs their rule, he is not only blamed and deſpiſed by all, but likewiſe ſeverely puniſhed: As a proof whereof I ſaw at *Cunningan*, a Prieſt whom they had found and taken amongſt light women; for which offence they bored him through the Neck with a hot Iron, and ſo hung upon him a Chain of ten yards long, with heavy Bars: And thus accoutred, he was led through the City, to the deriſion of all the People, till he had begged ten Toel of Silver for the benefit of his Cloiſter: when he paſſed through the Streets, he was not ſuffered to bear up the Chain in his hands to eaſe himſelf, but it did hang looſe behind him, ſo that the whole weight fell upon his Neck. And that every perſon might take notice of the Puniſhment, one of his Brethren of his order followed him with a Whip in his hand, and laſhed him all the way he went upon his naked body, till the blood ran down his skin. This ſpectacle going by the Embaſſadours Lodgings, moved in them ſo much compaſſion of his miſery, that they beſtowed on him a largeſs to help pay his Ranſom.

After a ſtrange manner alſo are the Prieſts here dreſt, whereof I have given you a draught in the annexed Print, clothed each in a particular habit; ſome wear a long Gown upon the left ſide only black, with a four-ſquare Cap or Bonnet upon their Heads, and a *Pater noſter* of Beads in their Hands. Others wear another ſort of Gowns and Caps, but as uncouth as the former. But the moſt ſtrange Garb

is

is that of the begging Prieſt, who has commonly a Gown on of ſeveral Colours, and full of Patches. Upon his Head he has a Cap, which on both ſides hath long Feathers to defend him againſt the Sun and Rain: In his left hand he carries a Bell, upon which he continually ſtrikes till ſomething is given him, or that you are gone out of ſight. They ſeldome go about Begging, but ſit upon the ground (as in the Print taken to the life) with their Legs acroſs like unto Taylors. Among theſe ſtrange habited Companies of begging Prieſts, there are ſome whoſe Heads are very long, and brought into that ſhape on purpoſe when they are Infants; one whereof appears in the Cut, bare-headed behind the begging Prieſt; being, as it is believed, ſomewhat more holy.



The Cloiſters of theſe Prieſts are divided into ſeveral Apartments, according to their bigneſs; in each of them is alſo a Superviſor and Head, in whoſe place his Scholars ſucceed after his Death: Each Head is diligent to contrive as many Cells as he can for his Scholars; becauſe they let them out to Travellers for a piece of Money at any time, ſo that indeed they ſerve as well for Inns, or Hoſtries for Travellers, as Cloiſters for the Brother-hood.

And though theſe Friers live thus in a mean condition and contemptible, as to the outward appearance, yet they are invited to Burials frequently, and other Publick Ceremonies, as the making free of Wild Deer, Birds, Fiſh, and Four-footed Creatures. Some of the greateſt Sticklers of this Sect, buy theſe Creatures alive, with deſign only to ſet them at liberty; and in ſo doing, their ſervice is meritorious, and ſuch for which they ſhall be rewarded. This Sect is very much encreaſed of late years; the greateſt part of their Followers are the *Gelubden* Women, and a company of other ſimple Creatures.

The third Sect called *Lanzu*, has its riſe from a certain Philoſopher contemporary with *Confutius*, of whom the Natives phanſie, that he was carried eighty years in his Mothers Belly before he was Born; and therefore they called him *Lanzu*, which ſignifies the old Philoſopher. The Jeſuite *Martinus* writes in his fourth Book of the *Chineſe* Hiſtory, that he was called *Lanxu Laotanus*, and taught that there remained not any thing of us after we were dead; the higheſt happineſs of a Man conſiſting in pleaſure, in imitation of *Epicurus*. The Fable concerning

cerning his Birth, had its riſe from the number nine; for as this number is held for the moſt perfect, and again multiplyed by nine, makes eighty one; ſo has alſo Nature in the product of this famous Man, been ſo many years in Travel and Labour. This Philoſopher left not any one Book behind him of his Doctrine, being unwilling, as it ſeems, to introduce any new Enthuſiaſms; but after his Death his Sectators made a Collection of ſeveral Doctrines, out of the Books of divers Sects, and compiled them into one.

They live un-married in their Cloiſters, and buy their Scholars, but obtain among the People no reſpect, nor have any ſenſe or fear of God among themſelves. Others of the ſame Gang betake themſelves to a Married eſtate, and live in a more orderly manner.

Amongſt many Idols, they Worſhip the Lord of Heaven, under the Corporeal form of a Man, and ſay that he has much wrong done him: yet beſide him, they have made three other Gods, whereof *Lanzu*, the Head of this Sect, is one; ſo that theſe two Sects, each in a particular and differing manner, adore three Gods. By the Followers of this Sect, is deſcribed the place where Men after they are dead, are either to be rewarded or puniſhed: but concerning theſe matters, there is between theſe and the fore-going Sects, no ſmall difference; for the Heads of this Sect promiſe to their Tribe, that they ſhall poſſeſs Heaven with Soul and Body: And the better to demonſtrate the ſame in their Temples, they expoſe to ſight the Images of ſeveral People, who (as they ſay) went to Heaven in that manner. For the obtaining which happy poſſeſſion, they uſe ſeveral Poſtures, ſay ſome Prayers, and do deeds of Charity.

The office of the Prieſt, or other Sacrificers, conſiſts chiefly in diſpoſſeſſing ſuch Houſes as are infeſted or haunted with the Devil, by their ungodly Prayers and Curſes, which they effect commonly after this manner: They Paint Frightful Faces, and poſtures of Devils upon Yellow Paper, and fix them to the Walls of the Houſe; then they bawl and skream ſo terribly loud, that they ſeem to be as ſo many Devils themſelves; and this is the height of their Conjuration.

There is another Office and Art which they aſcribe to themſelves; for they boaſt that in dry weather they can cauſe Rain, and at their pleaſure make the ſame either to abate, or ceaſe again: And that they are skilled in ſeveral other ſtrange Arts (but in truth meer deluſions) wherewith they deceive the whole Empire; yet notwithſtanding, theſe Prieſts ſit in the Royal Temples dedicated to Heaven and Earth, and are always aſſiſtant at the Offerings (whether the Emperour himſelf be there preſent in perſon, or only the Magiſtrates in his behalf) whereby they grow famous, and are had in great eſteem, not by the common People alone, but the Grandees alſo; to all whoſe Burials they are invited, and help to perform the Ceremonial part of the Funeral, attired in very coſtly and rich Habits; and go before the Corpſe, playing upon Flutes, and other Muſical Inſtruments.

All of this Sect are under the command and juriſdiction of one Prelate, called *Ciam*, whoſe dignity always deſcends upon one of his Poſterity, which hath been obſerved for above one thouſand years.

It ſeems that this great Dignity or Office had its firſt riſe from a certain Southſayer, who lives in a Cave in the Province of *Quangſi*, where his Poſterity continue at preſent, and practiſe the Deluſions of their Anceſtors. This their High-prieſt *Ciam*, is for the moſt part reſident in the Imperial City *Peking*, and very highly honoured by the Emperour, having an allowed acceſs into the middle-moſt part of the Palace, to Bleſs and Conſecrate the rooms; if at any time they are ſuſpected to be haunted, or moleſted with Evil Spirits; he is carried through the Street in

an open Chair, in as great ſtate as any of the moſt principal Magiſtrates, and receives yearly a good Revenue from the Emperour.

And thus I have given you a Deſcription of the three chief Sects in *China*, out of which the ignorant and blind People have broached and ſet on foot ſo many hundred ſorts differing from one another in point of Worſhip.

The Emperour *Humvuus*, the firſt of the Race, that at the beginning of this Age had the Soveraignty over *China*, gave expreſs command that thoſe three Sects, for the defence and honour of the Government, ſhould be ſtrictly obſerved, by which he did infinitely win the hearts of the Followers; but yet though he mentioned all, he ſo ordered the matter, that the Sect of the Learned only ſhould have a ſhare in the managing the great Affairs of the Empire, and alſo ſhould have authority over the other two; and this probably may be the reaſon why the one Sect does not endeavour wholly to aboliſh and extirpate the other. The Emperour carries an equal hand to all, reſpecting the one as much as the other, and makes uſe of them alike, as he has occaſion; ſometimes cauſing an old Temple to be repaired, and ſometimes a new one to be built, for one or other of them as he thinks it expedient. But the Empreſs affects that Sect beſt, that maintains the Worſhip of Images, and is very Bountiful to the Prieſts thereof, beſtowing large Annuities, and great yearly Incomes upon them.

The great number of Idols which are found in *China*, is incredible, for not only the Temples, and ſuch like places of Worſhip, are hung very full, but alſo all Houſes, Streets, Ships, *&c.* are adorned with them. And this is one of the great abominations that at firſt appears to all that come into *China*.

Amongſt all which, the Idol that repreſents Immortality, is in great Veneration, whoſe Deſcription is this; It is in the ſhape of a thick and fat perſon, with his legs acroſs, and a belly that ſticks at leaſt two foot out; on its right ſide ſtands commonly a Stag, a Creature of a long Life, looking upon his Lord with a pleaſant countenance. The Image it ſelf ſits with his Hand in his ſleeve, and his Doublet unbraced, ſo that his fat body may be the better ſeen: His looks are very grim and ſtately, and his habit rich and Majeſtical. This Image is the Patron for Travellers, and called upon by them when they make any long Voyages, for Protection, Preſervation, and ſucceſs in their undertaking.

The next is the Idol of Pleaſure, which they call *Minifo*, and is compoſed and made after the ſame manner, as that of Immortality, but much bigger, being commonly caſt of Braſs, hollow within, and twenty foot high; it carries a very pleaſant countenance, and like the former, is very thick and corpulent, with a big belly ſtrutting out; and that his groſs and fat Members may be the better ſeen, he ſits with his whole body almoſt naked, as in the annexed Print.

The



The other Idol which ſits in the Chair, as in the annexed Print, is an Image thirty foot high, made of Plaiſter, having a Crown upon his Head, Gilded all over, Richly apparelled, with ſeveral other ſtrange Ornaments. They call this the great King *Gan*, and give it a reſpect in the higheſt manner.

Beſide theſe, there are two others, as the annexed Print demonſtrates, the one is the Goddeſs which at *Lincin* (as is already related in our former Deſcription) ſtands upon the Temple Dedicated to her; it is thirty foot high, very richly Gilded, and hath ſtood in that place ninety ſix years and upwards.

The other ſits in a Chair richly adorned, reſembling one of the *Chineſe* Governours, who had done his Countrey very good ſervice, for which they honour him after his Death after this manner: At his Feet, as a ſign of Victory, is Pourtrayed a certain Countrey, and in his hand, to ſhow his Authority, he holds a Scepter, as in the annexed Print.



In

In the Province of *Quantung*, near to the noble City of *Chaoking*, in a well-built Temple, ſtands another ſtatue of a certain Governour of a Province, who had done his Countrey extraordinary ſervice ſix years together; as a return of thankfulneſs for the ſame, the Inhabitants according to cuſtom erected this Image and Temple, and Dedicated it unto him.

In *Cuchiung*, near to *Hangan*, there is a great ſtone above a hundred foot high, called *Xinxe*, and ſignifies the Holy Stone, which they cover yearly quite over with Gold, and then Worſhip it. This piece of Idolatry was commanded by the Emperour *Mung*.

Near to the City *Cioking*, upon the Mountain *Xepao*, is a great ſtone Columne, with the Image of the Idol *Fe*, and an Elephant, Lyon, and Drum, cut out of ſtone, each of which is of ſeveral colours; but whoſe workmanſhip they were, or who brought the ſame thither, is altogether unknown.

In the Province of *Suchuen*, near to the chief City of *Chunking*, is a very ſtrange great Hill upon the ſide of the River *Fu*, between this City and another called *Tunchuen*; and on this Hill is a Mountainous Idol, called *Fe*; it is made ſitting with his legs croſs-ways, and his hand clapt over one another before him. How incredibly large the ſame is, may be gueſt at by this, that Travellers can plainly ſee his Eyes, Ears, Noſe, and Mouth, at two miles diſtance.

CHAP.



CHAP. IX.

of IDOL-TEMPLES.

ALL this Countrey doth infinitely abound with Idol-Temples, Built at very great charge, and moſt commonly ſituate without Cities in ſolitary places; where the Travelling Man may find accommodation to anſwer his deſire. Adjoining as it were to the ſame, ſtands for the moſt part a Tower, which contains commonly a ſmaller Edifice of the ſame kind, but no leſs Coſtly then Artificially Built. Theſe places of Idolatry are filled with Images and black Lamps, burning night and day, in memory of ſuch who lived well, and dyed happily. When any Governours of Provinces are to be admitted into their Offices, they are ſworn in theſe Temples that they ſhall faithfully perform their Duties. Now that you may the better underſtand the form and fabrick of theſe Temples, I have ſet before you a draught in the annexed Print, as the ſame was taken with great exactneſs. The ſides of it were Built of Timber, and the Roof Tyled; the floor was in ſome places Earth, and in other of great Grey ſquare ſtone; on each of the ſides in a row ſtood ſeveral great Images, but at the entrance was one moſt dreadful to behold, being a horned Devil, in a moſt terrible and frightful ſhape, with a wide Mouth, and Hands like the Claws of a Griffon, in ſuch a poſture as it would have ſeized thoſe that entered. Within, in the middle ſtood an Altar, upon which was erected another great Image thirty foot high; behind which ſtood a great number of ſmall ones: Before the great one, ſtood upon the Altar a thick hollow Bamboes, upon which was written ſome *Chineſe* Characters, that fore-told things that ſhould come to paſs. On the ſides ſtood ſeveral Veſſels with Incenſe burning, and in the middle was a Wooden Diſh, with ſeveral Offerings in it, which the Prieſts, when they will know or fore-tell any thing, bring to the Altar and offer up to this Image. Now the chief Offerings at ſuch times are either Rice, Wine, or the Entrails of Beaſts, which being Ceremoniouſly diſpoſed, the Prieſt draws ſome Reeds out of the Bamboes basket, which if they are of a bad *omen*, he draws out others, till he has drawn ſuch as pleaſe him in Prognoſticating good. In this *Interim* the Incenſe burns, and at laſt the Prieſt falls upon his knees, and mumbles one thing or other to himſelf, whereby he intends to pacifie the Idol, and get him to favour his ſuit.

In the Province of *Peking*, near to *Chingting*, is a very large and Magnificent Temple, one hundred ſixty five foot high; within ſtands a thick and prodigious Image, of a hundred ſix foot and half high, called *Quonin*, curiouſly wrought in the form of a Virgin; behind this Temple is erected a ſpatious Palace.

In the Province of *Xanſi*, in the City of *Taiyven*, is a Temple Dedicated to *Siangus*, the wiſeſt of their Emperours, and of the Family of *Chaus*. It is reported in their Hiſtories, that this Image, which is made of very Precious Stones, being finiſhed, roſe up of it ſelf, and went to the place appointed for its ſtation.

At *Leugan*, upon the Mountain *Peco*, which ſignifies the Mountain of Fruits, is Founded a Temple in honour of the Emperour *Xinnungus*; near which ſtands a Well. Now (according to the ſaying of the *Chineſes*) *Xinnungus* received divers ſorts of Seeds from an unknown Perſon, and received directions in what manner he ſhou!d ſow the ſame to gain a plentiful Harveſt; which he having expe-

experimented, taught to his Subjects; in memory of which benefit, they erected this Temple to his Memory at very great charge.

In the Province of *Xenſi*, in the City of *Hanchang*, are five Temples, whereof one is Dedicated to the Emperour *Cangleangus*, becauſe he had cauſed a way to be cut through the Mountain; and in perpetual memory of this his great undertaking, this Temple was erected.

In the chief City of *Kingyang* are three famous Temples full of Images.

And in the Province of *Xantung*, in the chief City of *Cinan*, are ſeveral.

Near to *Yenchen*, in the City of *Ceu*, are fifteen ſtately Temples, Dedicated to *Helvutins*, and other renowned *Heroes*.

In the Province of *Suchuen*, in the chief City of *Chingtu*, is one builded to the memory of King *Cancungus*, becauſe he taught the Inhabitants of that Kingdom the Art of raiſing and preparing Silk Worms.

In the Province of *Huquang*, near to *Kiun*, is a large Hill called *Vutang*, upon which are erected ſeveral Structures, with Cloyſters for Prieſts; and the reaſon hereof may be, for that here all Prieſts receive their Introduction, who follow and teach the inwardly approved Doctrine of the ſeparation of Soul and Body.

In the Province of *Nanking*, near to the chief City of *Ningque*, ſtands a very beautiful Edifice, called *Hiangſin*, that is to ſay, the well ſented Heart, and Dedicated to five Virgins, who being Aſſaulted by ſuch as would have Raviſhed them, rather choſe to dye, then have their Virginity violated: In honour of whoſe Chaſtity, the Inhabitants erected theſe Temples.

In the Province of *Chekiang*, and in the chief City of *Hangcheu*, are found very many of theſe Buildings, to which belong ſeveral thouſands of Prieſts.

At *Nanking*, on the Mountain *Ni*, ſtands one of theſe Fabricks, that has at leaſt a thouſand Images in it, and to every Image ten Prieſts.

And indeed (to ſhorten this Relation) there is hardly a Mountain or Hill in *China* of any note, but has a Temple upon it, with Prieſts belonging to it.

In the Province of *Fokien*, near to the City *Cinggan*, lies a great Hill called *Vay*, which has ſeveral Temples, Cloyſters, and the like upon it; which abound with Prieſts and Friars, the greateſt part whereof Worſhip Idols with ſhaved Crowns, and deſpiſe all Earthly Riches, Poſſeſſions, and Honours. But that which is fulleſt of Admiration is this; It was ſaid that amongſt theſe Prieſts, one of the chief called *Chang*, who had two Chappels under his command, being convinced of the errour of his way, coming one day into his Temples, broke all the Idols to pieces, exclaiming bitterly againſt the Prieſts, for having thus long deceived him, and keeping him in blind ignorance; from thenceforth embracing the Chriſtian Religion to the utmoſt period of his Life.

In the Province of *Fokien*, near to the City *Civenchen*, is a Temple called *Caiyven*, which is worthy of admiration, both for its height and largeneſs: The out-ſides of this ſumptuous Edifice are all of Marble, and the inſide moſt richly adorned with Idols of all ſorts. Amongſt others, there are ſome that exceed, which are either caſt in Copper, or cut of Marble, made for Madam *Fee*, having ſuch curioſity of Workmanſhip, that the *Chineſes* ſay, they were not made with Mortal hands.

Without the Imperial City of *Nanking*, I was my ſelf in one of the three Idol Temples, where Hell (ſo as *Virgil* deſcribes the ſame in the ſixth Book of his *Æneids*) was ſo curiouſly Painted to the Life, and adorned with rare Images of Plaiſter, that it is enough to fill all Perſons with Admiration that look upon the ſame.

CHAP. X.

Of TOWERS, *and* SEA-MARKS.

CHINA is very full of brave and Well-built Towers, whereof ſome are nine, others ſeven ſtories high, many of which are only for Ornament; but upon a great part of them called *Ceuleu*, ſtand their Clock-works; within others of theſe, eſpecially at *Nanking*, are kept the Aſtrological Inſtruments: Upon the Clock-houſe Turrets ſtands an Inſtrument, which ſhows the hour of the day by means of water, which running from one Veſſel into another, raiſes a board, upon which is Portrayed a mark for the time of the day; and you are to obſerve that there is always one remaining there, to take notice of the paſſing of the time, who at every hour ſignifies the ſame to the People by beating upon a Drum, and hanging out a board with the hour writ upon it in large Letters. This Time-Drummer gives likewiſe notice if he diſcovers any Fire; whereupon the People all riſe to quench it. In whoſe houſe ſoever the Fire happens through careleſsneſs, the Maſter thereof is puniſhed with Death, becauſe of the fright and hazard he put his Neighbour in; whoſe houſe joining to his, and built all of Timber (as all Habitations there are) was in very great danger of being likewiſe conſumed; for all the Houſes ſtand very cloſe. And this in truth is the cauſe of ſo great ſeverity ſhewed againſt ſuch whoſe Houſes are burnt through careleſsneſs.

Upon the Top of the Mountain *Hiaiken*, ſtands a very Antient Tower, which is very much decayed, but yet keeps the height of one hundred and eighty paces; but that which is moſt to be admired therein, is that it is built of Stone, which with infinite labour, induſtry, and expence, they muſt bring thither, and then, together with the Mortar, carry up ſo great a height to build ſuch a Tower.

In the Countrey of *Huquang*, near to the City of *Hanyang*, is a Tower called *Xelenhoa*, which far excels all other the like Structures, in Art and Coſtlineſs. It is ſaid to have been erected upon this account; there was a certain Daughter, who was worthy remark for her obedience to her Mother-in-law; ſhe having one day a Pullet for Dinner, invited her ſtep-dame to the eating part of it, who accepting the invitation, and coming to participate thereof, had no ſooner taſted of it, but ſhe fell down dead: The Daughter was immediately apprehended, brought before the Judge, and accuſed of Poiſoning her Mother-in-Law, and the matter of Fact being ſo clear, was condemned to dye. As ſhe was going to the place of Execution, ſhe hapned to paſs by a Pomegranate Tree then in bloſſom, which holding faſt in her hand, ſhe Prayed (as is ſaid) after this manner; *If I have Poiſoned my Step-Mother, may the Flowers of this Branch now in my hand wither; but if I be Innocent, let the Branch live, and bring forth fruit immediately.* Which words were hardly paſſed her lips, before that Branch which ſhe held in her hand, hung full of Pomegranates. In remembrance of which ſo famous Miracle, the Inhabitants built this Tower, and called it *Xelenhoa*, which ſignifies a Pomegranate Tree.

In the Province of *Chekiang*, in the chief City *Hangcheu*, are four of theſe Towers, each of them nine Stories high; but which is more worthy of admiration, in the ſame Province, upon both the tops of the Hill *Funghoang*, ſtands a lofty

Tower,

Tower, nine Stories high, with an Idol Temple adjoined to it: in the great City *Nienchen* is another of the like height.

Near to the City *Venchen* lyes a Hill called *Paocai*, upon whoſe top ſtands a Tower nine Stories high, and ſerves for a Land-mark to the Ships and Mariners ſailing at Sea.

Laſtly, In the Province of *Chekiang*, near to the City of *Hangchen*, lyes a Mountain called *Funhoang*, upon the top whereof alſo ſtands a like Tower of nine Stories high.

TRIUMPHAL ARCHES.

MOST of the great and ſmall Cities in *China*, are Adorned and Beautified with Triumphal Arches, ſtately Towers, and Pyramids, made of Stone or Marble, with great Art, Coſt, and Ingenuity, Carved with Images; moſt of which are erected in honour of ſome famous Act, Thing, or Perſon; thoſe who have done their Countrey any ſignal ſervice, have ſome of theſe ſet up to eternize their Memory, almoſt after the ſame manner as was formerly practiſed by the Antient *Romans*: So alſo if any one have been more excellent in Learning, or if any Magiſtrate hath ſignaliz'd himſelf by his good behaviour in his Office and Employment; in honour of ſuch, Arches, Towers, Pillars, or Pyramides are Builded, and moſt commonly placed as Ornaments in the chiefeſt Streets, and moſt populous Places. Their Faſhion is this, they have three Roofs, the biggeſt in the middle, and on each ſide a ſmall one, underneath which Men paſs as through a very broad Gate; the ſides are Adorned with Lyons and other Images, curiouſly cut out of Marble, and fixed thereto, or otherwiſe very Artificially bored through, and ſometimes Adorned with ſmall Images cut out of Stone; ſo that it is indeed a thing deſerving to be admired, which way they can bore through ſuch great Stones, and cut Images out of them, as they lye fixed in the Building. The whole Arch conſiſts for the moſt part, of three Stories, and is both on the front and back alike for Faſhion; ſo that when you look upon the one ſide, you have in effect ſeen both ſides. Upon the top of all lyes a Blew Stone, upon which the Emperours name is curiouſly engraven in Letters of Gold, in whoſe Government the ſame was erected: In the middle alſo lyes a very large flat Stone, upon which is writ in Gilt or Blew Letters, the Name, Countrey, and Dignity of him, in whoſe behalf this Edifice was Erected.

CHAP. XI.

of RIVERS, LAKES, CHANNELS, HIGH-WAYS, BRIDGES, SHIPS, *&c.*

THROUGH the Province of *Suchue* runs the River *To*, as far as *Sinfan*, being a branch brought from the River *Kiang*, by the command of the Emperour *Ivos*, to hinder the over-flowing of that River.

In the Province of *Chekiang* are moſt of the Rivers which come from the North, made by Art ſo uſeful, as if they had been naturally ſo. It is highly to be admired, and meriting the higheſt commendation, to conſider with what labour and pains they have effected ſuch vaſt undertakings; for in ſome places you have very large Channels, running far up into the Countrey, which have been digged, and Paved on both ſides with Stone. Over the Channels lye many great and heavy Sluces, with ſeveral Bridges convenient for Travellers, either by Land or Water.

In *Ningpo*, the ninth City of the Province of *Chekiang*, both ſides of the Artificial Rivers, for ſeveral miles together, are made up with Stone: At the end of every River lyes a Sluce, through which all Veſſels muſt paſs before they come into it.

In the Countrey of the City *Xaobing*, is an Artificial River toward the Eaſt, three days journey in length, both ſides whereof are made up with Brick, to prevent the earth from falling in, to choak or clog up the ſame.

COMMON WAYS.

THE common Paſſages, or High-ways in *China*, are contrived as much for the convenience and eaſe of Travellers, as in any place of the World. We begin in the Southern Provinces, where moſt of their ways are even and ſmooth, the very Hills being made paſſable, and a way hewn out through the very Rocks, by the labour of Mens hands. Upon theſe ſo commodious ways, ſtand ſeveral marks of ſtone, which declare the diſtances of places from one another; and every ten miles there is a Poſt appointed to carry the Emperours and Magiſtrates Letters and Commands, which once received, are delivered with extraordinary ſpeed; ſo that there happens nothing new in any Port of the Countrey, but it is preſently known through all the Empire.

At every eighth ſtone, which is a days journey, you have one of his Majeſties ordinary Houſes, built on purpoſe to receive and treat at the Emperours charge, all Governours and Magiſtrates that Travel that way upon the Emperours ſervice; but before their Arrival, they ſend a Meſſenger, to certifie what day they intend to be there; ſo that the Governour or Magiſtrate arriving, finds all things in a readineſs for him, to wit, Proviſions, Horſes, Chairs, Track-men, and Veſſels of all ſorts, if he need any; for whatſoever he deſires, is given notice of by him in a Letter.

The Banks of the Rivers are no leſs well contrived for the eaſe of Paſſengers, then the Common Ways; for they ſuffer no Trees to grow within eight foot of the Rivers ſide, leſt they ſhould be a hinderance to the Boats that are Towed along by Ropes.

In the Province of *Fokien*, near to the City *Hinghoa*, are the ways well and ſtrongly Paved with ſtone, for above four *Dutch* miles in length.

Near to the City *Hoanting*, lyes a deep, ſmall, and darkiſh Valley, through which runs a way Paved two miles in length.

In the Province of *Queichen*, in the fourth great City *Ganxin*, are three Sluces of great bigneſs; but the third called *Tienſing*, that is to ſay, the natural Sluce, is well nigh a 1000. Rod long.

Upon the Mountain *Mechi* (which is in truth a Wilderneſs) lyes a firm, but very narrow way, made by Art for Travellers to paſs over; and upon *Co* is a very ſteep way, at leaſt ten *Dutch* miles. Near to the City of *Kiangxan* there is a great Mountain called *Civen*, at leaſt three hundred Furlong in length, over which is the direct road to *Foken*, and has ſeveral good Inns upon it for the Entertainment of Paſſengers.

BRIDGES *or* SLUCES.

IN the Province of *Xenſi*, over the River *Guei*, lyes three Sluces, namely, one Eaſterly, the ſecond in the middle, the third towards the Weſt; all of them built very ſtrong, with many great and very high Arches of ſquare ſtone, curiouſly Adorned, and Carved with divers ſorts of Images, as Lyons, Dragons, and the like.

In the ſame Province, near to the City *Hanchung*, is a moſt admirable piece of work, ſo great a Maſter-piece in its kind, that the like thereof is hardly to be found in the world, whoſe Deſcription I will give you as follows. Between this and the chief City, the way was formerly altogether unpaſſable, and the Inhabitants were conſtrained to fetch a great compaſs round, by reaſon of the high and rough Hills, and ſteep Paſſages; ſometimes neceſſitated to Travel toward the Eaſt, to the Frontires of the Province *Honan*, and then again to turn towards the North; ſo that they went at leaſt two thouſand Furlongs, whereas the direct way over the Mountains was not much more then five hundred: Wherefore at the end of the race of *Cina*, when *Licupangus* made War with *Hiangyus* for the Empire, all theſe ſteep Hills and Vales were levelled by order of *Changleangus*, the General of *Lycupangus*, to make his Army with the more eaſe to purſue the flying Enemy. And certainly with great and incredible labour and induſtry was this ſtupendious work effected, in which he employed no leſs then his whole Army, with at leaſt 100000. Men more, by whoſe labour at laſt, a way was perfected through the ſame.

On both ſides of the way are Walls made out of theſe Mountains, ſo high, that part thereof toucheth the very Clouds, and thereby obſcures the Paſſages in ſome places. In others he cauſed Planks to be laid, to ſerve as Bridges to paſs from one Mountain to another, on purpoſe to ſhorten the way; which is generally ſo broad, that four may ride a breaſt, and has conveniencies enough to accommodate Paſſengers: And leſt the People ſhould by chance receive any miſchief as they paſs over the Bridges, both the ſides thereof are railed in from one end to another.

In the ſame Province, near to the City *Chegan*, is a Bridge called *Fi*, reaching from one Mountain to another, and having but one ſingle Arch, which is ſix hundred foot long, and near ſeven hundred foot high, through which the Yellow River runs. It was three years in building before they had finiſhed the ſame, and is called by the People, The flying Bridge.

In the Province of *Honan*, in the City *Queite*, lyes a Sluce made of four-ſquare Stone, over the Meer or Lake called *Nan*.

In

In the Province *Huquang*, near to the City *Chyangang*, is another Sluce of ſtone, having ſeveral Arches, erected by King *Guei*.

In the Province of *Kiangſi*, in the little City of *Gangin*, there is a Bridge worthy to be ſpoken of, and called the Bridge of Obedience and Subjection; the ſtory of it goes thus: That the Daughter of Rich Parents, having Married a Husband that dyed ſoon after her Marriage, and in regard it is held in *China* a great diſhonour to Honeſt Women to Marry the ſecond time, ſhe went and lived with her Father and Mother, that by the enjoyment of their company, ſhe might the better and more eaſily forget the loſs of her Husband. But not long after, her Father and Mother both hapned to dye, by whoſe loſs being left comfortleſs, ſhe upon ſerious debate within her ſelf, laid out her Eſtate upon Building of this Bridge, which ſtands upon ſeveral Arches; and when ſhe had finiſhed it, being yet troubled in her thoughts, ſhe came early in a morning to take a view of the Structure, which having done, and imagining her Memory would be ſufficiently Eterniz'd thereby, ſhe flung her ſelf headlong inro the River, where ſhe was Drowned.

In the ſame Province, in the City of *Canchen*, where the River *Chang* and *Can* meet in one, is a very long Bridge, built upon one hundred and thirty Boats, faſtned to one another with Chains, upon which lye the Planks and Timber that compile the Bridge; one or two of which Boats are ſo contrived and ordered, that they eaſily remove to open or ſhut, and ſo make paſſage for Veſſels at pleaſure, after they have payed their Toll, for the receipt whereof there ſtands a Toll-houſe at the foot of the Bridge.

In the Province of *Chekiang*, near the fifth chief City *Xinhoa*, from the top of the Mountain *Fanguien*, is a very large Bridge made over a Vale, which is ſo ſtupendious a work, that it fills all People with admiration that ever ſaw it.

In the ſame Province, in the City *Luki*, is a Bridge conſiſting of Stone-Pillars and Wooden Planks, which is a hundred Rod in length.

In the Province of *Fokien*, in the chief City *Fochen*, is a very ſtately Sluce of one hundred fifty Rod long, and half a Rod broad, built over an Inlet of the Sea, of Yellow and White Stone, with one hundred very lofty Arches, Adorned and Beautified with Sculpture of Lyons and other Creatures. The like lyes near to the City *Focing*, and according to the relation of the *Chineſes* is one hundred eighty Rod long.

In the ſecond chief City *Ciuenchen*, may be ſeen a ſtately Bridge, called *Loyang*, the like whereof is hardly to be ſeen in the whole world, whoſe Deſcription a certain *Chineſe* Hiſtorian gives after this manner. Near to the City *Burrolilicum* (ſays he) lyes over the River *Loyang*, the Bridge *Loyang*, which is alſo called *Vangang*. The Governour of the City named *Cayang*, cauſed this Bridge to be made, which is three hundred ſixty Rod long, and half a Rod broad: Before the erecting of this Bridge, People were Ferried over in Boats; but in regard every year ſeveral Boats were caſt away by foul weather, the Governour for the preſervation and ſafety of the Inhabitants, reſolved to build this Bridge, which he did of Black ſtone; it reſts upon no Arches, but has at leaſt three hundred heavy ſtone Pedeſtals or Columns, made after the faſhion of Boats, which are ſharp before, the better to withſtand the force of the watry Current; and to prevent any danger to ſuch as paſs over this Bridge, the ſides of it are walled in with ſtone to a good height, and Beautified in ſeveral places with Images of all ſorts, according to the faſhion of the Countrey.

In the third chief City *Cangchen*, there is to be obſerved another very ſtately Bridge made of ſtone, with thirty ſix very high and great Arches; it is ſo commodiouſly broad, that Shops are made on both ſides, and yet room enough for Paſſengers either on Horſe or Foot.

There

There are ſeveral other famous Bridges in many Ports and Cities of this Empire, which to particularize, would take up too much time, and make this Book ſwell into a larger Volumne then was at firſt intended; therefore to paſs them by, we will proceed to give an account of the faſhion of their Ships.

The Royal Ships, and thoſe of the Governours of Provinces, exceed the reſt, and are built after ſuch a manner, that few or none will ſcarce give credit to the account I ſhall give of them, unleſs they had ſeen them; our Veſſels in *Europe* being in no wiſe to be compared to thoſe, for they lye upon the water like high Houſes or Caſtles, and are divided on both ſides with Partitions. In the middle is a place like a Hall, furniſhed with all manner of houſhold ſtuff, as Tables, Chairs, *&c.* The Windows and Doors are made in the faſhion of our Grates, wherein inſtead of Glaſs, they uſe the thinneſt Oyſter-ſhells they can get, or elſe fine Linnen or Silk, which they ſpread with clear Wax, and adorn with ſeveral ſorts of Flowers; and this keeps out the Wind and all Air, better then any Glaſs. Round about the Ships, are made Galleries, very commodious for the Seamen to do whatever buſineſs they have, without prejudice to the Rigging: the out-ſide of the Ship is Painted with a certain ſort of Gum, called *Cie*, which makes it gliſter, and appear very glorious at a diſtance, but within it is moſt curiouſly Painted with ſeveral Colours, very pleaſant and delightful to the eye. The Planks and Timber-work are ſo curiouſly rifted together, and jointed, that there is little or no ſign of any Iron work; in length they differ not much from thoſe in *Europe*, only they are lower and narrower, and the paſſage up into them is by a Ladder twelve foot long; the Stern of the Ship where the Trumpeters ſtand to ſound, and the Drummers to beat, is like a Caſtle. When any of theſe Ships of the Governours meet one another at Sea, they ſalute and give place according to their qualities, which are writ in great Letters behind their Ships, ſo that there never happens any diſpute about precedency. When it is a Calm at Sea, and little or no Wind ſtirring to fill their Sails (which are made of Mats) there are certain men appointed to Towe the ſame: At ſuch time alſo, and as a farther help, they are very dexterous in the uſe of their Oars, wherewith they can Row without pulling them out of the water.

The Ships which carry the Fiſh called *Saull*, and the Silks to the Imperial Court, are ſo extraordinarily curious and rich, that they have no fellows; for they are gilt within and without, and Painted Red; and ſuch is their eſteem, that all other Ships ſtrike Sail, and give place to theſe, whenſoever or whereſoever they meet them.

In the Province of *Nanking*, near to the chief City of *Suchen*, may be ſeen ſeveral Pleaſure-boats, or little Ships, which the Inhabitants keep only for their Pleaſure; they are very richly Gilt and Painted, and may more properly be compared to Houſes then Ships: Some of the *Chineſes* are ſo profuſely in love with them, that they will ſpend their Eſtates aboard theſe Veſſels in Eating and Drinking.

There are a vaſt and incredible number of Ships and Boats that paſs daily from one place to another, by which means there is ſo great accommodation by water, that men may paſs from the City of *Maccao*, to the City of *Peking*, within a days journey by Land: Alſo men may Travel by Boat from the Province of *Chekiang*, through the whole Province of *Suchue*, from Eaſt to Weſt; and to ſay the truth, there is hardly any conſiderable City but what has acceſs to it by water, for the Natives have with Art and Induſtry digged Channels through moſt of the Provinces, and let in the Rivers, on purpoſe to carry their Goods and themſelves by water, by reaſon of the extraordinary Hills and Deſarts which they meet with in a paſſage or journey by Land; of all which we have already made mention in our General Deſcription of *China*.

In

In the Province of *Fokien* are such an innumerable company of Vessels, that the Inhabitants proffered the Emperour, when he intended to make War upon those of *Japan*, to make him a Bridge of Boats, which should reach from thence to the said Island of *Japan*.

The COURTS *of the* GOVERNOURS *of* PROVINCES.

IN each chief City are at least fifteen or twenty great Houses belonging to the Governours, which in regard of the Magnificence of their Building, may with right be called Kings Palaces. In other less Cities are at least eight great Houses, and in every small City four, which are all alike in fashion, only they differ in largeness, according to the quality of the Governour. At the front of each Palace are three Gates, whereof the biggest stands in the middle, adorned on both sides with great Marble Lyons; next to this lyes a great Plano or Court-yard palled in, and Painted with Gum, which they call *Cie*; in this Plano stand two small Towers or Pyramids, curiously adorned, and furnished with several Musical Instruments, upon which certain Persons play, as often as the Governour goes out, or comes in. Within the Gate is a large Hall (and generally every great Palace hath four or five) where the Governour gives Audience to any that comes about business to him; on the sides of this Hall are several small Apartments inhabited by inferiour Officers. Here are also two particular rooms for the reception of persons of quality that come to visit the Governour; when you are past these two rooms, you come to three Gates more, which are seldom opened, but when the Governour sits upon the Bench of Judicature: The middlemost of these Gates is very large, through which persons of quality are only suffered to go; other people pass through the Gates on each side. Then you come to another large Plano, at the end whereof is a great Court built upon Pillars called *Tang*, and here the Governour administers Justice; on both sides thereof the Courtiers and Inferiour Officers have their dwellings, who never remove with the Governour, but live there continually, in regard they are maintained at the charge of the Countrey. Next to this is an inward Court, but far exceeding the former, and is called *Sutang*, which signifies *Private*, and in this Court only may the neareſt Relations converse with the Governour. To these places appertain also several *Gardens*, *Orchards*, *Ponds*, *Rivers*, *Warrens*, and the like, as well for Pleasure and Ornament, as Profit; and here observe that the Emperour furnishes the Governour not only with these Palaces and Ships at his own charge, but likewise with all manner of Houshold-stuff, Provisions, and Servants: And when a Governour (which is yet more remarkable) happens to depart to the Rule of another Province, or else to lay down his Employment, which happens commonly every half year; it is free for him to take all the Houshold-goods with him, and then the Court is to be furnished anew for the succeeding Governour, as before, at the Emperours charge.

In *Cingtu*, the first chief City of the Province *Suchue*, famous for Trade, there lived formerly a certain Great Prince or Governour of the Family of *Taminga*, who in Power and Imperial Title could only be said to give place to the Emperour, for in all things else he lived like a King: This Kingly or Royal Person had a large and stately Palace, which was at least four *Italian* miles in compass, adorned with four Gates, and stood in the middle of the City; before it, toward the South, lay a large broad Street, full of Costly and Artificial Triumphal Arches.

Near to *Hinghoa*, the seventh chief City of the Province *Fokien*, at the foot of the Mountain *Chinyuen* runs a large water called *Chung*; on the side whereof stands a large Palace containing ten Courts: In this Palace is a great wonder taken notice of, for infallibly there is heard a noise against Wind or Rain, like unto the sound of a Clock, of which (though diligently enquired after) no natural reason can be given. Concerning the incomparable, stately, and costly Structure of the Imperial Palace of *Peking*, I have already given a particular Description in my former Relation.

CHAP. XII.

Of RIVERS, WATER-FALLS, LAKES, *&c.*

HAving ſpoken at large of the chiefeſt things which the hand or induſtry of mortal man has produced; we ſhall now proceed to the particularizing ſuch things, wherewith Nature has abundantly furniſhed the *Chineſes* out of her rich ſtore. Under which name I comprehend Rivers, Pools, Aquaducts, Hills, Wells, Earth, Plants, Trees, Animals of all ſorts, and the like, which are mentioned in the following Chapters.

Firſt of all, There are in *China* two famous large Rivers, namely *Kiang*, and the *Yellow River*.

The River *Kiang*, which is alſo called *Yangeukiang*, which ſignifies the Son of the Sea, divides all *China* into Northern and Southern Tract; it flows from Weſt to Eaſt, and receives ſeveral names according to the Provinces through which it runs: After the Mountain *Min* (from whence it hath its firſt Source) it was firſt called *Minkiang*; theſe Mountains ſtretch themſelves Weſtward of the Province *Suchue*, very far toward *Preſter Johns* Countrey, and come towards the North, not far from the chief City of *Guei*; after that it is got from this Mountain, ruſhing forward with great violence before this City, it divides it ſelf into ſeveral Branches, which turn and wind through moſt parts of the Provinces. From the City of *Sincin* it is called *Takiang*; afterwards receiving a great many Rivulets into its boſome, it runs before the City of *Sui*, into the River called *Mahu*. From the City of *Linchen* it receives the name of *Linkiang*, and running from thence to the City of *Chungking*, joyns with the great River *Pa*, and embraces its name: Being gotten beyond the City of *Queichen*, it falls into the Province of *Huquang*, and regains not far from the City *Kingchen*, the old name of *Takiang*. Thus far it ruſhes with many crooked Meanders, and a great force of water, through crooked Vales, terrible Rocks, and Dreadful Precipices, which the Natives knowing, do avoid and ſhun with great dexterity. Being paſt the City of *Kingchen*, it begins by degrees to run more gently, and falls toward the North into the Mere or Lake called *Tungting*, from whence it takes its courſe before the chief City in the Province of *Kiangſi*, and from thence to the Sea *Foum*, which is above a hundred *Dutch* miles; and all this way it runs ſo gently, that Veſſels may eaſe with Sail againſt the Stream; and the ebbing and flowing of this River is obſerved ſo far up in the Countrey, that it is in a manner wonderful to relate, eſpecially at the New or Full Moon. In this place it is at leaſt two miles over, and waters and makes fruitful the whole Province of *Nanking*.

And laſtly, Being paſt the Cities of *Nanking*, and *Chinkiang*, it ruſhes into the Ocean it ſelf through a great mouth, in which lyes an Iſland and City well guarded, and provided with Souldiers and Ships.

The Yellow River, by ſtrangers ſo called from the colour of the water, occaſioned by the Yellowneſs of the ground, is named *Hoang* in the *Chineſe* Language, and ſeems at firſt to be very Mooriſh; but the ſwiftneſs and great force of its running, makes it appear the quite contrary; for with ſo incredible a ſwiftneſs does this River run, that no Ships are able to Sail up againſt its Stream, but are drawn up againſt the ſame by the main ſtrength of a great number of Track-men: which may proceed from its being contracted within ſo narrow bounds; for in ſome places

it

it is but half a mile broad, and in others a little broader, but in a continued course, for in length it extends above 800 miles. By this it appears, that this River next to that of *Kiang*, is the biggest and most famous of all *China*; and though it is naturally no other then a Forreigner that has invaded the Countrey, yet does it not stand in fear of their Laws (which will not permit a Forreigner to live among them) but as their revenger insults over them, by often laying their Countrey under Water in a most lamentable manner. The Hills *Quenlun*, from whence it has its Source, are in my opinion the *Amazion* Hills, being situated not far from the Kingdom of *Laor*, or *Tibet*; and that which is more, the very situation of those Places and Countries does demonstrate, that from the same Hills the Rivers *Ganges* in *Bengala*, *Meson* in *Laor*, and several other famous Streams, which water the parts of *Sion* and *Pegu*, have their rise: For the *Chineses* believe, and so report, there are very many great Rivers Southward that take their rise from those Hills. But to return whence we have digressed; after that this Yellow River is passed beyond the vast Territories of *Sifan* and *Tanijn*, which does not in the least belong to the Empire of *China*, it runs before the City *Lingao*, not far from another called *King*, in the Province of *Xensi*, in the Empire of *China*, to the place where the great Wall (made to prevent the Invasions of the *Tartars*) reaches toward the East, which it likewise washes; then it runs with great fury as well toward the North as the East, by one side of the vast Wilderness called *Samo*, at least two thousand Furlongs, and then turns toward the South, where it passes through the Gate *Se*, which is in the Wall, and so divides the two Provinces of *Xensi* and *Xansi*: Thence it runs into several other Provinces, whereof I have formerly made mention in the Description of our journey to *Peking*. The water of this Yellow River is very thick and muddy, the People report it will not grow clear in 1000 years; and therefore when they speak of any difficult undertaking, they use as a Proverbial speech among them to say, *When the Yellow River is clear*. But notwithstanding this report of theirs, it is well known that the Seamen which frequent this River, have an Art to make the water clear, by flinging Allom into it, which being dissolved therein, makes the mud to sink to the bottom.

Of WATER-SHOOTS *and Great Falls of* WATER.

IN the Province of *Xansi*, near to *Pingiao*, is a great Fall of Water, which makes such a noise, that it is heard some miles distant.

In the Province of *Kiangsi*, hard by the chief City *Nanchang*, is the Mountain *Pechang*, which signifies the Mountain of a hundred Rods, because the waters there run so far with great impetuousness.

In the River *Chuem*, which runs near to *Xunking*, through steep and cragged Rocks, are thirty six great Water-falls, which continually roar with a most hideous noise.

Near to the tenth Principal City of this Province, is a River called *Xemnen*, or *Heng*, which runs with great boisterousness from a Water-shoot that falls into it.

The River *Yao* in its passage by the City *Liniao*, makes so great a noise as if it Thunder'd.

From the Mountains of *Taye* are Cataracts that fall with great force, at least four hundred Rod.

Near to the City *Tau*, is so plentiful a Water-fall, that it has caused a Mere or Lake.

Near to the chief City of *Choxang* is a River called *Xangyung*, wherein is so great

great a fall of the Waters, that when at any time a ſtone is but flung into it, it cauſes Rain and Thunder; which may well be eſteemed a Prodigy.

Near to the City *Hoeichen*, lyes the River *Singan*, which has at leaſt 360. Water-ſhoots falling into it, between Vales and Rocks.

In the Province of *Fokien*, near the City *Tingcheu*, is a River which runs to *Jenping*, which hath many of theſe Water-falls, and dangerous Sands and Rocks, inſomuch that when any Veſſels Sail down with the Stream, the Skippers to avoid Shipwrack, fling out great bundles of Straw before-hand, which ſtopping againſt the Rocks, preſerve the Veſſels that ſtrike againſt them from beating themſelves to pieces, and ſo avoid the danger.

Near to the City *Kiegan* lyes the River *Can*, where the dangerous Rocks called *Xetapan*, take their riſe; it is very hazardous to Sail down the River from this City, by reaſon of blind Clifts and Sands which have deſtroyed many Veſſels; for the Sands are not eaſily diſcoverable, the River running with great ſwiftneſs over them; and therefore whatever Skippers ſail that way, take with them always an expert Pilot from this City.

Near to the City *Ce* lyes the River *Tan*, which ſignifies *Red*, becauſe the Water thereof looks like Blood: They write, that this Water was formerly very clear and White, but that it received this colour by means of one *Pei*, a very faithful Governour of his Countrey, who for ſome reaſons unknown killed himſelf upon the ſide of this River, and ever ſince the Waters have retained that tincture.

There runs a River before the ſmall City *Cu*, in the Province of *Suchue*, it is called the River of Pearls; for that in the night it Gliſters and Sparkles as if it were full of Pretious ſtones.

Before the City of *Jungcheu* runs the River *Siang*, whoſe water is of a Cryſtal clearneſs, ſo that though the ſame be ſeveral Fathoms deep, yet one may ſee plainly any thing that lyes at the bottom.

Near to *Foming* runs a ſmall River from the Mountain *Talao*, the water whereof turns Blew in Harveſt; at which time the Inhabitants waſh their Cloths in the ſame, to give them that colour, which it doth with as good effect as any Artificial Dyer could do.

The River *Kiemo*, near to *Pavgan*, has, as is ſaid, water of ſuch a Nature, that it will bear no Veſſel or Wood, but ſo ſoon as it comes upon it, it ſinks as ſuddenly as if it vaniſhed in the Air.

The like is the River *Jo*, near to *Kancheu*, and therefore called the weak River, becauſe it will bear nothing that's heavy.

Near to *Chingtien*, upon the Mountain *Cucai*, is a ſmall River, whoſe waters are very ſweet and well ſented.

Near to the City *Han* flows the River *Co*, the water whereof is very proper, and much uſed to ſharpen Iron.

Near to *Choxan* is the River *Cungyang*, whoſe water takes ſpots and ſtains out of all ſorts of Cloths, and is ſo naturally cooling to the Air, that it tempereth the heat of the Summer; and therefore the Emperours of *China* have built a Palace over this River, to which they frequently reſort to avoid the extraordinary heats.

The River *Kinxa*, or the River of Gold, ſo named becauſe the Inhabitants find great quantities thereof in the ſame.

Near to the City *Pexan* runs the River *Che*, but more peculiarly called *Hoang-lung*; that is the Yellow Dragon, for the Inhabitants fancy that they therein ſaw a Yellow Dragon in the time of the Race of *Hana*.

The River *Siangyn*, which runs before *Mielo*, is famous, becauſe it was the occaſion of the obſervation of the Feaſt *Tuonu*, which is obſerved and kept through

all *China* upon the fifth day of the fifth month, in memory of a certain faithful Governour, who drowned himſelf in this River, to prevent ſome Traytors that were plotting to take away his life; he being a Man well beloved by the People over whom he ruled, they to this day, as an honour to his Poſterity, and to continue his fame, make great entertainment.

In the Province of *Kiangſi*, near to the City of *Vuchen*, runs the River *Lienfan*, from whence the *Chineſes* fetch the water which they uſe in Hour-glaſſes inſtead of Sand; for that this water is the leaſt ſubject of all others to the alteration of either time or weather.

Near to *Kiegan* is a River called *Senting*, which ſignifies a Pipe or Flute, becauſe the water running very ſwift through clifts and ſtony places, makes a very Muſical and Delightful noiſe.

Near to *Xinchen* is the River *Xo*, which does infallibly cure ſeveral Diſeaſes.

In the Province of *Chekiang*, near the chief City of *Hangchen*, runs a River, which in regard of its courſe, is called ſometimes *Che*, at other times *Cientang*, and in ſome places *Cingan*. This River cauſeth upon the eighteenth day of the eighth month, ſuch a very high Tide before this City, that it puzzles the Philoſophers themſelves to know the meaning, or give the reaſon of; for upon that day the water riſeth higher then at any other time of the year; by reaſon of which ſo very famous is this day, that the whole City about four a Clock, makes toward the River to behold the wonderful operation.

Of SPRINGS, WELLS, *and* FOUNTAINS.

IN *Chinting*, the fourth chief City of the Province of *Peking*, lyes a Mere, which hath its riſe from two Springs, the waters of the one are very hot, the other very cold, and yet they lie very near together.

Upon the Hill *Ganlo*, near to the City *Jungchang*, is a ſtone in the form of a Mans Noſe, and from his Noſtrils ariſe two ſprings, whereof the one is warm, the other cold.

In *Tengcheu*, the fifth chief City of the Province of *Xantung*, is a Spring called *Hanuen*, which is a miracle of nature, for it Bubbles forth water both hot and cold at the ſame time, which ſeparate and divide themſelves.

In the Province of *Xenſi*, in the City of *Lincheng*, is a fountain as clear as Cryſtal, and is ſcarcely five foot deep, yet the top thereof is very cold, but the bottom ſo hot, that there is no enduring to touch it with ones foot.

In the Province of *Quangſi* is a Spring, the one half whereof is clear, and the other muddy; and although any perſon take of the waters and mingle them, yet nevertheleſs they immediately part and divide, each receiving preſently their former colours.

Near to *Jungping* is a Spring, whoſe water is ſo hot, that it will boyl an Egge.

Near to the City *Hiaoy* is a Hill called *Caotung*, upon which are ſeveral warm Bathes and hot Springs.

Near to *Jungcheng* is a Hill called *Gailo*, upon which is a very deep Well, which ſerves to the Inhabitants, by the obſervation of its riſe or fall, for a ſign of a fruitful or barren year.

There are ſeveral other Springs and Waters in many other places of *China*, which are very remarkable for their qualities, and have great eſteem among them, becauſe they have had ſufficient experience of their Vertues, wherewith we ſhall no longer detain the Reader, but proceed to what follows.

CHAP. XIII.

Of HILLS *and* MOUNTAINS.

VERY curious, and indeed nice even to Superſtition, are the *Chineſes* in the choice of Hills; for they ſay and believe all their Fortune does depend upon it, being places inhabited, as they imagine, by Dragons, to whom they attribute the cauſe of all their good Fortune: And for this cauſe when any of them intend to erect any Tomb (which is generally done among the Mountains by rich People) they diligently examine the ſhape and nature of the Hill for its ſituation, and are very ſolicitous to diſcover a happy piece of Earth; and ſuch they eſteem ſo, which has the reſemblance of the Head, Tayl, or Heart of a Dragon; which once found, they imagine that according to wiſh, all things ſhall go well with their Poſterity. And this fancy is ſo generally prevalent with all, that many there are who profeſs this Art of telling Fortunes by the form of Hills.

In the Deſcription of Hills and Mountains, I ſhall not only make mention of their largeneſs, height, *&c.* but likewiſe of their Natures, Shape, Form, and the Beaſts that live upon them, with ſeveral other things relating thereunto.

The Mountain *Lungciven*, near to *Kungyang*, is about two miles and half big.

Suming near to *Xaobing*, fills a place of ſeven miles and a half.

Lofeu near to *Polo*, is in its circumference eighteen miles and a half.

Tiengo near to *Pingkiang*, is thirty one miles in extent, ſo alſo is the Mountain *Quanghia* near to *Nankang*.

The *Heng*, near to *Hoenyuen*, is fifty miles large.

The *Yen* begins at *Jotyen*, and reaches ſixty three miles in length.

At *Kinhoa*, near to *Yu*, lyes the Mountain *Kiming*, which is the largeſt in extent of all the Mountains of *China*.

The *Ximus*, near to *Taigan*, is three miles and a half high; it is ſaid that upon the top thereof, at the firſt crowing of the Cock, the Sun may be ſeen to riſe.

The *Tientai* is five miles high.

The *Vempi*, in the Province of *Queicheu*, reaches with its top above the Clouds.

At *Sintien* lyes the Mountain *Pie*, which is the higheſt of all Hills, and reaches far above the Clouds.

Near to the City *Xefan* lyes the Mountain *Tafung*, which ſeems to touch the very Skies.

Near to *Cangki* is a very high Mountain called *Juntai*, which they entitle the Throne of Heaven.

The *Hocang* is ſo high, that it aſcends ten thouſand foot above the Earth, and never any Rain or Snow was ſeen to fall upon it.

The *Kiming* near to the City *Yn*, requires nine days Travel to the top of it.

In *Quangſi*, near the City *Jeyang*, lyes the Mountain *Paofung*, whoſe top reaches to the very Clouds, yet hath a Stone-Houſe built upon it.

There are very many other wonderful Hills and Mountains in the Provinces of *China*, which we ſhall omit to mention for brevity ſake, and ſhall proceed to ſpeak of their Shapes and Nature.

The Hills of *Vmuen* ſhow as if they hung in the Air.

In the Province of *Quangſi* is a Hill which bears the ſhape of an Elephant.

The Mountain *Vtung* reſembles the ſhape of a Man ſtanding upright, with his head bowing downward.

Near

Near to *Paoki* is a Hill called *Chincang*, whoſe concave parts are ſuch, that before Stormy weather or Thunder, it will roar in ſo fearful a manner, that the noiſe can be heard two miles.

Near to *Sinyang* is a very high and pleaſant Hill, whoſe top againſt Rain is always covered with a Cloud.

Near to *Pingchai* lyes the Mountain *Pequi*, of which it has been obſerved, that the melting of the Winter Snow upon its top, is a ſign of a plentiful year; but if it continues all Summer unmelted, it is a bad ſign.

Upon the Mountain *Keſin*, near to the Garriſon Cities, it is extraordinary cold.

Near to *Nankang* is a great Hill named *Quanglin*, which in the faireſt weather is always ſo very much covered with Clouds, that it is hardly to be ſeen at any little diſtance.

Near to *Xaicheu* lyes the Mountain *Lingfung*, upon which if any Rain do fall in the day-time, a great flame of Fire appears in the night, but in dry weather there is ſeen no ſuch appearance.

The Mountain *Hoo* is called the fiery Mountain, becauſe in the night-time certain lights appear upon the ſame as ſo many burning Candles: Countrey People ſpeak them to be a ſort of Glow-Worms, which creep out of the River by night, and ſhine after this manner.

Near to *Munghoa* lyes the Mount *Tienul*, called the Ear of Heaven, famous for a notable Eccho.

The Mountain *Quan* is ſtored with brave Hawks and Kites, which the great ones uſe for their recreations.

The *Chineſe* Hiſtorians relate, that near to *Sinfung* lyes a very great Hill, upon which ſuch Wild Beaſts and Men live, whoſe likes are not to be found in any other place.

Upon the top of the Hill *Fungcao* (as is ſaid) the incomparable and ſeldom ſeen Phenix hath her Neſt, under which is found an extraordinary Pretious Stone.

In the Province of *Xenſi*, upon the Mountain *Holan*, is a great Race of Wild Horſes; and upon that of *Liniao* breed ſeveral Wild Oxen, Tygers, and other Creatures.

In the Province of *Chekiang*, upon the Mountain *Cutien*, an incredible thing to be told, are Tygers who have left off their fierceneſs, the nature of the Soil being of that quality, that if any are brought thither wild from other places, they become tame in a ſhort time; the ſame thing happens to Snakes.

Near to *Cinyven*, in the Province of *Junnan*, is the Mountain *Nilo*, where is great abundance of Tygers and Leopards.

In the Province of *Suchue*, near to *Cungkiang*, upon a Mountain called *Toyung*, are Monkies which very much reſemble a Man.

Near to the City *Changcheu* lyes the Hill *Cio*, upon which is ſaid to lye a ſtone of five Rod high, and eighteen thick, which of its ſelf rowls and moves up and down againſt foul weather.

Near to *Lioyang*, upon the Mountain *Toinea*, which ſignifies the *Mountain of the rich Woman*, is to be ſeen a ſtatue of a very beautiful Woman, not made by Art, but grown there naturally.

Near to the City *Jengan*, in a certain hollow place of the Mountain *Chingleang*, is to be ſeen a whole Herd of ſtrange Idols, to the number of above one thouſand, being Images cut out of one hard ſtone, and made by the command of a King, who lived all his life here in ſolitarineſs.

Near to *Vucheu*, upon the Hill *Vangkiu*, ſtands a ſtrange Image, in ſhape and proportion reſembling a Man, but attended with this peculiarity, that according to the ſeveral tempers of the Air, it receives ſeveral colours; by the change whereof the Inhabitants know whether they ſhall have fair or foul weather. The

The Emperour *Xius* imployed five thouſand Men to dig a paſſage quite through the Mountain *Fang*; for he had heard of the before-mentioned deceitful Mountain-gazers, who promiſe to fore-tell every perſons deſtiny bythe ſhape of the Hills: ſome of whom had given out that they fore-ſaw by this Hills ſhape, that another Emperour ſhould ſuddenly reign; wherefore *Xius* to fruſtrate his approaching Fate, cauſed this Hill to be cut through, to alter its ſhape.

Near to the City *Cing*, upon the Mountain *Loyo*, ſtands the Statue of a great Lyon, out of whoſe mouth guſhes water continually.

Near to the City *Xeu*, in the Province of *Nanking*, upon the Hill *Cuking*, was found a great lump of Gold, which has ever ſince retained the Vertue of curing ſeveral Diſeaſes.

The Hill *Kieuquan*, is called the Hill of ſeven Palaces, becauſe the Sons of King *Cyugan* cauſed ſeven Palaces to be built upon it, in which they were reſident, and ſtudied ſeveral Sciences.

The Hill *Lin*, near to the City *Taulen*, is very famous for the expert Archery of one *Hevyus*, who in this place ſhot ſeven Birds flying, with ſeven Arrows one after another.

Near to the City *Ceu*, is the Mountain *Changping*, very much noted for the Birth of the great and admired Philoſopher *Confutius*. Here alſo are to be ſeen the Ruines of ſome City or Town that formerly ſtood upon it.

Near to the City *Kioheu* lyes the Hill *Fang*, not a little frequented by reaſon of the Tomb of the Anceſtors of *Confutius* there to be ſeen.

The Hill *Kieuchin*, near to *Hanyang*, has its name from nine Virgins that were Siſters, and lived always Maids upon this Hill ſtudying Chymiſtry.

Near to the City *Cu*, lyes the Mountain *Cu*, where reports ſay King *Ci* buried much Gold; and afterwards, becauſe he would not have it diſcoverd, put to death all thoſe that were employed in hiding it; but by chance a young Son of one of the Murdered Work-men, taking notice what his Father was doing, and bearing the ſame in his mind, when he came to years of Diſcretion, went and took it away, with the cauſe of his Fathers death felicitating his own life.

Upon certain high Hills of the Province of *Suchue*, where it borders upon the Province *Honan*, lyes a Kingdom called *King*, abſolute of it ſelf, and no ways ſubject to the Emperours of *China*; only upon the account of honour, and the maintaining of a good correſpondence, receives from the *Chineſe* Monarch his Crown and Scepter. Theſe *High-land* People will in no wiſe ſuffer the *Chineſes* to come amongſt them, and very hardly to ſpeak to them: The People of this Kingdom are the iſſue of them who fled out of the Province of *Huquang*, to avoid the outrages of the Enemy at the end of the race of *Cheva*, and betook themſelves to theſe high Mountains for ſafety, where ever ſince their Poſterity hath continued, poſſeſſing innumerable brave Vales, and incomparable good Lands, which are ſecured againſt the Invaſion or Inroads of any Enemy.

Upon ſome of the Mountains in *China* are great ſtore of wild People, who by reaſon of the narrow and difficult paſſages to them, are not to be brought under ſubjection to the Emperour, notwithſtanding the great endeavours that have been uſed to effect the ſame.

CHAP. XIV.

Of MINES *of all sorts, as* METALS, STONES, *&c.*

WITHIN the spacious Continent of this Empire, and chiefly upon the Mountains, are found many rich Mines, as well of Silver and Gold, as other Metals in great abundance; yet to dig for Gold or Silver out of any of them, is forbid, although it remains free for any person to seek for Gold upon the sides and banks of Rivers, where the same is also found in great quantities, with which all the Countrey drive their Trade by Bartering and Exchanging it away for other Commodities. Upon the Mountain *Yochen* is digged up a green stone, which being beaten to a powder, affords the Painter a most delicate Vert. There are also several excellent Stone Quarries, among which some of Marble, whereof they make Tables and other curious Ornaments for their Houses, it having such strange, yet natural veins, that by their concentring, the shapes of Hills, Waters, Trees, Flowers, are so admirably figured upon the same, as if the most exquisite Artist of the world had depicted them therein with his Pencil.

In the Province of *Peking* is found a very clear White and Red Marble, as also Touch-stones, and several other Sorts of Stones, which for colour and hardness are much valued: And upon the Mountain *Xaitung*, in the Province of *Xanfi*, the *Jasper-stone* of several colours; so also in *Xenfi*, upon the Hill *Jo*, are very clear stones, which for their lustre and sparkling resemble Diamonds.

Red Marble isdigged out of Mount *Kiun*.

In *Suchue*, on Mount *Tiexe*, the stones that grow there being burnt in the fire, drop Iron, which is very fit for the making Swords.

The Hill *Cucay* near *Chingtien*, brings forth Trees and Stones Red of colour; where on the other side, in the Province of *Huquang*, all the Products of the Hill *Hoan* (which signifies the Yellow Hill) even to the Earth and Stones, are of a Gold colour.

There are several other Hills which produce strange and Pretious Stones, as the Hill *Xeyen*, so named because that after rain there are found stones upon the same resembling Swallows; many other produce variety of stones, held in great esteem by reason of experiments which have been made of them in the cure of many Diseases, as all sorts of Agues, Fevers, Calentures, *&c.* And as in some places are such variety of rare and Physical stones, so in other are Earth and Medicinal Drugs; namely,

In the Province of *Quangsi*, near to the City *Cinchen*, is digged up a certain Yellow Earth, which is a powerful Antidote against all manner of Poison. And,

In the jurisdiction of *Huquang* there are several places where they gather up great store of Manna, which the Natives take for a Frozen Dew.

In the Province of *Xanfi*, upon the Mountain *Tape*, they dig up a certain Earth so Red, that they use it for Vermilion to Print their Red Seals: Whereas upon the Mountain *Nieuxu* the Earth is so White, that it is used by the Women instead of Paint; for being dissolved in Water, it strangely embellisheth the face which is washed therewith. Here also they have Mines of Coals, which are like to those in *Europe*.

There

There is alſo in divers places throughout the whole Empire, a certain ſort of Lime, which they preſs from the Bark of a Tree, being tough and ſticking like Pitch; of this, which I ſuppoſe I may call a Gum, they make a certain ſort of Paint wherewith they colour all their Ships, Houſes, and Houſhold-ſtuff, which makes them to ſhine like Glaſs; and this is the reaſon that the Houſes in *China*, and in the Iſle *Japon*, gliſter and ſhine ſo bright, that they dazzle the eyes of ſuch as behold them. For this Paint lays a ſhining colour upon Wood, which is ſo beautiful and laſting, that they uſe few or no Table-cloaths at their Meals; for if they ſpill any greaſe, or other liquor upon the Table, it is eaſily rubbed off with a little fair water, without loſs or damage of colour.

CHAP.

CHAP. XV.

of ROOTS, HERBS, FLOWERS, REEDS, TREES, *and* FRUITS.

THE vaſt and large Territories of this Empire, which reach not only very far from Eaſt to Weſt, but alſo from South to North, occaſioneth that in no ſingle part of the Univerſe, ſo great a variety of Fruits is produced; the true and natural cauſe whereof is the ſeveral tempers of the Air (which muſt of neceſſity be granted in ſo immenſe Territories) it. being by experience known, that ſome grow beſt under a hot climate, others under a cold, and ſome under a well tempered Air; all which are to be found in this Countrey.

The Learned among themſelves have deſcribed at large in their Books, what each Province doth produce: By the view whereof, and other particular Relations, this may be affirmed for truth in general, that all things neceſſary for the ſuſtenance of Man, as well as for delight, are to be had there in great abundance, without being beholden to their Neighbours. And thus much I dare from my own knowledge affirm, that whatſoever is to be had in *Europe*, is likewiſe found in *China*; a nd if in truth there want any thing, Nature hath ſupplyed that ſingle defect with divers other things beyond thoſe we have in *Europe*. Now that it may be obvious to every underſtanding, with what a copious Harveſt of Fruits and Vegetables, mild Nature has bleſt this Empire, and the Inhabitants thereof, I ſhall briefly diſcourſe thereof as followeth.

In *Jungping* (the chief City of the Province of *Peking*) grows a very excellent root, and of great eſteem, called by them *Ginſeng*, but by the Iſlanders of *Japon*, *Niſi:* The reaſon of the *Chineſe* name ſeems to be derived from its ſhape, in regard it Artificially reſembles a Man; it is not much unlike to the *Mandragon* of *Europe*, only it is much leſs; neither do I much doubt but it is a ſort of *Mandragon*, in regard it bears with it the ſame ſhape and vertue. This Root dryed is yellow of colour; it is of ſweetiſh taſte, which being chewed, ſeems to be mingled with a little bitterneſs; it is a great enlivener of the Spirits of a Man, and therefore ſuch as are of an hot and ſtrong conſtitution, endanger their lives by uſing it, in regard of its ſtrengthning nature and quality; whereas Perſons weak and feeble through Sickneſs, or otherwiſe, find great advantage in the uſe thereof; for ſuch is the ſoveraign vertue of this Root, that it has recovered ſome that were brought to deaths door; for which its moſt rare qualities, it is become of ſo great price, that a pound thereof is weighed againſt three pound of Silver.

This Root alſo hath made noteable the City of *Leao*, in the Province of *Xanſi*; which Province produces a great many incomparable medicinal Roots and Herbs, eſpecially *Rubarb*, which does not grow wild, as ſome report, but on the contrary, is raiſed and encreaſed with great care and diligence. The Root is not hollow, but very firm and knotty, the leaves thereof in ſome ſort reſembling our Cabbage-leaves, but much bigger. The *Chineſes* make a hole through the Roots, and hang them up in the ſhade, where the Sun may not ſhine upon them; for the Sun-beams extract their vertue from them. From hence, and from *Suchue* comes for the moſt part all the Rubarb which is brought into *Europe* by Sea, or through the Kingdoms of *Caſcar*, *Tebet*, *Mugor*, and *Perſia*. Ignorant therefore altogether are they

in

in Affairs, that will have Rubarb grow in thoſe parts; whereas in truth, we only receive it from hence; but they buy it of the *Chineſes*, and Tranſport it in *Quiecheu*. Near to *Liping*, grows the beſt Root of *China*, there is of two ſorts, the true and counterfeit, yet both natural; the true grows near to this City, and in other places the counterfeit; or to ſpeak more properly, the wild Root, and is that which is brought generally into *Europe*: It is of a Reddiſh colour within, but neither ſo big, nor of ſo great vertue as the true, which grows and encreaſes under ground, almoſt after the manner of Potatoes in *India*, and eſpecially in old Pine-Tree Woods, from whence they ſay, this Root proceeds, firſt of all from the Gum or Juice of the Pine-Tree, which falling upon the ground, takes Root, and brings forth an Herb, which by degrees ſpreads it ſelf upon the Earth, and grows under ground with knotty Roots, in ſhape, bigneſs, and colour, not unlike to the *Indian* Coco-Nuts, but thinner and ſofter, which they uſe in ſeveral Medicines. This Root was firſt known in *Europe*, 1535. when the *Chineſes* brought the ſame to be ſold in the City of *Goa*, in *India*; and although the like Root may grow in other parts of *India*, as alſo in the *Weſt-Indies*, yet is it much inferiour in goodneſs to that of the *Eaſt*; the beſt whereof is taſtleſs, heavy, ſound, and firm.



This Root has a particular vertue, according to the Writing of *Garcias*, for the cure of the *Spaniſh* Pox, and is ſoveraign againſt the Itch, Tremblings, Aches, Gout, *&c.* It is alſo very good for a weak Stomack, Head-ache, the Stone in the Bladder proceeding from Cold. *Acoſta* gives this Deſcription of the *China* Root, that whoſoever uſeth the ſame for the cure of the Pox, may eat all manner of Food, either fleſh or fiſh, without any hurt to themſelves, or to the operation of the Medicine; which by the *Chineſes* and *Indians* is thus uſed. They take two ounces of the Root, and half an ounce of Parſly, and boyl it in two quarts of water, to a third part, which they reſerve in a Pot for uſe; and when any are Sick, they drink a good draught, and go and lye down upon their Bed covered warm: Two hours before Supper they drink another draught, but for their daily drink they take it cold; ſome take every morning and evening the fourth part of an ounce of this Root, beaten ſmall, and put into Wine, which is ſo innocent in operation, that they may go abroad about their Affairs without any inconvenience.



There alſo grows great ſtore of Ginger in this Countrey, and ſo purely, and with ſuch celerity, as exceeds all in other Countries; though it is true, in ſeveral other parts there is great ſtore of Ginger to be had, as at *Bengale*, and upon the Iſlands of *Molucco*, *&c.* which is for the moſt part brought into *Europe*. Of this Root there are two ſorts, Male and Female, which laſt is ſmaller of Leaf and Root then the firſt; the Leaves are very like the Leaves of Reed, ſo that whoſoever never ſaw any Ginger grow, would take them to be Reeds. The Leaves of the Male ſort, through which run ſome greater ſinews or veins, riſe not much higher then three foot above ground: The Roots are of ſeveral weights and bigneſs, whereof ſome have the length of four Spans, full of Knots, and ſhooting not deep into the the ground, but like Reeds, grow upon the Surface of the Earth, and are digged out of the ground when the Leaves are withered, which is about the middle of Summer; when they take them up, they break off a piece, and fling it into the ground again for an increaſe. The Roots freſh taken up, by reaſon of their abounding moiſture, are not ſo hot of taſte as the dryed, which are laid a little into the Sun to harden; thus prepared, they fling mould or clay upon them, to prevent them from being Worm-eaten, which this Root is very ſubject to; it increaſes very faſt, as do all other Spices, which grow in ſuch places as lye near the Sea. And though the *Chineſes* and others plant Ginger amongſt the reſt of their Herbs, yet however it grows alſo wild and of it ſelf, but falls ſhort of the goodneſs that may be found in the cultivated. When any who intending to make Merchandize of this Commodity, put up and condite the ſame, they firſt pare it, and put it immediately into Pickle or Vinegar for an hour or two; afterwards they take it out and lay it in the Sun to dry for an hour or two longer, then they take it again into the houſe, put it up into a dry place, and there let it lye till all the moiſture is drawn out; which done, they put it into Pickle, with good ſtore of Sugar: And this kind of ordering makes it pleaſant to the Pallat, and abates much of its heat. And this is generally known by the name of Green Ginger, which as a Sallet is uſed by the *Chineſes* amongſt other eatable Herbs, and is indeed very ſoveraign for ſeveral Diſtempers, as pain in the Belly, Cholick, Flux, *&c.* But ſuch as are of a hot conſtitution, ought to be very moderate in its uſe, for that it is apt to inflame the blood.

Moſt

Moſt of the Provinces of *China* abound as well in all manner of eatable, as medicinal Herbs. We will deſcend a little into particulars.

In the Province of *Xenſi*, near to the chief City *Kingyang*, grows a Herb called *Kinſu*, which for its reſemblance to a Tuft of Yellow Hair, the *Chineſes* call the Golden Silk, or the Gold Thred of Silk-Worms; it is of a bitter taſte, and rather of a cooling then warming quality; it cures all manner of Scurf of the Body.

Here alſo grows another Herb called *Quei*, good againſt Melancholy, and which occaſioneth joy and gladneſs of heart, if ſwallowed down.

Near to the City *Cin*, upon the Hill *Pochung*, grows an Herb called *Hoako*, which whoſoever eats, becomes barren and unfruitful.

Near to *Cingcheu*, in the Province of *Quantung*, lye ſome Iſlands, wherein grows an Herb called *Lungſiu*, which makes Horſes ſtrong and ſwift of Heels that eat of the ſame.

Near the ſame City grows the Herb of 1000 years, ſo called; but they farther affirm of it, that it is immortal, and never dyes. The water wherein the ſame has been infuſed, being drank, makes White Hair Black, and is very good to prolong life. There are beſides theſe, ſeveral other incomparable Herbs, which are uſed amongſt them for the cure of Diſtempers of all ſorts.

In the Kingdom of *Tanyeu* grows a certain Herb very high amongſt the Rocks, which will not burn when flung into the Fire, and there kept for ſome time; only it will turn a little Red, but as ſoon as out of the Fire, preſently recovers its priſtine and natural colour; yet although it reſiſt Fire, yet immediately turns to dirt being put into water.

In the Province of *Quantung*, near to *Kiunchen*, grows the Herb *Chifung*, ſo called, becauſe it ſhows which way the wind blows; the Sea-men ſay they can diſcover by the ſame what ſtormy weather they ſhall have before they go to Sea.

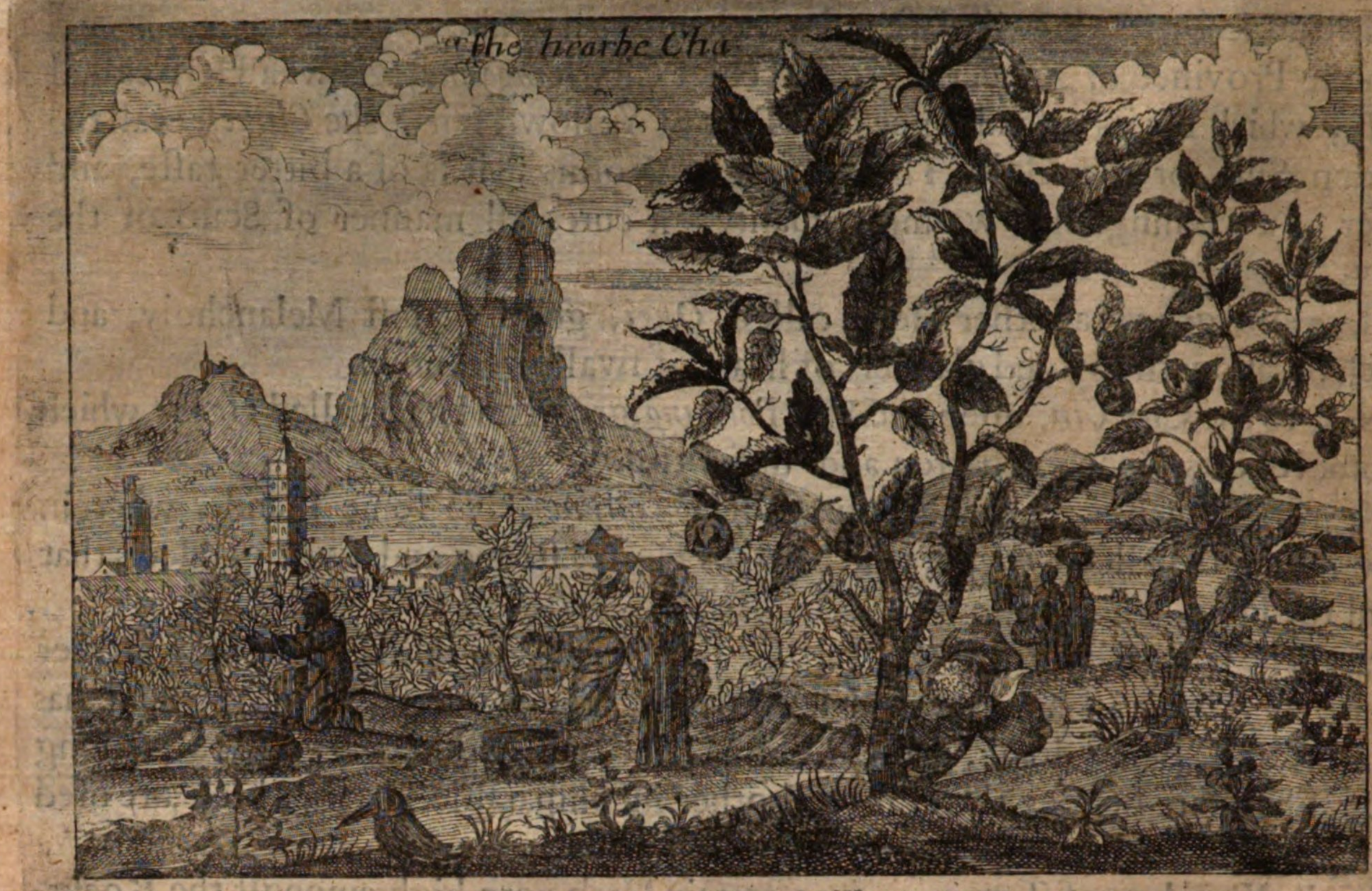
In the Province of *Quangſi*, near to *Chinchen*, the Inhabitants make a kind of Cloth of a certain Herb called *Yu*, which is eſteemed far before Silk, and much dearer.

But in the Province of *Queichen*, near to *Liping*, they make Cloth of an Herb very like Hemp, and called *Co*; this is very commodious in Summer. To conclude,

The *Chineſe* Phyſicians ſay, that upon the Mountain *Tiengo* grow above 100 ſorts of Simples, all of very ſoveraign vertues.

But amongſt all others, *China* is famous for an Herb called *Thea* or *Cha*, and whereof the Natives and other Neighbouring People make their drink called *Thea* or *Cha*, taking its name from the Herb.

Of



Of all the places in *China* this Herb grows fasteſt, and in greateſt abundance, in the Province of *Nanking*, near to the City of *Luchen*: and indeed the ſame is only found in *China*, *Siam*, and in the Iſland of *Japan*; the Leaves thereof are very like unto thoſe of *Sumack*, and that this is a ſort of *Sumack* none need to doubt; however it ſprings not wild, but by manuring, is no Tree, nor Herb, but a Buſh or Shrub, which they Plant upon little Hills three foot aſunder, and grow as high as a Roſe-tree: The branches whereof are full of Flowers, and thin Leaves of a dark Green colour, which though they differ not in ſhape, yet they are of ſeveral ſizes; for upon one Shrub are at leaſt of five ſeveral degrees in bigneſs; the firſt and biggeſt grow upon the lowermoſt Sprigs; next to them follow thoſe of the next ſize, and are leſſer then the firſt, and ſo by degrees grow all the other ſorts. But ſo much as theſe Leaves decreaſe upward in bigneſs, ſo much the more they increaſe in price; for a pound of dryed Leaves of the firſt bigneſs is worth 5 *Dutch* Shillings; that of the ſecond bigneſs is worth 50 ſhillings; but that of the third 5 Guilders; that of the fourth 15, and that of the fifth and laſt bigneſs fifty; yea, ſometime 150 Guilders a pound, if well prepared. Upon the branches grow ſmall green buds, which produce little Flowers with White Leaves, Yellow within, and in bigneſs, faſhion and colour, very like the Flower of Sweet-Briar, but different from it in ſmell. After that the Flowers are ſhed, there remains a Husk which contains a blackiſh Seed, which being ſowed in the ground, brings forth the third year new Buſhes, from whoſe Leaves is gathered every year a rich Harveſt, and that in ſuch places where it Rains and Snows, as it doth in *Europe*; ſo that it is probable enough that there might be Buſhes raiſed from that ſeed, if it were ſown in ſome ſhady fruitful *European* ſoyl. It is full of ſpreading Roots, which run but ſhallow in the ground, and are good for nothing; but the Leaves they gather every day, and drying them in the ſhade, preſerve them for their drink *Thea*, which they uſe inſtead of Beer, not only at Tables, but upon all Viſits and Entertainments; and which is more, whoſoever has any thing to diſpatch in the Palaces of the Grandees, is Preſented as ſoon as he is ſeated, with a Cup of this Liquor, which is alwaies drunk, or rather ſupped off hot, according to the faſhion of the Antient *Romans*, who eſteemed more of warm then cold water. If at any time this Liquor proves bitter to the taſte, they

mingle

mingle a little Sugar with it, and drink it to drive away drowſineſs: But ſuch eſpecially find the benefit in drinking thereof, who have over-charged their ſtomachs with eating, or diſcompoſed their brains with too much ſtrong drink: For it is a very great dryer of groſs humours, and diſpels vapours, occaſioning ſleep. It ſtrengthens the Memory, but increaſes Gall, if drank in too great a quantity. In brief, they extol the Vertues of this Drink infinitely, and attribute their not having the Stone or Gout to this, as they term it, moſt Noble drink: which we may believe the rather, becauſe in all our Journey forward and backward, we ſaw no body afflicted with theſe Diſtempers.

There is a very great difference in the manner of preparing and uſing this Liquor between the *Chineſes* and thoſe of *Japan*; for the *Japonners* beat the Leaves to a Powder, and mingle it with boiling Water in a Cup, which they afterwards drink off: But the *Chineſes* put the Leaves whole into a Pot of boiling Water, which having lain in ſteep for ſome time, they ſip off hot, without ſwallowing down any of the Leaves, but only the Quinteſſence thereof extracted. Others prepare it with Milk and a little Salt mingled with the Water, which is not ſo well approved: But however prepared, it is not only drunk in *China*, and other parts of *India*, but is much uſed likewiſe in divers other Countries; and the general conſent of all people, that they find much good by it, enhances the price, and makes the ſame to be ſold here at a very dear rate.

In *Xenſi*, near the City *Hachen*, is great ſtore of Hemp; but in all the Empire there is no Flax known to grow.

In *Kiangſi*, near the City *Kienchang*, grows a ſort of Rice, ſo far exceeding the reſt for goodneſs, that the Emperour himſelf ſends for his own ſtores from thence, and for its excellency, the *Chineſes* call it *Silver Corn*.

In *Xenſi*, near the City *Kingyang*, grows a ſort of Rice, uſed by the people to purge the Body, and cauſe Urine.

In the Province of *Chekiang*, upon the Mountain *Tienno*, near the City *Hangchen*, grow in great abundance Muſhroms, which are diſperſed into all parts of the Country, and will keep good a whole year either dryed or pickled.



In this Land alſo grows abundance of Cottons, the ſeed whereof was brought thither above 500 years ſince: And although this Fruit does likewiſe grow in other parts at preſent, as in *Arabia*, upon the Iſlands of *Cyprus*, *Maltha*, in *Sicily*, and in *Egypt*; I think it not amiſs to repreſent unto you in the annexed Print, the figure of this Fruit or Cotton, as alſo of the Tree that bears it (ſince it is in effect one of the chiefeſt *Chineſe* Trades) and deſcribe the ſame in a few words.

This Cotton grows upon a ſtalk almoſt three foot high, covered with a reddiſh Bark, and full of a kind of prickles, dividing it ſelf into ſeveral Branches. The Leaves hanging upon long ſhoots, are not unlike thoſe of the Vine, and divided into three parts, which for bigneſs may be compared with thoſe of the Maſt-Tree. The Flowers are yellow, in the middle red, upon which follows a round fruit, about the bigneſs of an Apple, wherein, when it is ripe, the Wool lyes concealed, which is afterwards gathered, ſold, and diſpoſed of to ſeveral uſes.

The Leaves of the Cotton-Tree are generally alike, only here and there ſome are ſmoother, ſofter, and more even then others.

In ſome places of *China*, Beans may be ſeen growing upon Trees.

A ſort whereof near the City *Changchang* are reputed good againſt Poyſon.

The Province of *Quantung* produces abundance of Oſiers, which ſeem to be no other then Ropes twiſted together by Nature; of which there are whole Mountains full in this Province, which are put by the Inhabitants to divers uſes: and in regard they are very tough, and will not eaſily break, they make ſometimes Cordage thereof for Veſſels; but their beſt uſe is to make ſoft Mattraſſes, upon which moſt of the People, the Grandees, and the Emperour himſelf, lay themſelves naked, when they go to ſleep. Very neat and clean is this furniture, and withal very cool in the Summer; and though the Mattraſſes be only ſpred on the bare floor, yet they look upon it as a fit place to lye upon, having been uſed to lye no otherwiſe. The whole Iſland of *Hainan* is full of theſe Oſiers, eſpecially of the beſt, which the *Portugueſes* call the white *Rota*.

FLOWERS.

THere are ſeveral rare and well-ſcented Flowers which grow in theſe parts, that are unknown to thoſe of *Europe*.

In the Province of *Suchue*, near to *Chungking*, grow certain Flowers called *Meutang*, in high eſteem amongſt them, and therefore called the King of Flowers. It differs very little in faſhion from the *European* Roſe, but is much larger, and ſpreads its Leaves further abroad. It far ſurpaſſes the Roſe in beauty, but falls ſhort in richneſs of ſcent. It has no thorns or prickles, is generally of a white colour, mingled with a little Purple; yet there are ſome that are yellow and red. This Flower grows upon a Buſh, and is carefully cheriſhed and planted in all Gardens belonging to the Grandees, for one of the moſt choice Flowers.

In the Province of *Huquang*, near the City *Tan*, is a great Cataract which occaſions a Mere wherein grow Flowers of a Saffron colour, whoſe like are no where elſe to be ſeen in all thoſe Countries. Several of theſe Flowers grow upon one Root, they are ſomething bigger then a Lilly of *Europe*, and much handſomer: for faſhion, reſembling Tulips. The Leaves of the ſtalks are large and round, and drive upon the water, as the leaves of ſome Weeds do in *Europe*, which at their ſeaſon, they gather and dry, and by this means are

fit

ſit to be uſed by Shop-keepers inſtead of Paper, to put up their Wares in. There are in ſome places whole Pools abounding with theſe Flowers, which, to ſay truth, grow not there naturally, but have been ſowed by one or other, for that they are in great requeſt amongſt them.

But amongſt all others, the *Chineſe* Roſe muſt deſervedly take place, which changes colour every day twice; for one time its all Purple, and another time Snow-white: And were the ſcent thereof pleaſant or delightful, it might with merit challenge the World for a Peer.

The chief City of *Queilin*, ſcituated in the Province of *Quangſi*, takes its Name from the Flower called *Quei*; which although it grows in other parts, yet no where ſo plentifully as in this Province, chiefly under the Command of this City. They grow upon a very high Tree, which has Leaves proportioned like them of a Laurel or Cinnamon-Tree; but the Flowers are very ſmall, yellow of colour, and have a fine ſmell. After they are once in Flower, they continue a long time blowing, without withering or ſhedding, or falling from the Tree; and after they have done blowing, the Tree ſhoots out again within a month, and has freſh Flowers, whoſe odour is ſo fragrant, that they perfume all thoſe parts where they grow. The *Tartars* infuſe theſe Flowers in the Juyce of Lemmons, wherewith they colour and paint the hair of their Horſes: But the *Chineſes* make delicate Confects of the Flowers, which are delicious to the taſte, and pleaſant to the ſmell.

Near to *Kinhoa*, in the Province of *Chekiang*, is a certain Flower by the *Portugueſes* in *India* called *Mogorin*: It grows upon a very ſmall Tree, is Milk-white, and not unlike to the Jeſſamy-flower, only it has more leaves, and exceeds the Jeſſamy far for ſmell; for one Flower is enough to perfume a whole Houſe. This Flower is in very great eſteem with them, ſo that in cold weather they diligently houſe the Pots in which they grow. And laſtly, near the City *Pingyve* in *Quiechen*, grows in great abundance the well-ſcented Jeſſamy.

REEDS.

AS you have ſeen the Variety of Herbs, Plants, Flowers, &c. there is yet another extraordinary matter, and that is of Reeds: For in *Xanhung*, near *Tengchen*, grows a Reed that is four-ſquare, which is againſt the common Courſe of Nature.

In *Huquang*, near the Mountain, grows a ſort of Reed, which will laſt only three years; but like a careful Sire, before it dyes, it ſhoots out afreſh at the Root: thus every three years renewing by death, and riſing again.

In the Province of *Nanking*, near *Hoaigan*, is a great Mear, wherein grows very large and high Reeds, greatly eſteemed by the Inhabitants.

In *Quanhung*, near the City *Lochang*, upon the Mountain *Chang*, grows a black Reed, whereof the *Chineſes* make Pipes and ſeveral other things, of as pure a black and ſhining colour, as if they were made of Ebony.

In the ſame Province, upon the Mountain *Lofen*, grows a Reed, exceeding all the reſt for length and thickneſs, the ſtalks being at leaſt four foot thick.

In the Province of *Chekiang*, near the City of *Chucheu*, runs a Rivulet, in which grow ſeveral ſorts of Reed or Cane, as hard as Iron, and oftentimes three handful thick: And although it be hollow, yet it is of ſtrength ſufficient to bear a great burden without breaking. The biggeſt grows three or four rod high: Some having green ſtalks, other coal-black. It makes a very pleaſant ſhow, not only becauſe of the flouriſhing Verdure of the Leaves, for the moſt part of the year,

but

but alſo becauſe of the ſeveral colours produced by the various ſorts that grow all together. Of this, notwithſtanding its hardneſs before-mentioned, ſuch as are skilful Artiſts, and know how to ſplit the ſame into very thin pieces, make Mattraſſes, Baskets, Canes, &c. Of the thinner and ſmaller ſort, they make Pikes and Lances, which have ſharp Irons at the ends. They uſe it likewiſe to ſeveral other uſes, eſpecially for the making of Perſpective-glaſſes, in regard it is light, ſtraight, thick, and firm. The water that runs from this Reed, when it is laid green upon the fire, is found, being taken inwardly, to be very ſoveraign to drive out of the body all putrified blood, occaſioned by blows, falls, or otherwiſe. The young ſhoots of it, before they have leaves, are boiled with fleſh like Turnips, and pickled in Vinegar are kept all the year for Sauce.



The Province of *Suchue* produces great ſtore of Sugar-Canes, from whence they draw great quantities of Sugar, and that none of the worſt. And though there has grown for a long time great quantities of ſuch Canes in this Province; yet the Inhabitants never knew how to extract Sugar from them, until they were taught by a certain *Indian* Prieſt, who accidentally riding with his Aſs through a field of Sugar-Canes, was detained by the Owner thereof for ſpoiling the ſame, and would not let him paſs until he had made ſatisfaction for what damage he had done: whereupon the Prieſt, to redeem his Aſs, diſcovered to that Country-man the way of making Sugar out of thoſe Canes. This Reed or Cane grows very faſt upon Mooriſh grounds, and has leaves like unto the Reeds in *Europe*, ſhooting ſix or ſeven foot high, and being about two or three fingers thick, and full of knots; the pipes of it are full of a white pithy ſubſtance, out of which they ſqueeze the Sugar. The manner for increaſing this Cane, uſed by the *Chineſes*, is as follows: The ground is firſt ploughed up, and laid into Furrows, wherein they plant the young ſhoots, and afterward fill up the Furrows with Mud. The moiſter it ſtands, the better it will thrive, and in a years time come to perfection; and then they cut down the old, and plant new ones: But ſometimes they let it ſtand until the ſecond year, which is not much amiſs; but if it be not then cut down, it will be good for nothing. It will continue for many years, if this courſe be taken to preſerve it, and if it be planted in moiſt and fertile Earth, and that the Worm get not to the Root; but what of it ſtands in dry grounds, will hardly continue five years without tranſplanting.

Amongſt



Amongſt theſe various ſorts of Reeds, may be comprehended another kind, that grows upon ſome Mountains in *China* in great abundance, and is called by the *Indians Rotang*; but in *Europe*, *Rotting*, or *Japan* Canes. And though theſe Canes are uſed in *Europe* to walk with; yet the young branches thereof being full of juyce, are eaten raw by the *Chineſes*. When theſe Canes are dryed, and ſtruck one againſt another, there will flye ſparks of fire from them, as from a Flint, and as ſuch are made uſe of in ſome places of the *Indies*. This ſort of Reed is very tough, and being green, is made uſe of inſtead of Cords to tye or bind any thing withal. The Inhabitants of *Java*, *Japan*, and other Iſlanders, make therewith Cables for Anchors, which will laſt longer in Salt-water then Ropes made of Hemp; and when any Merchants Ship trading thither from *Europe*, need any, they make uſe of theſe, they being ſtrong enough to hold the weightieſt Anchors. The fruit of this *Rotting* or Cane is eatable, and pleaſant to the palate; in form ſomewhat round, and about the bigneſs of a Ball, having a ſhell like a Cheſtnut, hard, but brittle. Upon every Joynt, from the bottom to the top, ſprouts out a ſmall branch inſtead of leaves, upon which hangs the fruit in cluſters. Within the body of this fruit is a white kernel, of which they extract an Oyl not only good to eat, but very ſoveraign in the Cure of Wounds, if dreſt therewith: ſo that the *Indian* Slaves, if they receive hurt at any time from theſe *Rottings* or Canes, wherewith they are wont to be corrected, they forthwith make uſe of this Oyl.

Beſides theſe before-mentioned, there are found as well in *China* as divers other parts of the *Indies*, two other different ſorts, which are called by the *Indians Bamboes*. The ſmaller of theſe is full of pith, but the other ſo far exceeds all the reſt for bigneſs, that I do not wonder in the leaſt, if ſome Writers, both ancient and modern, have ſometimes called it a Tree. This kind called *Bamboes*, grows in Mooriſh or Fenny grounds, is very ſtraight; but in its growth they bend it on purpoſe to prepare it for their uſe, which is to make Chairs of, ſuch as they are carried in. Of the Body of this Tree, the *Chineſes* ſometimes make their Wherries, in which they row with great ſwiftneſs upon the Rivers. The Leaves hereof are ſomewhat like thoſe of the Olive-Tree.

Of TREES.

THIS Empire doth alſo very much abound with Trees; not only ſuch as grow in *Europe*, but ſeveral other of a more ſtrange nature, not known in our parts of the World.

In the Province of *Suchu*, in the ſmall City of *Kien*, ſtands an Idol-Temple, wherein is a Tree called *Ciennien*, that is to ſay, the Tree of a thouſand years; which is ſo prodigiouſly large, that 200 Sheep may ſtand in covert under one branch of it, without being ſeen, though you come near to it.

In the ſame Province grows a ſort of Beans upon a Tree, ſo very hard, that the people, by reaſon thereof, call them Stone-beans.

In the Province of *Huquang* grows a Tree, named the Tree of Sleep; for that, as ſome report, a branch of this Tree applied to any part of the Body, cauſes a ſweet and pleaſant ſleep.

In the Province of *Chekiang*, near the ſmall City *Singhiang*, grow ſuch extraordinary large Trees, that fourſcore men are not able to fathom them about: Nay further, there are ſome of thoſe Trees (*ni fallit fama*) of that vaſt bigneſs, that one branch will covert at leaſt 40 men.

In the Province of *Macao* is a Tree called by the *Portugueſes* the Iron-Tree, in regard the Wood thereof, both for colour, heavineſs, and hardneſs, reſembles Iron, refuſing to ſwim, and preſently ſinking when it comes into the Water.

In the Province of *Quantung*, near *Chaoking*, grows great ſtore of ſweet and well-ſcented Wood, whereof the Inhabitants make Tables, Chairs, Cheſts, &c.

In the Province of *Quangſi* they make Linnen or Cloth of the Leaves of Trees.

In the Province of *Chekiang* are ſeveral Woods conſiſting of Mulberry-Trees, which the Inhabitants cut every year, that ſo they may not grow up to any largeneſs; for they find by Experience, that the leaves of the lower Trees make the beſt Silk: ſo that by this only means, all that keep Silk-worms know very well how to diſtinguiſh the firſt ſpining of the Silk from the ſecond, becauſe the firſt is the product of the ſoft and tender Leaves, which ſhoot forth in the Spring, and are then eaten by the Worm; but the hard and ſowre Summer-leaves make the ſecond ſpining; which alteration of the ſame food does occaſion ſo greata difference in the Work of theſe ſmall Creatures. And ſuch is the infinite abundance of Silks in this Province, that ten Suits of Silk may be bought cheaper then one of Cloth in *Europe*.



In the Province of *Quangsi*, near the City *Cincheu*, is great store of Cinnamon-Trees, which differ only in this from those of *Ceylan*, in that it is stronger of scent, and hotter upon the tongue. The Tree upon which it grows, is about the bigness of an Orange-Tree, and has many long, thick, and straight Branches, whose Leaves have some Analogy with those of the Laurel : It bears a Snow-white and well-scented Flower, from whence is produced a smart sort of fruit, which being neglected by the people, is eaten up by the Birds and Monkies: From this fruit drops a Juyce which has the taste of Cinnamon, but not so strong : The Wood of the Tree has neither smell nor taste, insomuch that Nature seems to have deprived all the parts of this Tree of its virtue, and only bestowed it upon its Bark, to raise it to the higher esteem, and draw from thence the greater advantage. This Tree, as all others, has a double Bark ; the first is a very pleasant kind, and so thin, that it cannot be distinguished from the other, but by its greenness : for afterwards when it is dry, it sticks so fast to the inwardmost Bark, that it can neither be seen nor tasted, nor peeled off. The green inward Bark, when this outward Rind is taken off, is slippery and smooth. Being thus peeled and cleansed, it is cut into four-square pieces, and laid a drying in the Sun, afterwards rowled up, and put into Barrels, and so transported into *Europe*, in the same form as we have it, and see it sold in all parts. After that the Bark is peeled off, the Tree will stand two or three years naked without getting a new Bark ; but after that time, the Bark will re-increase, and is fit to be new peeled. The Inhabitants say, that the Root of this Tree produces a Sap not unlike to Camphire. The *Chineses* and Islanders of *Ceilon* distill from the green Bark and the fresh Flowers (almost after the same manner as those of *Europe* make Cinnamon-water) a certain Liquor which they apply to several uses.

In the Island of *Ceilon* these Cinnamon-Trees grow in such abundance, as supply all parts of the World with their Bark, yea, would produce much more then could be spent, if the Islanders did not sometimes burn whole Woods. But this may be observed, that as this Island is very fruitful in the product of Cinnamon, so on the other hand, neither Cloves, nor Nutmeg-Trees will grow upon it.

In some few places of *China* there grow Cloves, Pepper, and Nutmegs, but in small quantities, so that most of those Spices are commonly brought from other places.

places. Now in regard it will not be unpleaſant to the Readers, to peruſe the Nature of theſe Trees and Fruits, I ſhall declare in a few words what I have obſerved concerning them, whereof no mention has been made by any other former Writer. The Tree upon which the Cloves grow, is as big as an ordinary Pear-Tree, and grows after the ſame form: The Leaves hang upon long ſtalks, and grow ſometimes ſingle, and ſometimes in cluſters: It has ſeveral greater and leſſer Branches, each whereof end in very thin ſhoots, upon whoſe top grow ſmall ſtalks, where ſit the Cloves in cluſters: within the head of the Cloves grows alſo a flower which yields a very pleaſant ſcent, as well as the fruit, but is much more fragrant in dry weather then in wet; upon which alſo depends the fruitfulneſs or unfruitfulneſs: For in a dry year there is more fruit then leaves upon the Tree. But although extraordinary heat be ſeaſonable weather for theſe Trees; yet they do not always yield a like plentiful Harveſt: for about the ſecond or third, and ſometimes about the ſeventh year, the Crop is much worſe. The Cloves are firſt red of colour, but afterwards turn black, and are gathered in *September*, *October*, and *November*, either with the hand, or elſe beaten off with a long Reed. Such as are left upon the Tree, grow much bigger then thoſe that are gathered, and fall off of themſelves the next year; which though they are not ſo ſharp of taſte, yet are held much dearer, and are uſed for Seed: And this is the reaſon why the *Indians* name the ſame the *Mothers of Fruits*. Theſe Seeds grow up to a compleat Tree in eight or ten years time, and then bear ſtore of fruit. The Cloves, when they are firſt gathered, are blackiſh, and to make them blacker, they lay them a drying in the Sun; but to preſerve them from being Worm-eaten, they lay them to ſteep a while in Salt-water, and then again dry them in the Sun: being thus prepared for keeping, they are tranſported into moſt parts of the World. And here obſerve, that though the Clove-Trees are only cheriſhed for the ſake of the fruit, yet there is an Aromatick ſoveraign Virtue in the very Leaves, Flowers, and Branches. I ſhall not need to ſay any thing of the Excellency of this Spice, it being ſo well known to every body; only this I ſhall add, as worthy of obſervation, whereby you may underſtand the ſubtilty of the *Indians*, who when they are to ſell their Cloves, or deliver what they have ſold, will be ſure to ſoak them well before-hand with water, to make them weigh the heavier. Out of the flowers and green Cloves, the *Indians* extract a Water or Spirit very pleaſant of ſmell, and very good for ſeveral Diſtempers. The beſt place for theſe Clove-Trees to grow in, are the *Molucca* Iſlands, where they are more fruitful then any other place, and naturally delight to grow upon high places, and ſo thick together, that the Sun is not able to pierce through them.

Now obſerve, that as the Cinnamon-Tree proſpers no where ſo well as upon the Iſland of *Ceilon*, nor the Clove as upon the *Moluccas*; ſo the Nutmeg-Tree takes the greateſt liking to the particular Iſland of *Banda*, which is one of the chiefeſt of the *Molucca's*.

The



The Tree upon which the ordinary Nutmegs grow, and called by the Inhabitants *Bongopolu*, is like unto an Apple or Pear-Tree, and ſprings oftentimes, of it ſelf without planting. It is always green, full of Bloſſoms, and laden with fruit, whereof ſome are full ripe, and others but half ripe. The Bark is ſwarthy, the Wood hollow and pithy, and the Leaves (which grow in cluſters upon the ſtalks) are green of colour, thin and ſmooth, which being rubbed between the fingers, as they are pulled from the Tree, do not only ſmell very ſtrongly fragrant, but retain alſo, when they are dryed, their ſharp and ſtrong Aromatick ſcent and virtue. The Flowers or Bloſſoms are for bigneſs and colour much like the Pear or Cherry-Tree, dropping eaſily off without any great ſcent: the Fruit which ſucceeds the bloſſoms, grows ſcattering up and down about the Joynts of the Boughs. When the Bloſſom is fallen off, the firſt ſhell of the Nut at the beginning is green, rough, and ſomewhat thick; but as it grows ripe, it becomes full of yellow and purple ſpecks. This rough ſhell being ſoon ſplit, the Nut appears, about which ſits the Mace in the form of a Net; afterwards when the fruit is ripe, this rough ſhell falls quite off, in the ſame manner as the ſhell of a ripe Walnut drops off; and then the Mace appears of a delicate red colour, but afterwards turns yellow, and includes that Kernel which we properly call the Nutmeg: ſo that the Nutmeg is covered with three ſhells: The firſt and outermoſt green and thick, the middlemoſt is thinner, of a Gold colour, and very hard; and laſtly, the undermoſt, which is a hard Rind. This fruit is very much ſpoiled and eaten up by Birds, eſpecially a certain kind of white and ſmall Pigeons, whoſe fleſh being eaten, taſte very much of the Mace: They are called by thoſe of *Europe* the Nutmeg-eaters.

Theſe Trees bring forth fruit two or three times in a year, which nevertheleſs are not to be gathered till they are thorow ripe, leſt they ſhould grow light and Worm-eaten. When they are firſt taken out of the ſhell or huſk, they are laid a drying in the Sun, then taking off the Mace, they waſh the Nutmeg in Lime-water, which preſerves it from periſhing; inſomuch that they may be tranſported into all parts of the World without taking any hurt. Thoſe Nuts are counted the beſt, which are of a reddy hue, and of an Aſh-colour mixed with white ſtreaks. It often happens that ſome Nuts differ from others in bigneſs and colour, as is to be ſeen by the Nuts in *Europe*.

Such Nuts are called by the *Indians Palajava*, are uſed in Medicines, not amongſt their Victuals.

But the Mace that covers the Nutmeg, is taken by the *Indians* before it be thorow ripe, and whilſt it is of a very deep red colour, and put into Vinegar and Salt, and ſo brought to the Table, and eaten before the Meat, to ſharpen the Appetite. When the Mace is ripe, it is taken off the Nut, and dryed in the Sun, and laid up carefully. The *Indians* ſay, that as well the Nut as the Mace, cures ſhrunk Sinews, and Aches of the Body, cauſed by Cold; for that end every body has Oyl in his houſe made of the freſh fruit: And as there comes from the Mace much leſs Oyl then the Nut; ſo on the other hand, the Oyl of Mace is much ſtronger then that of the Nutmeg. The Inhabitants eſteem and value the Mace ſo much higher then the Nut, in regard they can ſell the Mace almoſt fifty times dearer then the Nut. The green and unripe Nuts are put by the Grandees of *India* into Vinegar or Sugar, and ſo brought to the Table inſtead of a Banquet. And of late years ſome *European* Merchants have brought over of theſe Nuts ordered after this manner, which are uſed not only in Phyſick, but as a Delicacy. Some put the outward ſhell or husk into Sugar, and prefer it before the Nut, becauſe of its moſt delicate ſmell and taſte. There is another ſort of long Nutmegs, which are called by the *Indians Pala Metſiri*: Theſe are accounted the beſt by the ordinary people, but without any reaſon; for though they are bigger then the round, yet they have not that Aromatick virtue: neither is the Mace of this long Nut in that eſteem amongſt the *Indians* (though perhaps of a better colour) as that of the round Nutmeg, there being very little virtue in it; and the very Trees upon which theſe long Nuts grow, are reckoned amongſt the wild and worſt ſort, ſo that the *Indians* think it not worth their time or trouble to gather them, there being little or no virtue in them. And to ſay all in one word, the Tree upon which theſe long Nutmegs grow, differs more in virtue and ſtrength then form or ſhape from that of the other.



The

The chiefeſt ſorts of Pepper are two, the one round, and the other long. The round Pepper grows chiefly in ſome of the *Molucca* Iſlands, as *Java* and *Sumatra*, ſhooting up a high, and is ſupported with Poles, as Hops in *Europe*. If the Seed of this Fruit be ſown in a fertile and rich Soil, it will bring forth a very plentiful Harveſt in one year; but if ſown in a more barren ground, it will require longer time before it comes to bear. It ſhoots downwards into the ground with its Root, which is full of ſmall tough ſtrings: The outſide of the Leaves is of a deep, but the inſide of a more pale green. The Fruit hangs like Currants, only the branches are much bigger and longer.

The Berries or Pepper-corns are at firſt green, but grow black of colour as they grow ripe, which is in the Summer-months. The ripe Berries are gathered and dryed in the Sun, which makes the outward ſhell ſo full of ſhrivels: But when this black ſhell is taken off, before it is dryed in the Sun, it makes another ſort of Pepper, which is commonly called white Pepper, which is ſharper, harder, and alſo pleaſanter of taſte then the black, and often uſed in *India* by Perſons of Quality, inſtead of Salt, with their Meat. The peeling of this outward black skin is done when the Pepper is over-ripe, and after it has been ſteeped in Salt-water; for by this infuſion the outward skin aforeſaid ſwells, ſo that the white Pepper-corns within may be taken out with little or no trouble, which are afterwards dryed again in the Sun. And if the lazy *Indians* were not ſo averſe to labour, there might be much more white then black Pepper. And here note, that not only the Berries, which are properly called Pepper, have a fiery hot taſte, but alſo the Leaves, and the whole growth, have the ſame virtue; for when they are chewed, they burn upon the tongue, like the Root of *Coſtus* and *Berethram*.

Beſides this, there grows in *India* a ſort of long Pepper, called by the *Indians Pimpilim*, which is never uſed about Meats, but only in Medicines, eſpecially in Treacle and other Antidotes againſt Poyſon: And this ſeems to be done not without great reaſon, in regard it has a very great ſtrength, which ſingle quality makes it to be ſold at a dearer rate then the other. This Pepper grows in great abundance at *Bengale*, and is tranſported from thence into *Europe*. In ſhape (except the fruit) this Plant is like unto that of the round Pepper, only it either creeps along upon the ground, or runs up againſt lower Poles, then thoſe of the other Pepper. The Leaves thereof are more tender, and of a darker green, and have long ſtalks: there is little other difference diſcernable between theſe two ſorts; that is, the fruit is gathered when it is green, and dryed before it is ripe; and though it is not ſo hot upon the tongue when it is firſt dryed, yet afterwards by lying, it gathers as great ſtrength, and is as hot of taſte, as the round Pepper.

The *Indians* uſe this in Salves againſt the Griping of the Guts; and alſo for an Antidote againſt Poyſon, and Giddineſs of the Head, &c.

Though the *Chineſes* have an extraordinary opinion of themſelves and their Country, and have a very great averſion to all foreign Manners and Cuſtoms; yet the Inhabitants of ſome Quarters have learned of their Neighbours to chew the Root *Betel*, the Leaves whereof are generally chewed by the *Indians*. It grows after the manner of Pepper or Hops in *Europe*, and at a diſtance can hardly be diſtinguiſhed from Pepper. The Leaves which hang upon a long ſtalk, are very like the Leaves of an Orange-tree, but not quite ſo ſharp at the ends, ſmooth, of a dark green, thin, and full of Veins, and increaſing very faſt in a well tempered Soil, but again apt ſuddenly to wither, if too much handled. They are in the eating harſh and gravelly, inſomuch that when the Leaves are chewing, it is juſt as if one had ſo much Sand between his teeth. Theſe Leaves are chewed in ſome of the Southern Countries, Mornings, Noons, and Nights. But in regard of their extraordinary bitterneſs, they mingle one thing or other to ſweeten their taſte, as

Licium,

Licium, *Caphur de Burneo*, Aloes, Musk, or ſome other Spice: and being thus prepared, it proves pleaſant, and makes a very ſweet breath. In ſome places theſe Leaves are ſold very dear, by reaſon of their frequent uſe; for whenever they make any Viſits, they treat one another with Betel, mingled with ſome pleaſant Ingredient to make it agreeable to the Palate. When they uſe it, they chew firſt a little *Areca*, and preſently after a Leaf of the Betel; which, after it is chewed a while, yields a Juyce or Sap, blood-red, which they ſpit out. (This is one of the three things whereof the *Chineſes* have made a Proverb of the Province of *Quantung*, that there are three unuſual things there: The Air without Snow, the Trees always green, and the People chewing of Betel, which makes their ſpittle red.) After the red Juyce follows another, which they ſwallow down. The *Indians* believe that it is good to preſerve their teeth, and ſtrengthen the ſtomach. The Leaves are hot and dry in the ſecond degree. Some eſteem the ripe Leaves the beſt; others the dry ones, becauſe they make the greateſt noiſe when they are chew'd: yet notwithſtanding this general cuſtom, at ſome certain times, to wit, when their near Relations are dead, or upon ſome Holy-days, they forbear chewing theſe Leaves.



In ſome places of *China* grows a very wonderful and ſtrange Tree, which by ſome, becauſe it bears a fruit like Figs, is called the *Indian* Fig-Tree: but others give it the name of the Tree of *Goa*, becauſe it was firſt found out there by thoſe of *Europe*, and grows no where ſo well as upon that Iſland. This Tree grows up very high with its main body, and ſpreads its branches round about; from theſe branches proceed little thin ſtrings, which hanging down, and reaching to the very ground, ſo take Root, and grow to be young Trees, and in this manner they will grow ſometimes till they become a large Wood, and very hard to be known which is the Mother of all theſe Off-ſets, but only by the thickneſs of the Body, which frequently is ſo thick, that three men cannot fathom it. When the Inhabitants will make a paſſage through this Tree, they cut away all the under-growing and ſmalleſt ſhoots, and ſo make convenient places to ſhelter themſelves in from the heat of the Sun, whoſe beams are not able to pierce it, by reaſon of its thick growth: neither is that all, for many times it may be ſeen of ſo great an extent,

extent, that it is able to cover 3000 people. The Leaves of the young Branches are very like thoſe of the Quince-tree, and much eaten by the Elephants: they are green on the outſide, and whitiſh on the inſide, with a little Wooll thereon. The fruit, which in ſhape is like unto a ſmall Fig, is red within and without, full of Seed as the ordinary Fig, as wholſome and good to eat, but not ſo pleaſant to the taſte.



In many places grows in great abundance the Coco-Nut, which is called through all the Country the *Coquoeiro*. The Tree which bears them ſeldom grows ſtrait, is four or five foot thick, and above fifty foot high, with the Root lying very ſhallow in the ground, which cauſes great admiration, how it can be ſupported ſo high in the Air, with ſuch a heavy top hanging full of large fruit, againſt high and ſtormy guſts of Wind, and not be over-turned: And indeed it is the more admirable, when it is conſidered, that the lower part of the body of the Tree is no thicker then the upper: the Bark of it is of a ſwarthy colour, and of little uſe, though ſweet and juicy. About the body of the Tree grows never a branch, but on the very top of it ſtand up fifteen or ſixteen large Leaves, like a Plume of Feathers, each Leaf about ſixteen foot long, and a foot thick at the bottom, conſiſting of ſeveral other Leaves, which ſtand one againſt another in a row. Between each leaf upon the top of the Tree, is a rent or parting cleft, of two foot long, which is at firſt green, afterwards red, and opens of it ſelf. Before this cleft opens, there appears within a very fine Stem of a foot long, and three or four fingers thick, with ſeveral branches upon it. Upon thoſe branches grow certain three-corner'd things as big as Almonds, white of colour, and are the beginnings of the Flowers and Nuts; for when the rent breaks open, then the Branches ſpread, and the yellow Flowers appear. After the Flower is off, the Fruit ſucceeds, which ſits each upon a ſhort Stem, about the bigneſs of a Gooſes Quill. The Fruit of this Tree is heavy, hard, and as big as a mans head, hanging in Cluſters at the top. On the outſide of theſe Nuts is a thick ſtringy and tough ſhell, which if gathered when green, yields a very pleaſant ſweet Juyce, and drank freſh, is good againſt the Dropſie: But when they are thorow ripe and dry, the Kernel proves ſo ſweet of taſte, that there is no Nut in *Europe* to be compared with it, being often eaten by Travellers for refreſhment: and therefore the Sea-men that go long Voyages, provide themſelves with theſe Nuts, which they eat as Medicinal

againſt the Scurvy, and as a Reſtorative when they are grown weak and faint. It is warm and moiſt in the firſt degree, and of the Kernel is made an Oyl not inferior to that of Almonds for ſtrength and virtue, and is generally uſed in the *Eaſt* and *Weſt-Indies*, both in Meats and Medicines. Taken inwardly, this Oyl cures the Rupture, and moſt inward Wounds and Bruiſes.

Of the ſtringy ſtuff which grows on the outſide of the ſhell of theſe Nuts, they make Ropes in ſeveral parts, that will laſt a long while in Salt-water, which is ſo well known to the *Portugueſes*, that all the Anchor-Cables, and other Ropes (which is very obſervable) uſed about their Kings Ships, are made of this ſtuff. A certain Hiſtorian, *Lucuna* by name, makes mention in one of his Books, that in ſome places in *India*, they weave Carpets of this hairy ſtuff that grows about the ſhell of the Coco-Nut. Of the hard ſhell are made Drinking-cups, which are often tipt with Gold or Silver. The Leaves ſerve, and are uſed inſtead of Paper, nay ſome *Indians* make themſelves Cloaths of the ſame, which will laſt many years before they go to decay and wear out. The Wood it ſelf is good for, and put to divers uſes, whereof in regard others have written at large, I ſhall omit to mention.

Near to *Kingyven*, in the Province of *Quangſi*, grows a Tree called *Areca*, brought thither out of *India*, being very like for ſhape unto that of the Coco-Nut, but is not ſo thick, and has ſmall Leaves. The Fruit that grows upon it is alſo called *Areca*, after the name of the Tree, and ſo hard, that it cannot be parted or divided, but with a Knife or ſome ſuch ſharp Inſtrument.

Of FRUITS.

BEſides the Fruits which grow in ſeveral parts of *Europe*, the *Chineſe* Territories likewiſe produce yearly a rich Harveſt of ſeveral ſorts.

In the Province of *Quantung*, grows a ſort of Fruit, which by the *Chineſes* is called *Venku*, by the *Portugueſes Jamboa*, and by the *Hollanders Pompel-Moes*. This Fruit grows upon a Tree beſet with Thorns, like the Lemmon-Tree, but exceeds it for bigneſs, having a Bloſſom white, well ſcented, and whereof they make a ſweet Water: The Fruit is much bigger, being generally as large as a mans head. The ſhell reſembles that of the Gold-Apple for colour. The Pap within is reddiſh, and ſowre-ſweet, and taſtes as a Grape not quite ripe; ſo that they make a ſort of Liquor of them there, as it is uſual in *Europe* to do of Cherries and Pears.

In the Province of *Peking* grow very excellent Apples, Pears, Plums, Wheat, Rye, as alſo Figs, Grapes, and ſeveral other ſorts of things; but the Inhabitants however make no Wine, being better pleaſed with their Liquor made of Rice, which indeed is very pleaſant of taſte, and prefer'd by all that trade there, even thoſe of *Europe* prefer it before Wine. In *Xanſi* grows a ſort of ſweet Grape, which doubtleſs would make very delicate Wine; but the Inhabitants dry them to make Raiſins of them, which are brought to be ſold through all the Country.

In the Province of *Peking* grow very large Cheſtnuts; but in that of *Suchue* is another ſort that will melt in the mouth like Sugar.

In the Province of *Honan* grow all ſorts of Gold-Apples and Pomegranates.

But in that of *Huquang* only one ſort, which the *Chineſes* call the Winter-Gold-Apple, becauſe they are ripe in the Winter, and are ſweet of taſte.

There is in *Fokien* the beſt ſort of them, which differ not much in bigneſs from the Apples in *Europe*, but are like unto the Muſcate Grape for taſte and ſmell. This Fruit dryed and confected in Sugar, will keep a whole year, and is a very delicate Sweet-meat.

In

In the Province of *Chekiang* drops from the Trees a certain fatneſs, whereof they make very white Candles, much better then thoſe of Tallow; for they neither foul the fingers when put out, nor are of an ill ſmell. The Tree is very large, and in its Leaves and ſhape, is not unlike the Pear-tree in *Europe*: It has white Bloſſoms, as the Cherry-tree. After the Bloſſom follows a round Berry as big as a Cherry, but with a brown and thin skin, under which lyes a white ſubſtance, which when the Fruit is ripe, and the skin burſts, is ſeen; and then they gather the Berries, and boil them in water, which when hot, ſmell like fleſh, but when cold, it feels like Tallow. The Leaves of this Tree are very fat, on which the Sheep and Cows feed, and therewith become fat in a ſhort time.

In the Province of *Xantung* grows the Apple called *Sucu*, which dryed as we do Figs in *Europe*, will keep good a whole year together, and is as a delicate ſold in all parts of *China*. It is bigger then the ordinary Apple in this Country, and of a deep red colour: the Kernels do not lye in the middle, but ſtand upright on one ſide, being uncertain in the number; for in ſome there are found ten, fifteen, or more, according as they are in largeneſs, while in others there are none at all. It is red within, and pleaſant of taſte when ripe. Here alſo are ſome Apples green of skin, and hard, and are eaten after the manner as the Apples in *England*. This laſt ſort of Fruit grows no where but in *China*.

In the Province of *Suchue* grows the Fruit *Lichi*, which being ripe, as a Rarity is brought to the Emperours Court. The greateſt quantity hereof is found in the Southern parts of *Fokien*. The *Portugueſes* at *Macao* call it *Lichas*: It grows upon very high Trees, whoſe Leaves are like thoſe of the Laurel. Upon the tops of the branches grows the Fruit in Cluſters as Grapes; but is very like for faſhion unto a ſmall Heart, and about the bigneſs of an Acorn, with a rough ſhell as the leſſer Pine-Apple, but not ſo thick, being eaſily pulled off with the finger. Its Kernel is full of Juyce, white of colour, very pleaſant of taſte, and ſmells like a Roſe; and being ripe, receives a Purple colour. It is a very pleaſant ſight to view the Trees, then ſhowing as if they hung full of ſmall Hearts, ſo that with great reaſon may this be called the King of Fruits, being both ſo pleaſant to the eye and taſte.

Through the whole Empire of *China* there grow no Pine-Apples, but only in this Province.

There is alſo another ſort of round Fruit called *Kungyen*, that is, Dragons Eye, not much unlike the former, only it is ſomewhat ſmaller and rounder, being for the bigneſs much like our Cherries in *Europe*, but harder of skin. This Fruit is dryed and ſold every where in Markets; but it is much better eaten freſh from the Tree.

Here alſo grows the Fruit *Muiginli*, that is, the Plum of the fair Woman; being round, and exceeding the Damas Pruan for bigneſs and goodneſs.

In the Province of *Quantung* grow every where the *Indian* great and ſmall Nuts, as alſo a kind of Fruit much eſteemed for the bigneſs, and called by the *Indians Jaca*, by the *Arabians Panaix*, and by the *Perſians Funax*. It grows not upon the branches of Trees, but upon the very ſtock or body, as if they were afraid the boughs would not be able to bear up their weight without breaking. The skin or ſhell of it is ſo hard, that it cannot be opened but with an Ax. Within it is full of little holes containing a yellow Pap, wherein lyes a Nut, which when it is ripe, eats very ſweet, like a roaſted Cheſtnut. The Tree that bears it, is very high and broad, having very large Leaves, of a pale green, through which in the length runs a thick and hard ſinew. The beſt ſort of this Fruit grows upon the *Malabaſe* Coaſt, and is larger then the biggeſt Cabbage when it is ripe, and of a pleaſant ſmell. There are two ſorts of this Fruit; the

one



one being the leaſt, is called *Baria*; the other *Papa*, and is the worſt. The Nuts which grow in them, if eaten raw, fill the body with Crudities; but if roſted and eaten after the manner of Cheſtnuts in *Europe*, they have a pleaſant taſte, and increaſe Seed.

In this Country grows likewiſe in ſeveral places a certain Fruit called *Duriones*, which though they be of an ill taſte, yet may very well be eſteemed one of the wholſomeſt kinds. It is warm, and dry in operation, cauſes Sweat, and is good againſt the Wind and Dropſie, provided it be eaten moderately; for otherwiſe it will over-heat the Liver. Such as come to taſte of this Fruit, fancy it at firſt to ſmell like rotten Eggs, but after they have once eaten of it, they change opinion, eſteeming it to be the ſweeteſt that ever they did eat of. The Grandees make account of this Fruit as a great Delicacy, and think they can never have enough of it. The Leaf or the Herb *Betel* (which we ſpoke of before to be ſo chewed by them) has ſo great an averſion to this Fruit, that it ſpoils and rots the ſame, if it lye near unto it; inſomuch that at any time if any perſon eat too much of that, the *Betel* is a preſent Remedy againſt the ſame.

Here grows likewiſe a well-taſted Fruit called *Ananas*, which was at firſt brought from the *Weſt* into the *Eaſt-Indies*, where it is now to be had in great abundance: It is about the bigneſs of a *Citron*, of a yellow colour, and well-ſcented, full of Juyce, and pleaſant in taſte, if eaten when ripe; for it is much like unto Strawberries with Wine and Sugar. Upon the top it is crowned with a Cluſter of Flowers and Leaves, and at a diſtance is not unlike a Hartichoke, but without any pricks at the corners: the middlemoſt ſtalk being the biggeſt, upon which the Fruit grows, is about two foot high, and has fifteen or ſixteen Leaves. Round about this ſtalk grow other leſſer ſtalks, with young Fruit upon each: whoſoever will eat of this Fruit, muſt firſt of all take off the outward skin, and then cut it into pieces, and ſo infuſe them in Wine or Water, to draw out the biting quality that is in it, otherwiſe it will make Bliſters upon the tongue: Nor is that all; for it is very dangerous to eat much of it, becauſe it is apt to put one into a Bloody-flux. And though this Fruit be hot, yet the Leaves thereof are cooling, having a ſowre and corroſive quality, which is only found in cooling Herbs; and the main hazard is produced by its pleaſantneſs, which is ſuch, that it will melt in the mouth like Sugar.

In



In *Quantung* is a certain Fruit called *Muſa*: The Tree whereon it grows, is very delightful, as well for height as its large ſpreading Arms, and called by ſome the *Indian* Fig-tree. The Leaves are nine handful long, and two and an half broad; on the one ſide brown, and on the other of a pale green. It ſhoots forth ſeveral branches, upon which hang the Figs, which are of ſeveral kinds; for ſome are yellow, long, pleaſant of taſte, and well-ſcented; others green, long, and well-taſted: But both hard of digeſtion; yet it breeds good blood, and cures the Cough: And the Bark of the Tree is good againſt Agues and other Diſtempers.

CHAP. XVI.

Of ANIMALS.

AS kind Nature has provided and bleſt *China* with all manner of Trees, Buſhes, Herbs, and Fruits; ſo it has made the ſame no leſs fruitful in the product of all irrational Creatures, as Brutes or four-footed Animals, Fiſhes, Fowls, &c.

Of FOUR-FOOTED CREATURES.

THe Sheep in *China* are the ſame that are found in all parts of *Perſia* and *Tartary*; namely, with long and thick Tayls, which they drag after them, weighing 40 or 50 pound: the fleſh is very ſweet.

Near to the Garriſon of *Tieki* is great ſtore of Cows, which have very long, thick, and curl'd hairy tayls, which the *Chineſe* Souldiers wear for ornament in their Caps, inſtead of Feathers.

Near the Cities of *Cingcheu* and *Tengcheu*, is found in the Maw of a Cow, a ſtone called *Nienhoang*, that is, the yellow of the Cow, by reaſon of its colour. It is of ſeveral ſizes, ſometimes as big as a Gooſe Egg: And although it be not ſo firm and cloſe as the Bezoar-ſtone, and conſequently is lighter; yet is it valued and eſteemed much before the ſame. It ſeems outwardly to be Chalk, and is commended for ſeveral uſes.

In the Province of *Quantung*, is a Creature which the *Chineſes* call the Swift Cow, for it is ſo nimble of foot, that it can run more then 300 miles in a day.

In *Cincheu* is a Beaſt very like a Cow, with Horns upon the Head, much whiter then Ivory, which is a very great Lover of Salt; and therefore when the Huntſmen go abroad to take any of them, they carry Bags of Salt, which they lay as a bait; upon which they will feed with ſuch greedineſs, that they rather ſuffer themſelves to be killed, then leave off their ſo dearly-earned prey.

In the Province of *Kiangſi*, eſpecially in the City of *Nanchang*, they feed the Hogs as well within the City as without, by means whereof there are ſuch great and ſwarming Herds continually kept in the Streets, that they are hardly paſſable; yet are always kept very clean, great number of people being appointed on purpoſe to cleanſe the Streets of the filth.

In the Province of *Peking* there are ſome Cats with long hair Milk-white, having large Ears like a Spaniel: The Gentlewomen keep them for their pleaſure; for they will not hunt after or catch Mice, it may be for being too high fed: However they have good ſtore of other Cats that are good Mouſers.

In the Provinces of *Junnan* and *Suchue*, are the beſt Horſes. In that of *Xenſi*, upon the Mountain *Holan* (300 miles large) are many wild Horſes. All their Horſes are generally but of a mean ſtature, yet well ſet, broad buttockt, and ſtrong for ſervice.

Near *Siven* are yellow Mice, very large, whoſe skins are in much requeſt amongſt the people: But in all parts, eſpecially in the Province of *Quantung*, are abundance of Stags, Bucks, Hares, &c.

In *Xantung* are many ravenous Wolves: And in *Xenſi* abundance of Bears, whereof the fore-feet are held in great eſteem by the Natives. Near to the chief

City

City *Linyao* lye ſome Mountains upon which are bred wild Oxen, and Creatures like Tygers, with whoſe Skins the Inhabitants make their Cloaths.

In the Province of *Suchu*, near the City *Po*, is a Creature called in Greek the *Rhinoceros*. It is of a ſwarthy hue, like unto the Elephant: The Skin is full of wrinckles, and ſo hard withal, that it can ſcarcely be pierced with a Sable or Sword. It has a Snout like a Hog, but ſharper, and above the Noſtrils ſtands the Horn, which is generally black, now and then there is one of white, but very ſeldom, and that is ſold much dearer then the other; and indeed one is larger then the other, according to the age of the Beaſt.



In bigneſs and thickneſs of body the Rhinoceros differs but little from the Elephant, only it has much ſhorter feet; and that is the reaſon why it is not ſo comely to the eye. This Creature is of that temper, that it will do no body hurt, unleſs it be firſt aſſaulted; and then it falls on with great fury, not only upon him that gave the offence, but upon every thing that comes in his way, which he will never leave till he hath deſtroyed. When he has got a man down, he kills him with a lick of his tongue, which is both ſharp and rough; afterwards tears off his fleſh to the very bone: But his ordinary food is thorny Buſhes. He is always at enmity with the Elephant, to whom before he goes to give battle, he whets his Horn againſt a ſtone, and in fight endeavours to wound him in the belly, which he knows to be the weakeſt part. He makes a noiſe like the Grunting of Hogs. The *Moors* eat his fleſh, but it requires good ſtomachs as well as teeth to feed upon him. Some preſcribe the Horn againſt Poyſon.

There is great ſtore of Tygers in the Province of *Chekiang*, miſchievous and fierce, according to their Nature: But upon the Mountain *Kutien* are ſome that will not hurt a man.

In ſeveral parts of *China* are alſo bred Elephants, but the beſt are in the Provinces of *Nanking* and *Junnan*: Concerning whom ſo much has been already written by ſeveral Authors, that I ſhall only add a few words. The bigneſs of the Elephant is various: At *Conſtantinople* was one ſeen, which from the Eyes to the furthermoſt part of the Back, was eleven foot, and from the Eyes to the end of his Snout, eight foot long. In height, ſome are twelve, others thirteen and fourteen foot high. They are all of them black, except the Ethiopians: but ſome *Chineſe* Writers affirm, that the King of *Narzinga* had a white one. Their Skin is like

Net-

Net-work, but ſo extraordinary hard, that it will turn the edge of a Sword; yet it is harder upon the back then the belly. For the chewing of their meat, they have four Teeth within, beſides thoſe that ſtick out before, which ſtand crooked in the Male, and down-right in the Female. The nether Jaw-bone is only moved in chewing, the upper always reſts. In that place where the Noſe is placed in other Creatures, the Elephant has a long Trunk or Snout, which reaches to the ground, and has a ſlit at the end: This is both plyable and ſlippery, which they make uſe of inſtead of a hand; for they can take up any thing with it either moiſt or dry, and put it into their mouths.



Of the extraordinary Docility of this Beaſt there are ſeveral Examples to be found, both by the ancient and modern, as well *Chineſe* as other Writers. *Plinius* writes, that they fling up Arms into the Air, and that they fence with one another. Of the time and manner of Copulation there is as great variety among Hiſtorians. *Pliny* ſays, that the Male and the Female at ten years old begin to couple: but *Ariſtotle* gives them a longer time, aſcribing twenty to them both; the Female at twelve, and the Male at eight years. This Act of Generation they do moſt commonly in the Water, as being moſt eaſie for them both; and that in the moſt private receſſes they can find out, and but once in three years: neither does the Male make uſe of one Female any more then once. After they have done coupling, they grow wild and furious, doing much hurt where they come. How long they go before they caſt their Young, is uncertain: Some ſpeak of a year and ſix months; others ſay three years, and ſome ten. They bring forth with great pain, leaning backward upon their hinder Legs. Some write, that they bring forth but one at a time; others four: as ſoon as it is brought forth, it ſees, goes, and ſucks with the mouth, and not with the Snout, till it is eight years old. They wage War with the Rhinoceros, Lyon, Snake, Tyger, Ram, Hog, and Dragon, as alſo with ſome Colours, and with Fire. The Rhinoceros, as is ſaid before, is his mortal Enemy, preparing for battel by whetting his Horn againſt the Rocks, and aiming in fight chiefly at his Belly, which he knows to be the ſofteſt part about him.

In the Province of *Junnan*, the Hill *Nalo* is full of wild Tygers and Leopards, ſo alſo is the Mountain *Xepao*. In the Province of *Quangſi*, they are much fiercer then Lyons, and very hot and eager in the purſuit of Man, Woman, or Child: But Nature has in ſome ſort provided a means whereby to avoid the

cruelty

cruelty of this Beast; for it is always accompanied with a small Creature, which with continual barking gives notice of his coming: upon which noise every living thing endeavours to get out of the way by flight, or otherwise. The people of *Bengale* stand in very great dread of this Beast. The Tyger and Rhinoceros (as *Bontius* writes) are great friends to one another, conversing much together, the reason whereof the Islanders of *Japan* told me, was, as they supposed, and which is not improbable, because the Tyger is altogether a devourer of flesh, which must of necessity occasion a weak stomach; whereas the Rhinoceros feeds only upon Greens, and therefore the Tyger follows him for Dungs sake, which he eats for a Cure when he is out of order, as the Dogs Grass, and the Cats Nip or Cat-mint.

In the Province of *Quangsi* are very large Hogs, with great and strong Bristles, of a foot and half long, which by a particular and strange motion of the body they know how to dart toward any one, and that not without great prejudice of those they hit.

In the Province of *Xensi* is found the Creature called *Xee*, from whom proceeds the Musk; and which is very strange, if at any time it be carried out of the Kingdom of *Lu*, into the adjacent Kingdom of *Laos*, it dyes immediately as a fish out the Water.

In the Kingdom of *Gannan* is a certain Creature called *Tese*, which in his shape comes very near to a man, having long arms: he is black and hairy upon the body, swift of foot, and laughs aloud as a man, but is of so voracious a nature, that if he can meet with him, he will instantly murder and devour him.

In the Province of *Suchu* lyes a Mountain called *Toyung*, upon which are Monkies or Baboons, which for bigness and shape are very like a man. These Creatures are more then ordinarily addicted to Venery, so that they often attempt to surprise Women on purpose to satisfie their bestial lust, and have their wills on them. The *Indians* call them *Wild Men*, and the *Indian* Women are in such fear of them, that they dare not come near those Woods where they frequent.

Of FOWL.

IN the Province of *Xantung* are Hens and fat Capons to be had very cheap; as also great abundance of all sorts of Fowl, as Pheasants, Partridges, &c. In the Province of *Xensi* about *Mincheu*, are Cocks and Hens, having Wool upon them instead of Feathers.

In the Province of *Quantung* is an innumerable number of Ducks, which the Inhabitants take great delight to breed and increase. They never suffer the Duck to sit upon her Eggs to hatch them, but put them into an Oven moderately heated, or else bury them in a Dunghil, and so hatch the young ones.

In the Province of *Huquang* near to the City *Hanyang*, may be taken great store of wild Geese.

There are several other sorts of Fowls and Birds in the other Provinces, whereof we have already made mention in the former part of the Description of *China*.

Of FISH.

IN the Province of *Xantung* the Pools and Rivers do so abound with Fish, that for the value of a penny you may buy ten pound of Fish.

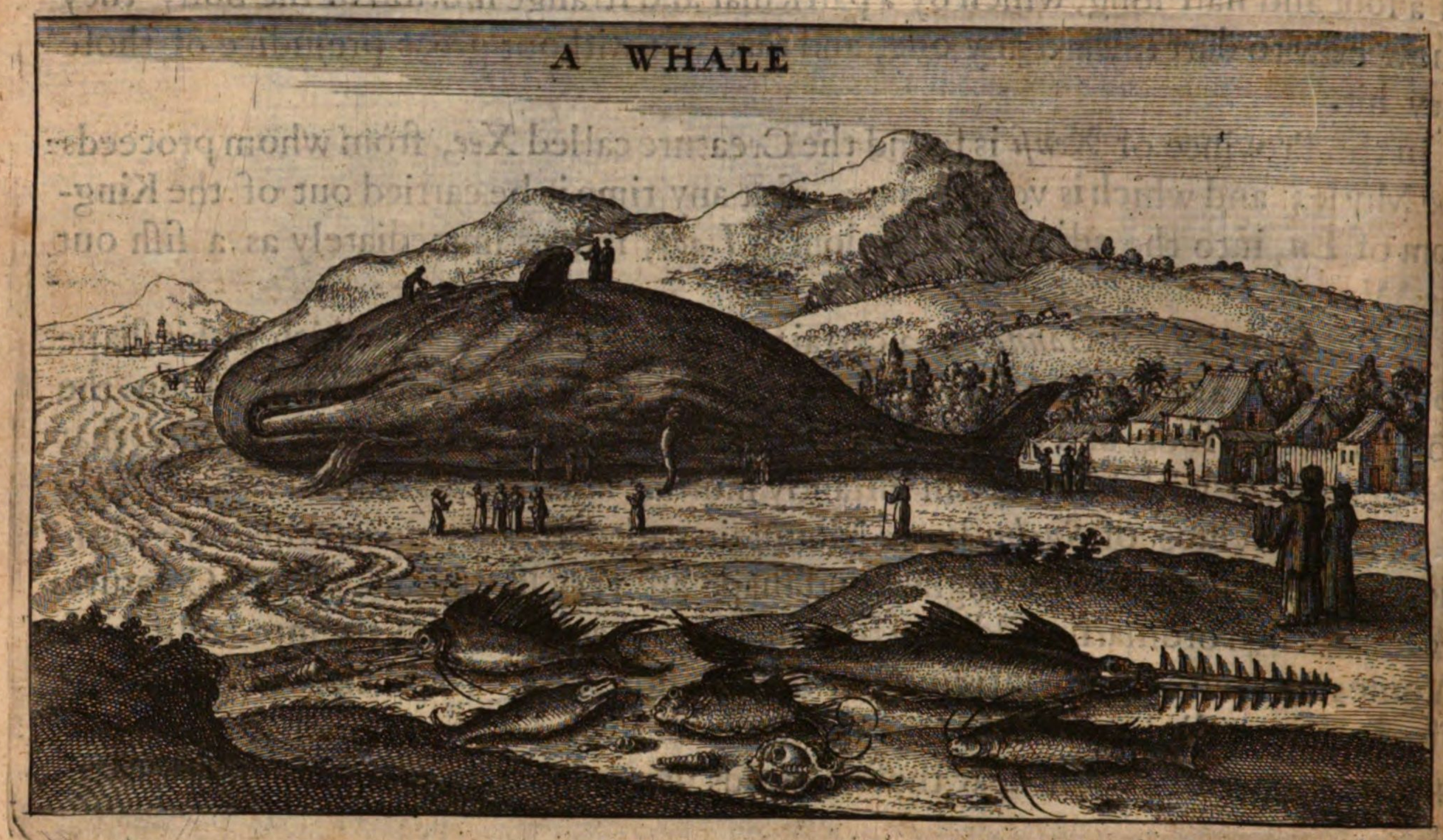
In the Province of *Kiangsi* is a great abundance of all manner of Fish, especially of Salmon, and the like.

In the Province of *Huquang* are taken many dainty Lampreys, in the River *Lofeu.*

Near to the City *Kiagan* is the Pool *Mie*, in which is bred a ſort of Fiſh as ſweet as Honey.

In the Province of *Chekiang*, near the City *Canghoa*, lyes the Mountain *Cienking*, upon which is a Pool famous for the Gold or yellow Fiſh that is in it: It is but a ſmall Fiſh, about a finger long, with a forked tayl; but is in very great eſteem at the choiceſt Tables, ſo that the Grandees have them commonly in their Fiſh-Ponds for their pleaſure and uſe.

In the Province of *Honan*, near to the chief City *Namyang*, runs the River *Tan*, wherein at the beginning of Summer, but never elſe, are taken red Fiſh; before and after which time they are not to be had, in regard they hide themſelves.



Near to the Iſland *Hainan* are caught Whales, after the ſame manner as the *Hollanders* and *Engliſh* in the *North* about *Greenland*, whereof they make Oyl which ſerves for ſeveral uſes. Of theſe commonly ſome are 100 and 120 foot long. The head of it is reckoned for a third part of the whole body. Upon the top of the Snout are two round holes, by which means they will take in a great quantity of water, and ſpout it out again with a mighty force. Inſtead of Eyes they have two thin skins which ſtick out, and are three yards long, and a foot and half broad, and covered over with ſtuff like unto flocks. On each ſide of the head it hath an Ear, which is much ſmaller without then within, whereby they are very quick of hearing. It hath a very large Mouth, with Lips of ſo great a thickneſs, that they have ſomtimes 5 or 6000 weight of Fat upon them. The Tongue which is about 18 foot long, and 10 broad, reſts upon 800, as well ſmall as great, Pegs or Teeth, which are all covered with ſtuff like Horſe-hair, to preſerve the Tongue from being hurt as it lyes upon thoſe ſharp Pegs. They feed upon fiſh, and the froth and ſcum of the Sea. There was once one taken that had forty Cod-fiſhes in her belly. The Tayl is at the end well-near 28 foot broad, and 2 thick. The Male hath a Pizzle or Member about 14 foot long. They bring forth but one at a time, and that in the Harveſt, which ſtays by the Female under the protection of her Fins, till it is grown of a large ſize. It ſtands in great fear of the Sword-fiſh, which is a mortal Enemy unto it, and who with its ſharp Saw endeavours to rip open the tender belly of this Prodigy of Nature.

The

The manner of killing them has been ſufficiently deſcribed by others, and therefore I ſhall forbear to trouble the Reader with the relation thereof.

Of CREEPING CREATURES.

NEar *Fungciang* is found a ſort of black Snakes, whoſe fleſh is uſed in the Compoſition of Medicines that are preſcribed as Antidotes againſt Poyſon.

In the Province of *Honan*, near the City *Hangang*, are Snakes with white ſpeckled Skins, whoſe fleſh having for a convenient ſeaſon been infuſed in Wine, makes the ſame a very ſoveraign Remedy againſt Lameneſs.

In the Province of *Huquang* is a ſort of Snake, which Phyſically uſed, is very good againſt the Scurf and Itch.

Of VERMINE.

THE Province of *Xenſi* is ſubject, among many other inconveniencies, to this, that it has more want of Rain then the other Northern Parts; and this occaſions every where ſuch infinite Swarms of Graſhoppers, that they continually devour the growth of the Fields, notwithſtanding all the care and induſtrious diligence of the Inhabitants to prevent the ſame: And this is the true cauſe why there is very ſeldom any green graſs to be ſeen in that whole Province. But this very Vermin ſupply the defect they cauſe, by becoming good food, inſomuch that of theſe Graſhoppers the people make a delicate Diſh for their Tables.

In the Province of *Huquang*, near the City *Tegan*, is found a ſort of white Wax, not unlike for faſhion to the Honey-comb; of which they make Wax-candles, burnt onely by the Grandees, in regard of their price, which is much higher then the ordinary ſort: they caſt a very clear and good light, and laſt long in burning.

The whole Country of *China* hath great numbers of Silk-worms, but in no part are they in ſo great abundance as in the Province of *Chekiang*, the Inhabitants whereof ſpend the greateſt part of their time in tending and looking after, and taking care to increaſe them.

In the Province of *Xantung* the Trees and Fields hang ſometimes full of Silk, which is not ſpun by the before-mentioned Silk-worm, but another ſort, and conſiſteth of long threds of white Silk, which being carried by the Wind upon the Trees and Houſes, is gathered together. Of this ſort they weave Stuffs, but it is far courſer then that which is wove of the former; which is again recompenſed by its durableneſs: for it is much ſtronger.

In *China* are alſo found ſeveral ſtrange Creatures, which live as well upon the Land as in the Water; namely, in the Province of *Huquang*, in the River *Siang* lives a Creature like a Horſe, only inſtead of hair it has ſcales upon the Body, and Claws like a Tyger. It is very cruel of Nature, and will faſten upon any thing, when it comes out of the Water, whether Man or Beaſt.

In *Quantung*, near the City *Hoeicheu*, lives a Creature that is neither Fiſh nor Fowl, but between both; for all the Summer it is a Bird of a yellow colour, and therefore called *Hoangcioya*, and keeps upon the Mountains; but in the Winter it turns fiſh again, and betakes it ſelf to the Water. The people eat of it with great delight and ſatisfaction.

Near the City *Caocheu*, in the River *Co*, are great ſtore of very miſchievous Crocodiles: they are called by the *Indians Caiman*, having an Hide hard as Iron, and only

only ſott upon the belly. This *Caiman* has a broad forehead and a Hog-like Snout, with a wi de mouth. Its teeth are large, white and ſtrong, fixed in both the Jaws, and whereof only the upper moves; for the lowermoſt is fixed and immoveable. It has no Tongue, but only a Skin that cleaves to the lower Jaw, being like a Tongue. It has large round black Eyes: The Legs are ſtrong, and the Feet armed with ſharp Nails; the Tayl is as long as the reſt of his Body. It is ſaid, that he can live four months without eating, but at laſt being hungry, he howls or crys out like a man. Theſe Serpents are very ſwift of foot, but cannot ſo well winde and turn, by reaſon of their ſtiff Back-bones. They are not only found here, but in other parts of *India*, *Africa*, *Aſia*, and *America*, eſpecially in the River *Nyle* in *Egypt*. They live upon fiſh or fleſh, and when they come aſhore, they prey upon Cattle: When they couple, the Male lays the Female upon her back, otherwiſe by reaſon of the ſhortneſs of his feet he could not copulate. The Female lays ſixty Eggs, of the bigneſs of a Gooſe Egg, and is hatching of them ſixty days. There is no Creature to be found, that from ſo ſmall a beginning grows to ſuch a largeneſs; for ſome are 30 foot long. They are at enmity with the Tyger, Serpents, Scorpions, &c. but at amity with Hogs, which they ſuffer to paſs by them unregarded. In the day this Creature lives upon the Land, and in the night in the Water. When it is gorged with eating, and is fallen aſleep with his mouth full of meat, a ſmall Bird called *Trochicus*, and in Italian, the King of Birds, comes to him as it lyes with his mouth open, and cleanſes his teeth with picking and ſcraping, wherewith the Crocodile is ſo highly pleaſed, that he opens his throat as wide as is poſſible, that ſo the Bird may ſcour the ſame; for which kindneſs it bears much friendſhip unto it. The *Chineſes* eat the fleſh thereof with great delight: It is reported, that *Termus* King of *Egypt* ſwam amongſt them ſtark naked, having his body only anointed with the greaſe of them.

In the River *Chaoking* is a Fiſh called the ſwimming Cow, which comes often out of the Water, and fights at Land with the tame Cows, to their great hazard, till its horns grow weak by ſtaying out of the Water, which may be diſcerned by its turning yellow; then with all ſpeed returns into the Water, where the horns grow hard again.

Near to *Caochen* there is to be ſeen a ſort of Creature in the Sea, which has a head like a Bird, a tayl like a fiſh, and in its belly ſome precious Stones.

Between this City and the Iſland *Hainan*, are taken a ſort of Crabs, which as ſoon as they are out of the Water, become petrified, and are turned into ſtones: The *Portugueſes* and *Chineſes* make uſe of theſe for the Cure of Agues.

In the Province of *Suchu*, near the City of *Chunking*, are great ſtore of Land-Tortoiſes of ſeveral ſizes; ſome very large, and others very ſmall, which the Inhabitants keep in their houſes for their pleaſure.

But in *Quantung*, near to *Hoeicheu*, there are caught in the Sea ſuch very large Tortoiſes, that they look like little Rocks at a diſtance. The Land as well as the Sea-Tortoiſes engender after the manner of the Adder-Snake, the Male getting upon the Female. They lay Eggs like Hen-Eggs, but leſſer, and more oval. It is ſaid of them, that they live under ground in the Winter without eating: they are afraid of the Eagle, which makes prey of them, taking them up, and letting them fall till they break. They make but little noiſe, yet louder then the Snake. Whether they are to be reckoned amongſt Fleſh or Fiſh, is ſtill to be determined. Some account them amongſt the Fiſh, and eat them in *Lent*; others think the contrary, becauſe they have feet, and draw breath.

The Land-Tortoiſe ſhells are very hard, and like Ebony, nor will they bend like thoſe of the Sea; but they are full of knobs upon the top, and moſt of them are of very fine colours, yellow and brown, as if they were painted with Croſſes

and

and Stars, and other figures. They thruſt out their heads and feet, which when they are drawn in, as they can at pleaſure, they ſeem to be immoveable: They differ very much in bigneſs, ſome being no bigger then a mans fiſt.

In *Virginia*, as is ſaid, are Tortoiſes of three and four foot long, with two heads, which are very malicious, and given to biting.

In the Iſland *Mauritius* are ſome Tortoiſes ſo large, that they will carry four or five men ſtanding upon them. Their ſhells are of ſo capacious an extent, that ten perſons may ſit in one. But the Sea-Tortoiſes are much larger then thoſe of the Land. *John de Lery* writes, that there was one taken by their Fleet, which gave eighty perſons their bellies full. Their ſhells are much ſmoother and flatter then the other, and very curiouſly wrinkled. In hot water they will bend into any ſhape, which the other will not, by reaſon of its hardneſs; ſo that Artificers make Combs and Boxes of them. Inſtead of feet they have Fins, wherewith they ſwim as other fiſh; but they lye much upon their backs, and ſwim ſleeping upon the water. The fleſh of this Creature is luſcious, and taſtes like Veal, being interlarded with fat, and yellowiſh. The Female lays her Eggs by night, and buries them in the Sand, which are hatched in ſix weeks time by the heat of the Sun.

CHAP. XVII.

Of ſome THINGS *more then* NATURAL, *and ſtrange* POOLS.

IN the laſt ſeven Chapters I ſpoke of great and admirable things, yet ſuch as are not beyond the ordinary Courſe of Nature: but in this I ſhall treat of ſome more wonderful, which are hard to be credited, though the *Chineſes* do firmly believe the ſame.

In the Province of *Xenſi*, near the City *Vucung*, is a Hill called *Taipe*, which if a Drum be beaten upon it, preſently followeth Thunder, Lightning, and ſtormy weather, inſomuch that the Magiſtrates have forbidden all perſons upon pain of death to beat any Drum there.

The River *Tan* has red fiſh, with whoſe blood (as the *Chineſes* write and fancy) whoſoever anoint their feet, they may wade over this River without ſinking; adding further, that if the water of this River be but ſtirred, all the fiſh preſently riſe and ſwim upon the top of the water, and make it look as red as fire, from whence in probability it had its name; for *Tan* ſignifies red.

In the Province of *Xantung*, near the City *Nivyang*, is a Spring in high eſteem amongſt the Inhabitants; for they verily believe that whoſoever drinks of it, it makes them long-liv'd.

In *Suchen*, near the City *Chingtu*, is the moſt large and extenſive Mountain *Chingching*, upon which, according to the vain belief of the *Chineſes*, the immortal men meet and converſe.

In the Province of *Huquang*, upon Mountains of an incredible height and bigneſs, inhabit none but wild and uncivilized people.

Near to *Liencheng*, a City of *Quantung*, lyes a great Hill called *Vhoang*, where grows a ſort of Fruit whoſe ſecond is not to be found any where elſe; for you may eat ſo much as you pleaſe, but you muſt carry none away, for in ſo doing, you can never find the way down.

In the Province of *Junnan*, near the City *Chinkiang*, is to this day a great Stone to be ſeen, where *Simulo*, who poſſeſſed the Kingdom of *Mung*, gave Audience to

the Embaſſadours of another King, who upon the delivery of their Meſſage not ſatisfying him, he ariſing in anger, and taking his Sword naked into his hand, ſtruck with it ſo violently upon the Stone, that the blow pierced above three foot into it, and with threatning words ſaid to the Embaſſadours, *Go and acquaint your King what Swords I have.* This hapned in the Reign of *Iliaouvus*, the Founder of the Race *Hana*, which incorporated the powerful Kingdom of *Mung* to the Kingdom of *China*.

Near the City *Munghoa*, in the Province of *Honan*, lyes the Mountain *Fung-hoang*, which took its name from the Phenix, becauſe it dyed upon the ſame, after it had ſung there a while moſt deliciouſly. The *Chineſes* relate, that there is a general Aſſembly of Birds once a year upon this Mountain, to lament the death of the ſaid Phenix; of which time the Inhabitants taking notice, climb up by night with Lights, and fetch abundance of moſt rare and curious Birds.

Near the City *Fuenchen* is the Mountain *Vanhu*, which is reputed the higheſt of all Hills; and this name was given to it, becauſe ten thouſand people, in the time of the Inundation of the World, got upon the top of this Mountain, to avoid the danger of drowning.

Near to *Tingchen* is a Mountain called *Kin*, upon which are three Pools, which turn Iron that is flung into them, into Copper immediately.

There are ſeveral other ſtrange Pools, Springs, and Wells to be found in *China*, ſome whereof are very ſoveraign for the Cure of many Diſtempers of the Body.

On the Weſt-ſide of the City *Caifung*, in the Province *Honan*, lyes a Pool called *Kinning*, which the Imperial Race *Sunga* cauſed to be digged for the diſciplining and training up Sea-men, to make them expert in Sea-fights, which was very much uſed by the Emperour *Taicungus*. This Pool is ſo very pleaſant, that round about the ſame are built ſeveral brave Palaces of the Grandees, beſides divers Idol-Temples.

CHAP. XVIII.

Of the CHINESE KINGS *and* EMPEROURS, *which have governed in* CHINA *before and ſince* CHRISTS BIRTH.

BEFORE I make mention of the Wars between the people of *China* and the *Tartars*, I ſhall ſpeak in ſhort of the Genealogy of the Kings and Emperours who have reigned there before and ſince the Birth of Chriſt.

Firſt then obſerve, that before Chriſts Birth, between the years of the World 2207, and the year 2952, eight Emperours ſucceeded one another in the Government of that Empire, which took not the ſame by Inheritance, but after the death of one, another was elected by Plurality of Voices. But after that time the Government became hereditary, and the next Heir to the preceding King ſucceeded after his death.

The firſt eight Elective Kings were *Fohius*, *Xinnungus*, *Hoangtius*, *Xaohavus*, *Chuenhious*, *Cous*, *Yaus*, and *Xunus*. All the Tranſactions during the Reign of theſe eight Elective Kings, and the following Imperial Races, before and after Chriſts Birth, are not in the leaſt doubted, but firmly believed by all the people, in regard the Hiſtories of thoſe Times are faithfully transferred to Poſterity by the then Chronologers: For it has been a conſtant (and without doubt) a moſt laudible cuſtom amongſt them, that the new Emperour does appoint and order ſome of the moſt

moſt learned Philoſophers to write the Deeds and Actions of his Predeceſſour at large, without fraud or flattery. Out of this voluminous Work, which comprehends in general all the great Tranſactions of the whole Empire, the *Chineſes* for eaſe of memory have made an Extract or Epitome of the moſt remarkable paſſages. But as to what paſt before the eight Elected Emperours, the *Chineſes* themſelves are very doubtful, becauſe the Books of thoſe Times are full of ridiculous Stories, as well relating to the Age of the People, as the years of the Governours: For according to the fantaſtick belief of thoſe Writers, the World muſt have been created ſome thouſands of years before the Flood.

But before I proceed to the Lives and Actions of the Eight Emperours, I ſhall in a few words declare what Kings and Princes are feigned to have had the Rule over *China*, before the Government of *Fohius* the firſt of them.

The *Chineſes* feign, that the firſt man, whom they alſo owne for their firſt Governour, was called *Puoncuus*, and had his Original out of a confuſed Lump, as out of an Egg; though ſome of the more Learned in *Europe* are of opinion, that *Cainan* or *Kenan*, the Son of *Enos*, was the firſt man that with his followers peopled *China*, and that from him they all had their Riſe. They alſo add, that this *Cainan* was preferred to the Government when he was 500 years old, and that after him the eight Elect Emperours governed thoſe Countries and Inhabitants, as hath been and ſhall be more fully related. Yet they tell us, that after the deceaſe of this *Puoncuus*, one *Tienhoangus* ſucceeded in the Government; of whoſe time a certain *Chineſe* Hiſtorian ſpeaks thus: At that time the Spirit of Heaven covered the face of the Earth, and by degrees introduced good Manners, and taught the people, being then very docible, Civility and Morality; but eſpecially when the great Dragon was killed, which had moleſted the whole World by mingling Heaven and Earth together: after his death, every thing receiving a more illuſtrious form and dignity.

After him, they ſay, ſucceeded one *Thoangus*, who was very skilful in the courſe of the Stars, diſtinguiſhed the days and nights by name, and ordering every month to conſiſt of thirty days. When he was deceaſed, they write, that nine other Princes ſucceeded; but they are altogether ignorant both of their Names and Actions.

After which nine followed, according to their Legend, *Ginhoangus* with another nine of his Family. He divided the Country into nine parts, whereof one was given to the people to inhabit, and the other eight he appointed for Husbandry: and by this means he brought the people, who at firſt as wild and uncivilized, lived diſperſed, to bring their habitations near together, though yet they had no houſes. His Reign, they ſay, was a golden Age; for the Earth brought forth fruit of it ſelf without much labour. This Prince cared for his Subjects with more then a fatherly love, who on the other hand honoured and ſerved him, as dutiful Children obeyed their Father.

After him followed one *Yeus*, who inſtructed the people that had long lived in Holes and Caves of the Mountains, to make Huts and little Edifices of Wood, to defend themſelves againſt the fury of wild Beaſts: For till this time they were ignorant of moſt things uſeful for the ſupport and ſuſtenance of life; for they had not ſo much as heard of Husbandry, nor knew how to ſtrike fire, wherewith either to dreſs their Victuals, or to refreſh the body: but they lived only upon wild Herbs and Fruits, and devoured the raw fleſh of wild Creatures, and drank their blood, going for the moſt part naked, or at the beſt wearing only the undreſt Skin of ſome wild Creature they had killed, about ſome part of their body.

After the death of this *Yeus*, *Sujus* reigned, who was very skilful in Aſtrology. He taught, that there were five Elements, as Metal, Wood, Water, Earth, and Fire;

Fire; which last he observed in the Air. He was also the first that made the discovery of Fire, by rubbing one piece of Wood against another. There was no kind of Money or Coyn, either Silver or Gold in his days; but they exchanged Commodity for Commodity, by way of Barter. Thus far their hardly-believed Histories proceed, which whether true or false, shall be no task for me to discover: but leaving them as they are, I shall return to speak of the eight Elect Emperours before-mentioned, the first whereof was *Fohius*, whom the *Chineses* called *Thienfu*, that is, the Son of Heaven, and with this name they still entitle all their Emperours. They say, and haply believe it, that he was brought into the World by his Mother without a Father; for as she was walking by the side of the Pool which runs through the City *Lanthien*, in the Province of *Xenfi*, she trod accidentally (as Fame suggests it) in the footsteps of a man, which was in the Sand; upon which, being immediately with *Iris* or the Rain-bow, she proved to be with Child, and at her full time brought forth this *Fohius* in that Province, who took upon him the Government 2952 years before Christs Birth, and reigned one hundred and fifteen years.

This Emperour was a man of a most upright and vertuous disposition, very well skilled in Astrology, seeking thereby as well to know and understand the motions of the Heavens and Stars, as to be famed for the well managing Earthly Affairs; and indeed he made discovery of several things relating to Astrology, and introduced very good Laws, whereby he kept his Subjects in awe, reducing the same into Writing, having for that purpose invented the first and most ancient *Chinese* Characters.

Till this Princes time there was in *China* amongst the Men and Women no difference, either of Habit or Manner; neither did they know the civilized limits of lawful Wedlock, but lived as beasts, in common one among another. Both these things he reformed, ordaining the sacred Rites of Marriage, and ordering the men to wear their Cloaths distinct in fashion from those of the women.

After the death of *Fohius*, *Xinnungus* was Elected Emperour, by reason of his eminent Vertues, and reigned 140 years. He first invented the use of the Plough for Tillage of the ground, and taught the Inhabitants the use thereof, who finding the benefit, began to manure the Land of their own accord, which requited their industry with a plentiful Crop of Fruit for the better sustenance of life, and for this reason they called him *Xinnungi*, which signifies the ingenious Husbandman. He was also a diligent Searcher into the Vertues of all Herbs and Plants, making Experiments thereof upon his own body. After he had reigned 140 years, one *Hoangtius*, a petty King, his Neighbour, made War upon him, in which he lost his Kingdom, together with his life. The defeat was received upon the Mountain *Fano*, in the place where now the City *Yeking* is scituated, in the Province of *Peking*; the Inhabitants of which place still retain some memory of that War, it being, as they say, the first that ever was waged in the World: And thus by force of Arms *Hoangtius* came to the Empire, who nevertheless for Vertue, goodness of mind, and comely shape of face and body, was hardly ever to be parallelled. He made several good Laws, and particularly ordered just Weights and Measures: But all these Vertues were in some measure sullied by his seeming Tyranny; for he always kept an Army on foot, wherewith he kept the Rebellious in awe: And indeed there was nothing blame-worthy in him but this, and his treacherous falling upon the foregoing Emperour, and taking his Kingdom from him: However he governed very prudently, and had a particular care of the welfare of his Subjects; one testimony whereof appeared in his advancing Commerce, which hitherto had been hindered by unpassable ways: for the bringing of which to pass, for the commodity and good of the trading travelling man, he caused ways to be digged

through

through Hills and Mountains, by the ſame means likewiſe enlarging the Territories of the Empire.

He was the firſt in this Country that introduced the Imperial Crown, and other Ceremonies and Marks of Majeſty, uſing blew and yellow Cloaths, in imitation of the two colours of Heaven and Earth. He invented the Art of dying ſeveral Colours, and then commanded the more wealthy people to diſtinguiſh themſelves, by wearing apparel different in colour from the Poor. Where Rivers were great and broad, for the better and more eaſie transfretation, he cauſed the Trunk of the Trees to be hollowed out in the form of Boats; but over the ſmaller, and ſuch as were narrow, he ordered Bridges to be made: And finding that difference in Commodities hindered dealing, for the promotion of Trade, he ordered Braſs-money to be coyned, and to defend both it and themſelves againſt an Enemy, he not only found out the invention of Arms, but taught his Subjects how to handle them. There is a Report (which is certainly ſtrange, but how true, I will not decide) that in the Hall of his Palace there grew an Herb of that Nature and Vertue, that if an unjuſt perſon came into the ſame, it would turn and bow towards him, as the Sun-flower does to the Sun.

He had by his Wives twenty five Children, amongſt which were fourteen lawfully begotten, and lived to ſee them at mans eſtate: Nay which is more, they report he never dyed, but was received amongſt the *Xinſien*, that is, the Immortal; and doubtleſs this may with great reaſon be ſaid of him, for his name is immortalized for his Vertue; all the *Chineſe* Emperours ſince his time taking to themſelves the by-name of *Hoangtius*, as the *Roman* Emperours after the firſt *Cæſar*, aſſumed the Name of *Cæſars*.

After his death, his Son *Xaohavus* ſucceeded him in his Throne, being neither inferior to his Father for Vertue or Goodneſs, in the two thouſand five hundred and ninty ſeventh year before Chriſts Birth, he raigned 84 years. He was the firſt of all the Emperours that cauſed a diſtinction in the degrees and Dignities of the *Mandorins* or Magiſtrates, by their ſeveral bearings of Birds and Colours; for it is a cuſtom to this day, for every Magiſtrate to wear a particular coloured habit, whereby his place and Employment may be known: to this end, they bear a Bird or any other mark embroidered with Gold and Silver, both behind upon the Back, and before upon the Breaſt, that ſo every body that meets him, may know what place and Dignity he enjoyes: Which Notes or Badges of diſtinctions are eaſily known; for ſuch as have any Employment in the Civil Magiſtracy, have always tame Birds for their cogniſance; but the Commanders over the Armies have Dragons, Lyons, Tygers, and the like wild Creatures, which declare the deſtructive nature of War. The Emperour *Xaohavus* made choice of Birds before any other Creatures, the rather, becauſe at the beginning of his Raign, the Bird of the Sun appeared, which was a ſign of much proſperity to his Empire: For if theſe Birds are long before they come, the *Chineſes* firmly believe, that the Imperial Race will not be of long continuance, but that there will be Wars made upon them. What ſort of Bird this is, I could never underſtand, but according to its ſhape, as they deſcribe it, it is not unlike an Eagle, only the feathers are very curious, as well for ſingularity of colours, as other beauty. But in regard it ſo very rarely appears, it may be ſuppoſed to be the Phenix, by them called *Fughoang*.

This Emperor having raigned many years, to the great ſatisfaction of the Inhabitants, and by reaſon of his Age, not being able any longer to take care of the Affairs of his Dominions, one *Chuenhious*, Nephew to *Hoangtius*, by reaſon of his extraordinary good qualities, was ſubſtituted to the Adminiſtration of the Government, in the year before Chriſts Birth 2513, and raigned 78 years. He continued the vertuous courſes of his Anceſtors, both in religious and worldly Con-

cerns. Amongſt the reſt a Law was made, that no perſon of what quality ſoever, ſhould be admitted to offer to the Gods, but the Emperour only; ſo great an eſteem they had in thoſe days of Eccleſiaſtical Employments, that they were not to be exerciſed by any but the greateſt Princes.

No ſooner was *Chuenhious* dead, but his Nephew *Cous* ſucceeded him, being as his Predeceſſors, very eminent in all manner of vertue and goodneſs: He was choſen Emperour 2435 years before Chriſts death: He married four Wives, which was very rare in thoſe days, and had four Sons by them; one of them named *Cious* he procured by performing ſome promiſe to the ſupreme Emperour of Heaven: Another of his Wives bore a Son called *Kius*, who was ſaid alſo to be given to her by the Gods, through importunity of Prayer, having been always barren before. The third Woman had a Child in the fourth month of her Marriage, which was called *Yaus*, having firſt ſeen in her ſleep a red Dragon, which is held by the *Chineſes* for a ſign of great proſperity. The fourth had a Son called *Cheus*. This laſt was preferred to the Throne by his Father *Cous* before all the reſt, being obſerved by him to be the moſt inclined to vertue and goodneſs: But the good old man was much miſtaken; for he was no ſooner in the Throne, but he fell into all manner of Debauchery, giving himſelf up ſo much to Women and Drinking, that he neglected the Affairs of the State: And being often admoniſhed by the Magiſtrates to take better care of his Government, but continuing ſtill in his lewdneſs, the Subjects (who had been for the moſt part governed by juſt and vertuous Princes) judged that he was unworthy to raign any longer, ſo that they depoſed him in the ninth year of his Raign, and ſet up his Brother *Yaus* in his place.

This *Yaus*, who began to raign in the year 2357 before Chriſts Birth, and governed 90 years, is renowned in all the *Chineſe* Hiſtories for a moſt vertuous Prince: And certainly if regard be had to the greatneſs of his Actions, and the whole courſe of his moſt exemplary life, he may, for honourable Atchievements, be compared with the beſt of Princes that ever ſwayed that Scepter. A certain Book called *Xu*, publiſhed in his Raign, mentions in ſhort his Fame, in theſe words: The Noble and Heroick Actions of *Yaus* have filled the whole World with Admiration; ſuch was his extraordinary diligence, and eſteemed of every body according to his Worth, Underſtanding, Civility, and quickneſs of apprehenſion, that all perſons eſteemed him according to the grandeur of his merit, and ſuch his good Fortune, that whatſoever he undertook, was brought to paſs by him.

The Hiſtorical Books of thoſe Parts mention, that during his Government, the Sun did not ſet for the ſpace of ten days, and a general fear poſſeſſed the people, that the world would have been deſtroyed by a general Conflagration, in regard there had hapned ſeveral great Fires at that time. They likewiſe report, that the ſame time ſeveral ſtrange Monſters, as Snakes and Dragons crept out from under the ground, and that this *Yaus* in theſe diſmal times, and notwithſtanding all thoſe dreadful Accidents, carried himſelf with ſo much piety and care for the welfare of his Subjects, that he was looked upon by every body as the Redeemer and Deliverer of his Country.

To deſcend to Particulars of this Emperour, he was very much addicted to Aſtrology, being inſtructed therein by the two Famous Men, *Hius* and *Hous*, perſons more then ordinarily expert in that Science; he was only eminent for knowledge and induſtry; for his Wife the Empereſs taught other women how to breed and raiſe Silk-worms, and the Art of preparing and weaving of Silk. When he had thus civilized the people, by his own and his Wifes inſtructions to the knowledge of Manufactures, he forthwith new modelled the Government, and introduced the ſix Judicatures or Benches of Juſtice, to wit, *Sipu*, *Hopu*, *Limpu*, *Pimpu*, *Cumpu*, and *Humpu*.

When

When he had thus ſetled the Affairs of his State in order, he depoſed himſelf, and transferred the Government in his life time upon another; in which more then uſual action, he had more regard to the good of the Publick, then to the welfare and affection of his own Children and Relations, all whom he voluntarily paſt by, although no ways inferior to him in knowledge and uprightneſs of life, and ſurrendred the Empire to a ſtranger in blood, not for reſpect of his Princely Alliance, but only the Eminency of his Vertue and Integrity.

And as a ſingular Teſtimony of this his zeal for the good of his Country, I ſhall only give you this one Example, namely, he was once diſcourſing with one *Fangius*, a moſt noted and learned Perſon of his Council, he told him, that he was in a very great ſuſpence whom he ſhould chuſe to be his Succeſſor, the Councellor made him this anſwer, There is one of your own Princely Family, your eldeſt Son *Chus* and rightful Heir, upon whom you may ſettle your Empire; the goodneſs of whoſe Nature, extraordinary Prudence, quickneſs of Wit, treading in your Royal ſteps, and imitating your laudible Exemplar, merits no leſs: And if your Servants Counſel be acceptable to your Ears, I ſhall adviſe you to ſettle in the Government this your eldeſt Son, and no other. But *Yaus* interrupting his Diſcourſe, ſaid, You know, *Fangius*, that I take as much diſtaſte at the commending of bad, as I do at the diſcommending of good people: My Son is unready in Speech, and ſlow of Tongue, his words and his deeds not agreeing; true it is, he knows in outward geſtures how to behave himſelf as a wiſe man, but inwardly he is nothing.

Not long after, being about the ſeventieth year of his Raign, he ſent for one *Sungous*, one of his greateſt Favourites and Councellors, to whom he ſpoke in this manner: I find the weight of a Crown too heavy for my aged Head, and therefore intend to ſurrender up my Empire to you, having in all my time obſerved none ſo fit for it, either for Vertue or Wiſdom. But *Sungous* unacquainted with ambitious thoughts, abſolutely refuſed to accept of it, modeſtly proteſting his inſufficiency to ſo great a Charge, for that he was not furniſhed with thoſe Qualities wherewith an Emperour ought to be provided; and ſo neither worthy of that Honour, nor able to undergo that burthen. When *Yaus* ſaw him perſiſting immoveably in his reſolution not to accept of the Government, he demanded of him, whom he judged worthy of the ſame; to whom *Sungous*, in the Preſence of the Emperours Counſel, made this anſwer: Since you are pleaſed to inquire of me, O King, whom I judge worthy to be a Succeſſor in your Empire, though there are many others better able to adviſe in a point of ſo high a Nature, yet I ſhall acquaint you with that which I ſuppoſe and hope may tend to your own and the Empires good. There is (ſaid he proceeding) a Husbandman, your Subject and a Batchelor, lookt upon by all for a very honeſt man, and for his piety, vertue, and good diſpoſition, is ſo beloved and reſpected among his Neighbours, that they will give or lend him their Monies, Lands, and Houſes without asking: And ſo great is their opinion of his prudence, that upon all occaſions they ask his advice and follow it: His Name is *Xunus*, who by his vertuous and exemplary life, hath reclaimed many vitious and debauched perſons, and brought them to be Imitators of his goodneſs and ſobriety; although his misfortune is great in this, that his Father called *Caſſus* is a Fool, his Mother a pertinacious woman, and full of tongue, and his Brothers proud, haughty, and willful. The Emperour *Yaus* having heard this Relation, told him, that he would ſend to inquire concerning the Abilities of this ſo unfortunately-extracted wiſe man, which not long after he accordingly did; upon whoſe coming, at firſt he was intruſted with the Government of the *Weſt* Country only, which the Emperour did to be ſatisfied of his ability and honeſty: And according to the Character given of him, herein *Xunus* ſo well behaved himſelf,

ſelt, that every body, and eſpecially *Yaus*, did with admiration reverence him, and finding him every way qualified for his turn, took him to his aſſiſtance, and caſt the whole Government upon his ſhoulders : In which high Eſtimation and Grandeur he continued for the ſpace of 28 years, that the noble Prince *Yaus* lived.

But at laſt *Yaus* over-laden with years, and ready to dye (in the year before Chriſts Birth 2258) admoniſhed *Xunus* upon his Death-bed, to accept of the Government, in theſe or the like words : Draw near to me, and hear theſe my laſt words ; I have tokens enough of your virtue and honeſty, and that your words and deeds are correſpondent each to other: Therefore you muſt accept of the Scepter, which is due to your Vertues and Services. Take care of the welfare and good of your Subjects as a Father, and remember that you muſt ſerve, not enſlave the people, and ſo they will love, and not fear you ; for this reaſon a King exceeds all his Subjects, becauſe he alone is to take care, and to watch over all the reſt. Having thus ſaid, he yielded up the Ghoſt, for whom *Xunus* mourned, not as one Friend mourns for another, but as a Son for his Father : For according to the Cuſtom of the Country, where Sons lament their Parents death, he left the Government wholly to his Councel, and continued three whole years at the Grave of his Prince, without removing from it.

This Solemnity of Grief being paſt, and *Xunus* returned to the exerciſe of his Government, he quickly gave proofs of his Prudence and Clemency, which cauſed him to be very much beloved by his Subjects. It is reported, that in each Eye he had two Balls or Apples, which was, and ſtill is held by the *Chineſes* for a ſign of extraordinary Fortune.

Being now ſetled, he divided the Inhabitants into ſeveral Companies, and gratified each according to his worth and parts with Offices ; he either made new Laws and Cuſtoms, or reformed the old. The ſix Benches of Judicature erected by his Predeceſſor *Yaus*, were reduced by him into a better form : Afterwards he divided the whole Empire into twelve Provinces, which he viſited yearly in Perſon, and whatever learned or wiſe men he found, them he cheriſhed and preferred above all others. He gave in charge to the Governours and *Mandorins* of Provinces, to promote Agriculture and Tillage above all other things ; That they ſhould accommodate and ſhew themſelves kind to all Strangers and Travellers ; To put into Offices only ſuch as were able, and of known and approved integrity, and give credit to honeſt and good people. He deviſed likewiſe five ſorts of puniſhments, according to which Malefactors were to ſuffer, as the greatneſs of the Crime did deſerve : And they were firſt, either with life, 2. Cutting off the Noſe, 3. a Foot, 4. a Hand, 5. or pulling out the Teeth. He introduced likewiſe the cuſtom of baniſhing Malefactors, the chiefeſt whereof were to be exiled out of the Limits of that Empire, and to be forced to live and reſide amongſt Foreign people. Another thing yet very obſervable of him, is this, that during his Reign he forbid that any ſhould obey him meerly for fear of his Authority, becauſe he was Emperour, but rather for love of his goodneſs, becauſe he ordered that which was juſt and right.

During his Government, the *Tartars* (of whom never any mention was made before in the *Chineſe* Hiſtories) broke into *China*, plundering, and making Inroads into moſt of the Provinces : But the good Prince, who only cared for the welfare of his Subjects, having raiſed a great Army, marched with it againſt them, and by main force ſubduing the Enemy, ſetled his Empire again in peace and quietneſs. But ſince that time, which is many Ages ſince, the *Tartars* never left moleſting and diſturbing the ſaid Countries, till now at laſt in our days they have made themſelves Maſters of the whole, as I ſhall mention hereafter.

At the time of this Invaſion, as *Fluctus fluctum ſequitur*, one evil ſeldom goes alone,

alone, the Emperour was full of trouble, by what means to repel the high waters which threatned to overflow the lower parts of the Country. After many Experiments, he gave order at laſt to one *Quenius*, to caſt up a Bank againſt the ſame; but he not being able to perform it, and leaving the ſame imperfect, the charge of the Work was committed to his Son *Yvus*, who in the ſpace of thirteen years effected it, to the great accommodation of the Inhabitants, following his deſign all that while with ſuch earneſtneſs, that he would hardly eat or ſleep. Some part of this great and ſtupendious Work may be ſeen to this day, as the Royal Channels, in which great Veſſels paſs and ſail from one place to another: For the making whereof the Workmen were compelled to dig through Rocks in ſome places, and to divide or cut great Rivers into two or three, and make inlets for them into the Sea: by which induſtry great ſtore of ground was drained, and recovered from the water under which it had lain immerged *ultra memoriam*. This great labour, diligence, and dexterity of *Yvus* uſed in the accompliſhing this great Work, ſo far prevailed upon the affection of the Emperour, that he made him his Fellow and Companion in the Government, paſſing by his own Son; ſo that they two, without any ambitious Emulation or Envy to each other (which is a very ſtrange thing) governed 17 years with equal Power and Authority. At the end of which time *Xunus* hapning to dye, and his eldeſt Son taking it ill that *Yvus* ſhould be preferred before him, in regard he took it for granted, that the Scepter did by hereditary Right belong unto him, he endeavoured to ſeat himſelf in the Imperial Throne by force of Arms: But what Stratagems, Policy, or Force ſoever he uſed, all proved vain; for he could not prevail, the generality of the people adhering cordially to *Yvus*, as judging him moſt deſerving of the Crown; which accordingly was ſetled upon him after ſome trouble.

This *Yvus* was the Founder of the firſt *Chineſe* Imperial Race, which he cauſed to be ſtyled *Hiaa*, and the laſt of the Elected Emperours: For when the Royal Chair, after his death, became void, his Son was unanimouſly admitted to ſucceed him, and from that time the manner and cuſtom of Election was changed into an hereditary Succeſſion from Father to Son.

This Royal Race or Family, which had its beginning in the before-mentioned *Yvus* (in the year before Chriſts Birth 2207) ſwayed the Imperial Scepter 441 years in a continued Line of ſeventeen Emperours, who ſucceeded each other in the Government of *China*.

This Race being extinct for want of Iſſue, aroſe the Family of *Xanga*, whereof the Emperour *Tangus*, in the year before Chriſts Birth 1766, was the firſt who called it *Xanga*, from a Lordſhip of the ſame name he poſſeſſed. This Family produced 28 Emperours, and ſat upon the Throne ſucceſſively for 600 years and upwards, to wit, to the year before Chriſts Birth 1122.

When this Line failed, in the year before Chriſts Birth 1122, aroſe the third called *Cheva*, whoſe Founder was one *Faus*, who at the beginning of his Reign, changing his Name, called himſelf *Vvus*, that is, a Warriour; 37 Emperours proceeded out of this Family, and all ſucceſſively ſwayed the Scepter: Which ending about the year before Chriſts Birth 246, the fourth Race called *Ciua* ſtood up, whoſe Founder was named *Chingus*; but altering his Name, was called *Xius*. This Race, which gave its Name to the whole Empire (as I have already related) was yet but of ſhort continuance, there having ſprung but three Emperours from thence, who reigned 40 years, and then failing about the year of Chriſts Birth 206.

The fifth Race called *Hana*, got into the Throne: the Founder of it was one *Leupangus*, whoſe Succeſſor in a direct Line held the Sovereignty of *China* till the year 264 after Chriſts Birth.

This Family being brought under, the ſixth Race called *Cyna* got into the Throne, and governed till the year of Grace 419. within the compaſs of which years, there were five Kings at one time, who were called *Utat*, and waged very cruel Wars one againſt another for above 400 years. At laſt having worried and weakned each other, they were all ſubdued by the ſeventh Race called *Tanga*, which ſeized upon the whole Empire, and reigned with his Poſterity till the year of Chriſt 618.

No ſooner was this Race of *Tanga* at an end, but in the year 923 ſucceeded the eighth called *Sunga*, in which the Government continued till the year of our Lord 1278, when the *Tartars*, after a long and tediouſly deſtructive War with this Family *Sunga* for 73 years, conquered the whole Empire, extirpating the whole Family, and ſet up a new one called *Ivena*, which reigned over the *Chineſes* till the year 1368. But in the ſame year appeared a Prieſt called *Chu*, who with the aſſiſtance of his Country-men expelled the *Tartars*, and ſetled himſelf in the Throne, aſſuming the Name and Style of *Hunguvus*, which ſignifies the warlike Souldier; from whom ſprung the Race of *Taicinga*, which held the Crown 280 years, but at laſt was brought under, and wholly rooted out in the year 1644 by the *Tartars*, who once more conquered and over-ran the whole Empire, and erected a new Generation of Royal Blood called *Taicinga*, under its firſt Founder *Xunchius*, who was born great *Cham* of *Tartary*. And thus having led you as it were by the hand to the *Tartar* Government, it will not be amiſs to ſhew you, as briefly as the Subject will bear, as well the cauſe as the manner of that terrible Devaſtation, which not only extirpated the ſame Family, but brought the whole Country to the ſlaviſh ſubjection of their uncivilized Barbariſm.

The *Tartars*, who for Antiquity go beyond all other people in *Aſia*, and from whom many and ſeveral Nations are ſprung, did in the year 2158 before Chriſts Birth, make very bloody Wars againſt the *Chineſes*, wherein they were ſometimes Conquerours poſſeſſing the Land, and at other times conquered and driven out again. Now it is to be obſerved, That under the Name of *Tartars* I underſtand here, thoſe people that have their habitations on the North-ſide of that moſt renowned and famous Wall, in former times built againſt the Invaſions of thoſe *Barbarians*, and reaching from *Eaſt* to *Weſt* 300 Dutch miles in length.

For what cauſe or reaſon theſe people have born for ſo many Ages ſo much malice and hatred to one another (as appears by the bloody Wars they have made) the *Chineſe* Hiſtories make no mention: But others who would ſeem to be curious, and underſtanding Inſpectors therein, aſcribe it to the difference of Cuſtoms and Manners of theſe two Nations; for as parity of Manners is a concealed beginning and introduction of Friendſhip; ſo on the other hand, a difference therein is the Original and true occaſion of Enmity. Now how much the *Tartars* and *Chineſes* differ in their Cuſtoms and Manners, will eaſily be made appear by the daily Employments and Actions each of them affects from the Cradle. The *Chineſe* is of an affable and peaceable diſpoſition, addicted to Husbandry, and loving all good Arts and Sciences. But the *Tartar*, on the other hand, delights in nothing ſo much as Hunting, being very cunning and deceitful, luſting after War, and of a very looſe and uncivil comportment. It is true, both endeavour to ſhun idleneſs, but with intentions very incoherent: the one to live temperately and honeſtly; but the other only to range abroad in a wild and beſtial Barbariſm.

It cannot be denied, but that the *Tartars* and *Chineſes* have waged War one againſt another for many Ages, yet I dare be bold to ſay, we read of none ſo terrible as thoſe in this our Age; for thereby the *Tartars* have not only made themſelves Maſters of all the ſaid Empire, but extirpated the laſt Royal Line, that there is not any *Veſtigium* or trace left of them in being. In ſhort, that the occaſion of this

this laſt War may be the more fully and clearly underſtood, I ſhall relate unto you the two firſt Conqueſts of *China*, by way of Proemium.

You muſt firſt then take notice, that the People of *Weſt Tartary*, after that they had brought under their Power almoſt all *Aſia*, which is the fruitfulleſt part of the inhabited World, they fell upon the Empire of *China*, about the year 1206 before Chriſts Birth; which was continued (as is before hinted) for above 73 years with ſo great animoſity, that at laſt in the year 1278, the whole Empire was ſubdued by them. The *Tartars* after this ſo total a Conqueſt, ſetled a new Linage of their own Country in the Throne, called *Ivena*, whoſe Off-ſpring for nine Generations brought forth ſucceſſive Emperours, who governed the Empire peaceably one after another.

The *Tartars* having thus long peaceably enjoyed the whole, grew at laſt to degenerate through the pleaſures and plenty which they found there; ſo that by degrees they forgot themſelves, and *pedetentim* inch by inch, as it were, inured themſelves to the *Chineſe* Cuſtoms and Manners, neglecting their pla ces of ſtrength and forces, till at laſt inſtead of warlike Souldiers, they were grown effeminate *Chineſes*.

And though theſe *Tartar* Princes did govern with great Care and Prudence; yet the *Chineſes* could not forget the great and horrible ſlaughters of their Anceſtors, whoſe bleeding Carcaſes lying, as it were, before their eyes, excited them to Revenge: And being likewiſe inwardly ſtimulated with a deſire of Liberty, they had now already gotten the ſame in their thoughts, which was yet far, and with great hazards to be ſought: For although the people were every where ready to revolt, and ſhake off the *Tartar* yoke, yet there was not one of the Grandees or men of Eminency durſt lead the Dance, or break the Ice. But what Providence ordains to be done, ſhall never want a means to be effected, as will plainly appear by the ſequel; for while the great Ones durſt not, and the Commons without a Leader could not do ought, at laſt a poor deſpicable Fellow appeared, whoſe name was *Chu*, and the Servant of a Prieſt. This *Chu*, who took compaſſion of the miſerable ſtate of his oppreſſed Country-men, and a diſpleaſure in his own deſpicable Fortune, being of a high, lofty, and ambitious Spirit, left his Cloiſter and Cell, in which he had lived for ſome years, upon a Mountain, and betook himſelf to a Secular life amongſt Robbers and High-way-men, among whom in a ſhort time he became the vileſt and moſt wicked, not fearing to act what ſome Spirits would tremble at the thoughts of; ſo that for his great courage and boldneſs, they began to look upon him as the perſon that ſhould deliver their oppreſſed Country. This imagination of his Aſſociates elevating his valour, and being withal of a fluent and voluble tongue, and very quick and apprehenſive, and of Underſtanding, he never failed of Courage, Conduct, Company, nor Succeſs; ſo that in a ſhort time he grew ſo conſiderable in Power and Credit amongſt the Rabble, that chuſing him their Leader, he was able to bring ſome thouſands into the Field. Being gotten thus into a poſture, not only to defend himſelf, but to offend his Enemy, he reſolved to ſhew himſelf in the Field for the deliverance of his Country from the *Tartar* Vaſſalage under which they groaned, and thereupon began to forſake his holes and faſtneſſes upon the Mountains, and to appear with his Army upon the Plain; the fame whereof once noiſed, made his Forces increaſe daily in number, among whom, with his good Conduct and Courage, he ſo prevailed, that he wan their hearts, that they thought nothing too much to do for him: and to ſhew as well his Providence as Valour, he cauſed the Hills and Mountains where he had quartered to be ploughed and manured, to keep himſelf and his Army from ſtarving, in caſe he ſhould be over-power'd by his Enemy, and forced to retreat thither again.

Chu

Chu at laſt by theſe fortunate beginnings encouraged, draws his Army together, and makes towards the Enemy, and fights them, who not expecting ſuch an Onſet, were ſoon beaten, and afterwards overcome in ſeveral Fights, wherein he had ſtill the better; yet notwithſtanding the Souldiers fury and rage of War, he ſtill ſpared the Native *Chineſes*, promiſing to reſtore them to their ancient Priviledges and Liberties, if they would forſake the *Tartars*, and adhere to *Hun*: by theſe means, and his continual Spies which he had every where to give him intelligence, he diſcover'd the Deſigns of his Countrys Deſtroyers, whom he ſo cloſely purſued, that they were at laſt forced to quit the Country, and to leave it to the ancient Inhabitants; which Redemption was effected in the year 1368.

When now *Chu*, from a mean Servant, had thus raiſed himſelf by driving thoſe inſulting *Tartars* out of the Empire, he erected in that year a new Race, which he called *Taicinga*, and changing his own Name according to Cuſtom, he called himſelf *Hunguvus*, that is, a great Warriour.

He was no ſooner ſetled in the Throne, but the people out of all the Provinces came to acknowledge and ſalute this their Deliverer; the whole Country being overjoyed, that they had once again got one of their own Natives, though of mean Extraction, to be their Head and Governour: For it is the natural temper of that people, to hate and vilifie all Foreigners, but highly eſteem of their own Country-men: Humbly requeſting of him, that he would take ſuch care, as a Native of *China*, with ſuch Prudence to govern and protect the *Chineſe* Throne, that they might not be neceſſitated hereafter to call in a Foreigner. *Hunguvus* thanked them for their affections, and taking into his own hands the whole Soveraignty, ſeated himſelf in the Imperial City of *Nanking*, where he behaved himſelf with ſo much Honour, that in a ſhort time he ſo ſetled the Affairs of his Empire, that the people lived under him in great Security and Freedom. But this Setlement at home he knew would not long continue, unleſs he provided to ſecure all from abroad; therefore to prevent future trouble from his now vanquiſhed Foe, and that the *Tartars* whom he had thus driven out, might not rally and make head again, he followed his Advantages and Conqueſts, and with a conſiderable Army entring *Tartary*, overcame them in ſeveral Battels, and ſo ruined their Country with Fire and Sword, that they were forced to lay down their Arms, with a promiſe to pay him Tribute. Theſe were thoſe *Tartars*, who after the overthrows given them, as before related, fled into the Country of *Ninche*: And indeed after theſe of *Ninche* had made their Peace with the Emperour, they brought yearly their Preſents unto him, as his Subjects and Friends, and were permitted to trade in his Dominions, as his Vaſſals; and ſince that time have never had any thoughts of War, but rather were very fearful to give any offence, leſt they ſhould draw thereby any ill will upon themſelves, and ſo fall into new troubles: For in the laſt Wars, they were reduced into moſt miſerable extremities. And thus we ſee the Viciſſitudes of Fortune, and uncertain Events of War, in thoſe *Tartars* who were not long ſince Maſters of *China*, but now are become Vaſſals and Subjects to that Empire, to whoſe Prince they ſeek for Friendſhip and Protection.

In this poſture ſtood the Affairs of theſe Countries for a long ſpace of time, till theſe people of *Ninche* increaſed ſo very faſt in Power and Multitude, that they concluded to form themſelves into a diſtinct Commonwealth, and to ſend ſome of their People as Colonels to inhabit other Parts. Thus at laſt they divided the whole Diſtrict of *Ninche* into ſeven Principalities or Governments, who for a while agreed among themſelves without any grand diſturbance or pretence of Warring with each other: but at length, upon ſome occaſion, quarrels aroſe, which broke forth into a long War, wherein the Victors aſſuming to themſelves abſolute Principality,

pality, turned their Commonwealth in the year 1600 after Christs Birth, into a Monarchy, and called it the Kingdom of *Ninche*. This *Ninche* (which is properly *East Tartary*, and as yet very little known to those of *Europe*) is bounded on the North and North-East side, with another Kingdom of the *Tartars* called *Niulhan*: towards the *East* lyes the Kingdom of *Yupi*, likewise under the *Tartar* yoke, and is surrounded with the Sea, between *Japan* and *East Tartary*. On the *South* it borders upon the Island *Corea*, and by the great Wall it is divided from the Province of *Laotung*; but more towards the *West* separated by the great River *Linhoang*, flowing between this Kingdom *Ninche* and *Kilangho*. The Antiquity of this People appears in the mention made of them in the Race of *Hana*, which began in the year 206 before Christs Birth: They are known to the *Chineses* and Neighbours by the name of *Kin*, which signifies Gold, and commonly are called the Lords and Masters of the Golden Mountains: It being a common opinion, that *China* is full of Gold-Mines, which we will not dispute, but dare knowingly affirm, that it has Rivers, upon the sides whereof great quantity of Gold is taken up daily.

It is to be observed, that the *Tartars* of several Parts have at divers times warred on *China*; but the people of *Ninche* above all, have always been their greatest Enemies; having during the Reign of the Race *Sunga*, given so great overthrows to their Forces, and made such Depredations upon their Land, that they were forced to flye out of the *Northern* Provinces into the *Southern*, the *Ninchians* having subdued and brought under their subjection the Provinces of *Laotung*, *Peking*, *Xansi*, *Xensi*, and *Xantung*: And without doubt, at that time would have conquered the whole Empire, if the neighbouring *Tartars* of the Kingdom of *Samarcand*, who envied their great success, after the Conquest of a great part of *Asia*, had not through the *Western* and *Southern* Provinces, fallen into the Empire of *China*, and put a stop to their Victories by their irresistable Armies; which was the occasion of a cruel and bloody War between them. These *Tartars* of *Samarcand* drove those of *Ninche*, not only out of *China*, but pursued them into *East Tartary*, their own Country, whereof they took a considerable part from them. And since that time the *Samarcandians*, who possessed the *Northern* Provinces, out of which they had beaten the *Ninchians*, have made many and sharp Wars against the Emperours of the *Southern China*, and at last subdued the whole, and erected a new Race called *Ivena*, as is before said, which continued till it was brought under by the same *Hunguvus*.

The *Chineses*, out of a natural Enmity to the *Tartars*, say in derision of them, That they live in Holes and Caves under ground: which is not so; for they keep in very strong and well-wrought Tents, which they use instead of Houses, being for the most part made of Silk or Stuff, and so very artificially painted, that they shine in the Sun like Looking-glasses, and keep out the Rain, so that none drops through. Of these, Persons of Quality have several, which yet are so contrived, that they seem but one: In some parts of which, the Wife and Children remain; in others the Servants, and some are for necessary uses, as Kitchins, and the like.

They relate, that during the Reign of the Race *Ivena*, there were 124 Cities in this *East Tartary*: but whether there are so many now, I cannot affirm, in regard the *Tartars* themselves in *China* were not able to inform me. All their Towns and Places are in a manner moveable (which the Latines call *Horda*) with these, and their Cattel and Families, they remove from place to place, changing according to the season of the year, and pitching where the best accommodation is to be had.

The Cloaths of the poorer sort are made of Skins, but the richer go clad in Silk and Cotton; though there grows neither Cotton nor Silk in the Province of *Ninche*, but such among them as trade, come and buy it of the *Chineses*, or exchange



other Commodities for it, as Skins of Wolves, Foxes, Beavers, Otters, Sables, and the like. They wear long Coats down to their heels, with narrow Sleeves: About their middle a broad Girdle, with a Cloth faſtned to it, wherewith they wipe their Faces. At their ſides hangeth a Knife and two little Purſes, wherein they put Tobacco, which is taken by them with great delight, inſomuch that the Nobleſt Viſitants are treated with the ſame, it being brought them lighted by the Servant of the Houſe. On the left ſide they wear a Hanger or Zable, with the edge turned forward, and the Hilt behind, inſomuch that when they are on Horſe-back, they can draw their Zables with great dexterity, by laying the right hand behind over their Backs upon the Hilt, without holding faſt, or ſo much as touching the Scabbard. In the Summer time for coolneſs, they wear Hats of Straw; but in Winter, Caps which come down over their Ears, with an edging of Fur about it.



The

The *Tartar* Women are generally clothed in black Garments, which hang looſe about them, as in the annexed Print. The middlemoſt is of higher quality then the other two, and conſequently better habited in Silk, whereas the other two are only of Cotton. Their Hair is neatly plaited and turned up, only a few Locks hang down: But Perſons of Quality ſometimes wear upon their Heads Hats curiouſly wrought.

The Souldiers go commonly with ſuch faſhioned Iron-Helmets upon their heads, as in the annexed Print; differing very little in faſhion from ſuch as are uſed in *Europe*, only they have no Fence for the Face. Inſtead of Feathers they wear either a Horſes Main or Tayl dyed red. Their other defenſive Arms, are Iron Breaſt-pieces, not made of one piece, but of ſeveral Plates, faſtned together with Iron Nails, ſo that they make a very hideous noiſe when they are upon their March, but eſpecially the Horſe. Their chiefeſt Arms is a Bow, Arrows, and Hanger; for Guns or Muskets are not in uſe amongſt them. The Horſe-men are generally clad in black, to make them look terrible, having Boots on, made of Horſe-leather, with thick Soles, but no Spurs.

There are among them very few Foot-Souldiers; for being generally good Horſe-men, they turn all their Forces into Cavalry, who when they march, obſerve this Order.

Firſt march two Horſe-men, with Colours upon their Backs. Next to theſe follow two other Horſe-men with Colours. Then comes the Commander in chief over the Cavalry. After him five others, the middlemoſt whereof carries the Emperours Standard. Then march all the reſt of the Troop in order, five a breaſt.

The *Chineſes* have a high eſtimation of the *Tartars* for ſtrength, becauſe therein they exceed them, although they fall far ſhort in the ſame to thoſe of *Europe*. They are whitiſh of Complexion, not talkative, but ſilent, and well compoſed, bred up to Arms from their very Cradles, which makes them ſuch excellent Souldiers: But ſhooting with the Bow at a Mark, they are ſo extraordinarily dextrous, that no people in the World are to be compared with them: the poſture they ſtand in when they draw their Bow, may be ſeen in the annexed Print, which was taken to the life.

They eat whatſoever they can get, but chiefly fleſh, and that half roaſted or boiled, being not curious of what ſort it is, whether of Camels, Horſes, or other Creatures. They take great delight in Hunting, and have very ſwift Hounds for the game. But when all is ſaid that almoſt can be, we muſt ſtill add, that they are in effect a Nation of Plunderers and Robbers, being naturally inclined to thoſe vices. And no wonder, for they live generally without any Religion, only ſome few amongſt them keep and love certain Prieſts called *Lama*. They have a great abhorrency to the Religion of *Mahomet*, and conſequently may hate the *Turks*, the Factors of that Religion; but a more probable reaſon may be, becauſe the ſaid *Hunguvus* Founder of the Race *Taicinga*, expelled the *Tartars* out of *China* by the aſſiſtance of the *Turks*.

They burn the dead Bodies, after the manner of the *Indians*, upon very high heaps of Wood; on which Funeral Piles are alſo laid the Women, Servants, Horſes, and Arms of the Deceaſed. Notwithſtanding all which Heatheniſh blindneſs, they are however very careful and ſolicitous about the ſtate of their Souls, as whether they are to expect after this life another, or whether they do not preſently dye with the body; by reaſon of which, many of them are very ready to embrace Chriſtianity, and divers of them after the Conqueſt of *China*, were converted to the Catholick Religion.

As to their Language which they ſpeak in the Kingdom of *Nînche*, it is not ſo difficult to learn as that of *China* (for the one Alphabet differs from the other) but

more

more reſembles the *Perſian* Tongue: Some of their Letters, both for faſhion and Pronunciation, are like the *Arabian*, which in all are above ſixty in number, and do not much differ in the Pronunciation and Spelling from thoſe in *Europe*, but very much in the form and make. In Reading and Writing they climb from the top to the bottom, after the manner of the *Chineſes*, and proceed not from the left to the right ſide, as thoſe of *Europe*; but from the right to the left, following therein the *Arabians*, *Hebrews*, and *Chineſes*.

In this Kingdom of *Ninche* are found excellent Rubies and coſtly Pearls, beſides other precious ſtones: Alſo very large Cattel, eſpecially Cows, which exceed thoſe in *Europe* for bigneſs, but have no Horns.

The *Weſtern* Part of this Country is very full of Rocks and Hills, and between thoſe lye moſt fertile and pleaſant Vallies, and fruitful Fields: The biggeſt Mountain of all is called *Kin*, which ſignifies Gold.

There is alſo the Mountain *Changpe*, which reaches 1000 miles, and in the middle of which is a Sea-like Mere at leaſt 80 miles long, from whence two Rivers take their Riſe, the one called *Yalo*, and runs to the *South*, and the other *Guenthung*, and runs to the *North*.

And this ſhall ſuffice for the Deſcription of *Eaſt Tartary*, or the Kingdom of *Ninche*, whoſe Inhabitants, in manner aforementioned, the *Chineſe* Emperour kept in awe: But on the contrary, to the *Weſt Tartars*, which poſſeſs the Kingdom of *Tanyn*, the ſame Emperours ſent Preſents and Tribute yearly, that they ſhould not make War upon them; for they hold it no Scandal to prevent a War by that means. Nay, they hold it altogether unlawful to enter into War, ſo long as the Country can be kept from Invaſions by any other means.

But yet although the *Chineſes* on the one hand kept under their Enemies by force of Arms, and on the other bought a Peace with Preſents and Tribute; yet they lived in continual fears and miſtruſt, inſomuch that they always kept the great Wall which divides *China* and *Tartary*, ſtrongly guarded with at leaſt a million or ten hundred thouſand Souldiers.

But to return from whence we have digreſſed: The Throne of *China* being ſetled in the Race of *Taiminga*, was by the ſame enjoyed in peace and quietneſs 250 years, when *Vanticus* the 13th Emperour came to reign, which was in the year after Chriſts Birth 1573, a juſt, upright, and prudent Prince; but herein unfortunate, that he (as moſt Princes ſecured by long Peace) truſted too much to his Governours and *Mandorins*, and ſuffered the whole weight of his Affairs to lye upon their ſhoulders.

During this time, the *Tartars* of *Ninche*, as is before mentioned, being formed from a Popular Government into a Monarchy, in the year 1600, their firſt King was ſo brave a man, that all their Neighbours, and eſpecially the *Chineſes*, began to be afraid of him; for he managed the Affairs of his State after ſuch a Politick manner, that in a ſhort time his Subjects became not only very numerous, but formidable for ſtrength to all its Borderers; and being ſenſible of their own greatneſs, and that their Fame began to grow terrible, they caſt in their minds the ancient Glory of their Conqueſts, and to conſider how ſhamefully they had been heretofore driven out of the poſſeſſion of the honourable Conqueſts of their Anceſtors; and obſerving likewiſe the great miſcarriages and neglects of the *Chineſes* in the Management of the Government, they reſolved upon ſome ſudden and great Undertaking againſt them: Weighing therefore with themſelves the yoke of Servitude they lay under, as a fit occaſion of Quarrel, they began firſt of all to ſhake off the ſame, and to refuſe to pay Tribute, and ſhortly after to appear in their true Colours, by publickly oppoſing the Authority that was over them.

The *Chineſe* Governours (whereof the moſt in *Leaotung*, the Province bordering neareſt to the Kingdom of *Ninche*, are Military Commanders) hearing of this, conclu-

concluded unadviſedly to miſuſe the *Tartars* in the moſt cruel manner, thereby the more to incite them to War, caſting their Countrys Weal for their private hoped lucre; for by the War they hoped to have the fairer opportunity to enrich themſelves, as well upon the *Tartars*, as the *Chineſes*. Theſe indeed might be, and queſtionleſs were great Motives to the War: But the chiefeſt reaſon of all, was the baſe Murder committed by them upon the King of *Ninche*; for they looking upon him with an envious eye, for increaſing his Kingdom ſo very much in power & ſtrength (which they fancied would be at one time or other employed againſt them) conſulted to make him away, which they contrived, and in a moſt barbarous manner they effected. They came one day, upon pretence of a Viſit, to the King with a feigned affection, who not having the leaſt ſuſpicion of their wicked deſign, they eaſily ſurpriſed him, took him Priſoner, and put him to death: But the better to gloſe over the Villany, gave out that he dyed ſuddenly of an Apoplexy.

This done ſo cloſely, as they ſuppoſed, they preſently imagined they had weathered the point, and overcome all difficulties: But they were not a little diſappointed in their expectations; for his Son, who like his Father, was of a Princely and Warlike Spirit, being ſubſtituted in his place, as ſoon as ſetled in the Throne, and at Peace with his Neighbours, raiſed a great Army, with an intention to invade *China* in Revenge of his Fathers death. The chiefeſt Grandees and Councellors of his Kingdom encouraged him in this Deſign: Whereupon in the year 1616. he came with a very great Army to the great Wall of Partition between *Tartary* and *China*, with hopes to paſs there, which ſucceeded according to his deſire: For after a ſharp Skirmiſh, the *Chineſes* betook themſelves to flight, leaving to the young King a free paſſage into *China* with his victorious Army, with which he firſt fell into the Province of *Leaotung*, and made himſelf Maſter of the City of *Tuxung* or *Caiyven*, which lyes near *Tartary*, and the River *Yalons* (the place where the great Wall begins) and here he planted himſelf to carry on the War. This reſolution he undoubtedly choſe to that end, that he might be able to ſave himſelf by flight, by Sea, in caſe the *Chineſes* ſhould have fallen upon him and blockt him up, and ſo have endeavoured to cut off his paſſage from getting back again; but if he were able to make good, and ſtand his ground, then he foreſaw it lay conveniently for him to receive ſuccours out of his own Country, and from others his Allies, whereby with continual re-inforcings he ſhould be the better enabled to over-run that Empire, which he had already conquered in his eye.

Thus we ſee the King of *Ninche* ſafely got with his Army into his Enemies Country, where having pitched and fortified himſelf, as aforementioned, he began to conſult with himſelf of his Undertaking; when conſidering what a ſmall Force he had to conquer ſo powerful an Empire, and that on the other hand he might be eaſily ſet upon by the Forces which lay in the Cities of the Provinces of *Leaotung* and *Peking*, and deſtroyed before he could be well ſecured; he thought beſt to add the Foxes tayl to the Lyons skin, and ſo reſolved to ſend a civil Letter to the Emperor of *China*, to complain of the wretched and inhumane Murther committed upon his Father, to lay open the deceitful Carriages of his Governours in many Particulars, but chiefly in the miſuſage of his Subjects in their Trade and Commerce, and the like. He likewiſe deſired, that the Emperour would not harbour a hard opinion, but paſs a juſt Sentence upon his Actions and Undertaking, and cauſe condigne puniſhment to be inflicted upon his Governours. Laſt of all, he deſired that the Emperour would quit him the yearly Taxes which he paid to defray the Charges of this War: And upon performance of theſe things, he promiſed to quit the City he had taken, and to retreat with his Army beyond the Wall, and that the Inhabitants of *China* ſhould be received and treated in *Ninche* as Friends and Allies.

For the Bearer of this Letter, the King of *Ninche*, to make it the more acceptable and effectual, choſe a certain Prieſt, whom the *Tartars* call *Lama*, with command to deliver the ſame in a moſt ſubmiſſive manner, and ſeriouſly to lay before the Emperour and his Councel the great quantity of blood that was like to be ſpilt, if not timely prevented by a friendly Accommodation between them.

The Emperour *Vanliews*, to whom the King of *Ninche* ſent this civil Letter, though in other things he was a wiſe and prudent Prince, yet in this buſineſs (whether through his great age he began to dote, or that the greatneſs of his Power and State had ſtupified his brain) he ſhewed not his wonted Prudence and Conduct: For as he could not but very well underſtand by the Contents of the Letter, that the Complaints of the King of *Ninche* were grounded upon weighty Reaſons, and not without great Cauſe; yet he took the buſineſs ſo little to heart, and judged it of ſo ſmall conſequence, as not worthy to be debated in his Preſence, ſo referred it to the Conſideration of ſome of the Councel, or rather truly to ſome of his Governours and Commanders, who had laboured all they could at Court, that it might be tranſmitted to them, that ſo they might ſhew their Pride in not anſwering the Letter of a *Tartar* King; for to that height was their inſufferable arrogance grown, that they thought it an undervaluing to their Honour and Grandeur, to return any Anſwer unto it. And inſtead thereof they ſignified their high Diſpleaſure, that people ſubject unto them, and who paid Taxes yearly to the Emperour, ſhould take upon them to come and complain of Injuries unto him. Nor ceaſed they here, but mocked and reviled the King of *Ninche* with bitter words, never conſidering that great Army wherewith he had invaded their Empire, or ſo much as gathering any Forces together to oppoſe him.

The *Tartar* King finding himſelf thus ſlighted and ſcorned, changing his anger into madneſs, burſt out into curſing and ſwearing, that he would revenge the Murther of his Father with the death of 200000 *Chineſes*. For, as was ſaid before, it is a Cuſtom amongſt the *Tartars*, that when any Perſons of Quality dye, in Honour of the Dead, to fling into the Funeral Fire, where the Deceaſed was burnt, ſome Men-ſervants, Women, Horſes, Bows and Arrows, as if the Dead ſtood in need of theſe things hereafter; and here the Vow of the King ſignified, that ſo many thouſands ſhould attend his Fathers Funeral. But they have very much left this barbarous Cruelty, ſince their Conqueſt of *China*, inſomuch that they now there bury their Dead after the *Chineſe* faſhion, without burning, though in their own Country perhaps they obſerve ſtill the ſame Ceremony.

The King of *Ninche* being thus incenſed, marches with his Forces immediately, and ſuddenly laid Siege to the chief City of *Laeoyang*, in the Province of *Leaotung*. The place was ſtrongly fortified, and there was a Garriſon of Souldiers within it, all well armed with Muskets; whereas the *Tartars* uſe nothing but Zables, Bows and Arrows; for prevention therefore of the ſlaughter by Bullets, which the *Tartars* were very fearful of (for this ſort of Arms was then altogether unknown to them) they invented a Stratagem, which might render the ſhooting of Bullets ineffectual unto the *Chineſes*, which was this; their King cauſed a great number of thick Planks to be made ready, and cauſed each Foot-Souldier that marched in the Van, to carry one, wherewith he ſecured both himſelf and the Horſe that followed behind. Being thus provided, having lain a while before this City, whoſe Inhabitants were unwilling to yield, it was concluded to ſtorm the Place. To this end the King divided his Forces into four diviſions, to ſtorm the City in four places at one time. He commanded the Foot to march with their beforementioned Planks in the Front, next to them the worſt Horſe, after whom followed thoſe that carried the ſcaling Ladders: At laſt marched up the Prime of his Army, which conſiſted of the ſtouteſt and ableſt Souldiers of his Kingdom. Having

ving thus put his Army into Battel-array, he fell on upon the City immediately with an undaunted Courage. Thoſe within made very ſtout oppoſition at firſt; but the *Tartars* preſſing upon them furiouſly, got the better, and at laſt drove them from the Walls, to which fixing their ſcaling Ladders, they quickly became Maſters of the ſame, ſuch was their extraordinary nimbleneſs and courage: And now the *Chineſes* finding themſelves unable any longer to oppoſe the Enemy, fled out of the City-gates, but the *Tartars* killed a great number in the purſuit.

After the taking of this City, the *Tartar* marched on with his Army without any ſtop or hinderance, taking by ſtorm whatever other Cities oppoſed him; but ſuch as ſubmitted, he commanded that none of the Inhabitants ſhould ſuffer either in Body or Goods.

When now the King of *Ninche* had filled the Inhabitants of the Province of *Leaotung* with fear and dread of his Army, and had totally conquered the ſame, he marched farther with the flower of his Army into the Province of *Peking*, making no haſte till he was come within ſeven miles of the Imperial City of *Peking*, and there ſeeing ſeveral *Chineſe* Armies to quarter about him, he pitched his Camp in a very rich Quarter, not daring to advance any higher up into the Country; whereas if he had marched on, he had carried all before him, like an Inundation, and had undoubtedly taken the Imperial City, the people being generally conſternated, and their hearts dead with fear, inſomuch that the Emperour himſelf had already concluded to abandon the City of *Peking*, and himſelf with his whole Family to retire towards the *Southern* Provinces; but he was diſſwaded from it by his Councel, yet notwithſtanding, the Inhabitants of both theſe Provinces were ſo filled with fear at the approach of the *Tartars*, that they left their Habitations both in City and Country, and fled into the Woods and Mountains with what they could well carry with them; the Enemy in the mean time laying waſte ſeveral famous Cities, and harraſſing with Fire and Sword all places where they came.

The *Ninchian* King, who, as we ſaid, durſt not adventure to march up againſt the Imperial City of *Peking*, having got good ſtore of Riches out of the other conquered Cities, aroſe with his Army, and retreated back to the chief City of the Province of *Leaotung*, which was a very goodly City before he took it, both for ſtrength and ſcituation, and fairneſs of building: but being told by his Soothſayers, that to let the old Walls ſtand after he had won the Place, could bode nought but misfortune, he cauſed the old Walls thereupon to be razed to the ground, and a new one built.

There are but two very great Cities in this Province, which are *Leaoyang* and *Ningyven*; the reſt are of a ſmaller circuit, yet are they both populous and rich; but with places of ſtrength, which exceed ſome Cities for bigneſs, it mightily abounds.

The Inhabitants of this Place are very dull of underſtanding, and ſo altogether unfit to learn any Arts or Sciences; but very healthful of conſtitution, and ſtrong of body, therein much exceeding the *Chineſes*: And the cauſe may be, for that they are bred from the Cradle to Wars and Hardſhip, by reaſon of their vicinity to the *Tartars*, who are perpetually making Wars upon them. As to their Manners and Cuſtoms, they reſemble very much the *Tartars*; which comes to paſs by the great intercourſe that is daily between them.

It is a Country in ſome places very hilly, in others plain and even for many miles together, yet very fruitful in the product of all manner of Cattel, both wild and tame; as alſo in Trees and Fruits of the Field, wholſome and medicinal both in their Bodies, Leaves, Fruits, and Roots: amongſt which grows here that moſt incomparable Root *Gaiſeng*, whereof mention is made before There are

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alſo to be had ſtore of rich Furs, as Sables, Beaver, &c. which they wear in Winter to keep themſelves warm, and traffick with likewiſe into other Provinces. It alſo produces curious Pine-Apples, excellent Wheat and Barley, but no Rice; yet a great abundance of Figs, Apples, Pears, Grapes, and ſeveral other ſorts of Fruits: which extraordinary plenty of all neceſſary things of its own growth, renders it both pleaſant and cheap to live in; but much more, in regard of its Scituation upon the Sea, from whence it is furniſhed will all manner of Commodities from other Countries.

Their Religion differs very little from the *Chineſes*, being great Promoters of the Doctrine of the Tranſmigration of Souls out of one body into another.

Thus the *Tartars* having made this Place the Seat of War, whereby they could at pleaſure invade *China*, the Emperour and his Councel began to conſider which way was the moſt likely for them to drive the *Tartars* out of their Territories, and at laſt they concluded to raiſe an Army of 600000 men; over and above whom, the King of the Iſland *Corea* ſent 12000 valiant Bow-men to their aſſiſtance, who were not inferior for skill to the *Tartars*. In the *Interim*, the *Ninchian* King was not idle, but drew as many Forces out of his Kingdom to joyn with him, as from thence could poſſibly be ſpared. Being thus prepared for Wars on both ſides, the *Chineſes* in the year 1619, marched with that formidable Army againſt the Enemy, who hearing of their approach, ſet forward from their Camp to meet them, which ſoon happened; but then ſuch was the inveterate malice of both Parts, that as ſoon as they ſaw each other, the Battel began, which was valiantly fought for a long time by both Armies, ſo that the Victory hung in ſuſpence, nor could any judge who would have the better, till at length the *Chineſes* running away in great diſorder and confuſion, the ſlaughter was very great among them, both of Commanders and Souldiers upon the place: thoſe that eſcaped, carrying the news of the Overthrow to the Emperor. This their Victory the *Ninchian* purſued with that expedition, that he took in, ſeveral Cities and Towns, ſome whereof they laid in Aſhes, and put the Inhabitants to the Sword, harraſſing and plundering up to the very Walls of the City of *Peking*, though they durſt not lay Siege to it, there being a Garriſon of 80000 men, and the place well fortified with great ſtore of Cannon upon the Walls: Notwithſtanding which proviſion, ſuch was the fear of the *Pekinger*, that if the *Tartars* had but attempted, they might have been Maſters of that great City without any very hazardous oppoſition; for the Emperour was again reſolved, as before, to quit it, and to retire to the *Southern* Provinces. But ſome of his Councel, now too late grown wiſe, altered his purpoſe, by telling him, that it would encourage the Enemy, and not only put the whole Empire into confuſion, but hazard the ruine, if not the loſs of it. The *Tartars* by this means being put to a ſtand, having enriched themſelves with Booty, deſtroyed ſome thouſands of poor Creatures with the Sword, and burnt down their Dwellings, retreated back to their old Quarters in the Province of *Leaotung*.

During theſe Troubles, the Emperour *Vanlieus* dyed in the year 1620. After whoſe death his Son *Taichangus*, a valiant and prudent Prince, ſucceeded him; by the Conduct of his Affairs, in a ſhort time gave ſufficiently to underſtand, what great Services his Country was to expect from him, had he not been unfortunately cut off by an untimely death; for he dyed in the fourth month of his Reign: To whom was Succeſſor his Son *Thienkius*, a gallant Perſon, and no ways inferior to his Father for Vertue and Courage. This Monarch finding the unſetlement and danger of his Affairs, made it his chiefeſt concern to contract Friendſhip, and ſupport his Government with the favour and affection of his Neighbours: For he had taken notice by Experience, how much the Empire of *China* had ſuffered by living al-

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ways at variance with the *Tartar* Kings of *Ninche*, which bordered upon him. In the first place therefore he endeavoured to win the favour of the King of *Corea*, who had sent to his Grandfather an assistance of 12000 men in this War to aid him, who being most of them kill'd and wounded, made him doubt lest this might make him to take part against him, and joyn with the *Tartar*; for prevention whereof, and to satisfie the King in any scruple, he sent an Embassadour to him, to thank him for those Succours he sent, expressly signifying his grief and sorrow for the great loss which had fallen upon the aforementioned Aids in that War; but he hoped in a short time to retaliate upon the Enemy the wrongs they had done to him and his Kingdom: And that his Embassie might be the more grateful, he sent withal several rich Presents, and promised him his favour and assistance, wheresoever and when he should have occasion to make use of it. But this friendly Message looked not onely for verbal returns; for it was designed as a motive to get more Succours from him: which without doubt he had reason to endeavour, in regard the People of this Island of *Corea*, which lyes very near to *Japan*, have out of the Neighbourhood far greater strength then the *Chineses*.

And now craving leave for a little digression, which may not be impertinent, in regard there has been often mention made of this Island *Corea* and the Inhabitants thereof, I shall describe the same in short, and all that is worth observation in the same.

It is unto this day doubted by those of *Europe*, whether *Corea* be an Island or firm Land; but according to the opinion of the best Writers, it is a hanging Island, surrounded with water on all parts, except the uttermost part, which is joyned to the firm Land; for though tryals have been made to sail round about, yet it could never be done, as some people seem to affirm to us from their own experience, though some there are that affirm the contrary. But this errour proceeds from a mistake of a certain great Island called *Fungina*, situated to the Southward of it, to be *Corea*. However it be, in truth this is most certain, that all the *Chinese* Writers affirm *Corea* to be firm Land, and joyning to the Kingdom of *Ninche* in *Tartary*. Another mistake may arise from the variety of the name given to it; for the *Chineses* call it *Chaosien*, from the *Japaners* who first gave it, though by us of *Europe* it is called *Corea*.

Toward the North it borders upon the Kingdom of *Ninche*, on the North-west it has for Confine, the River *Yalo*; the rest is surrounded and washed with the Sea.

The whole Island is divided into eight Provinces or Counties: The middlemost, and accounted the first, bears the name of *Kinki*, wherein is situated the chief City of *Pingiang*, the Court of the Kings. The second toward the East, is called *Kiangyven*, but heretofore *Gueipe*. The third situated toward the West, now known by the name of *Hoanchui*, was formerly called *Chaosien*, the name at this day proper to the whole Island. The fourth situated toward the South, now led *Civenlo*, formerly *Pienhari*. The fifth also Southerly, but inclining to the East, is called *Kingxan*. The sixth toward the South-west, is *Changing*. The seventh toward the North-East, has the name of *Hienking*. The eighth and last in the North, has the name of *Pingan*.

In these Counties are several populous and rich Cities, which for fashion and strength differ very little from those in *China*, and built for the most part four-square.

The Country is very well peopled, throughout the whole having but one Form of Government; not at all differing in Habit, and using one and the same Form both of Speech and Writing. Their Religion is the same with those of

China, holding the tranſmigration of the Soul out of one body into another: They all adore one Idol called *Fe*, whereof I have already made mention. The bodies of their dead friends they bury not till three years be fully elapſed and paſſed; and then they put them into very fine Coffins, after the manner of the *Chineſes*, glued up ſo very cloſe that no ſcent can ſtrike through.

They give a greater liberty to their Women then the *Chineſes*; for they admit of them into any company, whereas the other will hardly ſuffer them to ſtir out of doors. Here alſo the Son or Daughter may marry whom they think fit, without asking the conſent of Father or Mother: which is quite contrary to the uſe of the *Chineſes*, and indeed of all other civilized people.

This Iſland is very fruitful in the product of all manner of Fruits neceſſary for the ſuſtenance of life, eſpecially of Wheat and Rice, whereof there are twice a year plentiful Harveſts. Here alſo are made ſeveral ſorts of Paper, and curious Pencils of Wolves hair, which the *Chineſes* and other neighbouring people, as well as themſelves, uſe in writing. Here grows likewiſe the Root *Guiſeng*, and, as is reported, are ſeveral Gold-Mines. But notwithſtanding all theſe advantages of natural Commodities wherewith this place abounds, yet the Inhabitants thereof drive no Trade with any other forreign people, but onely thoſe of *China* and *Japan*. And thus much ſhall ſuffice to be ſpoken of *Corea*: We will now return to give an account of the ſequel of the Wars.

The *Chineſe* Emperour, after his Embaſſie to the King of *Corea*, to prevent the further Invaſion of the *Tartars*, and the better to oppoſe them, muſtered ſeveral Troops raiſed for his aſſiſtance out of the 15 Provinces or Kingdoms of the Empire, and ſent very great Armies towards *Leaotung*: And the better to furniſh ſuch vaſt Armies with Proviſions, he cauſed an extraordinary great Fleet of Ships to be equipped in the famous Port of *Thiencin*, which were wholly employed to carry Proviſions by Sea from all parts of *China* for their ſupply; by the exact performance and obſerving whereof, they had no want of any thing.

Amongſt other Martial Commanders and Governours of Provinces that had the Conduct of theſe Armies, there was a certain Woman who may very juſtly be called the *Chineſe* Amazon; for ſhe came with 3000 men out of *Suchue*, which is the furthermoſt Province of *China* toward the Weſt, and ſhew'd by her Courage a manly heart; for ſhe fought ſeveral Battels ſucceſsfully againſt the *Tartars*, having always the better of them: In remembrance of whoſe good Services, the Emperour conferred ſeveral Titles of Honour upon her.

And now at laſt the Emperour *Thienkius*, being come in perſon into his Army in *Leaotung*, and having in manner aforementioned taken care to have it fully ſupplied with all convenient neceſſaries, drew up the ſame in Battel-array, and on a ſudden fell furiouſly upon the *Tartars*, beat them out of the Field, and recovered the whole Province with leſs difficulty then was ſuppoſed or expected, in regard the Inhabitants, that had been moſt miſerably handled by the *Tartars*, joyned with their Country-men the Emperours Forces; by which addition being become far more numerous then the Enemy, and having advantage of revenge, they fell upon them with the greater rage and fury, ſtirred up thereto by having before their eyes the lamentable condition into which they had brought their Country by Fire and Sword: And to ſay all in a word, it was their good fortune, that at this time the King of *Ninche* was ſo unfortunate, that the Mutinies of his own Subjects at home hindered him from recruiting his Army, which in divers great Battels had been much waſted, and he could get no Forces from thence to re-inforce himſelf; ſo that at laſt being every where worſted by the Emperours ſupplies, the Incroaching *Ninchian* was fain to ſave himſelf by flight, and to leave the Province of *Leaotung* to the Conquering Sword of its Juſt and Lawful Emperour.

CHAP.

CHAP. XIX.

Of the laſt CHINESE *and* TARTAR WAR, *wherein the* Tartars *over-ran and conquered the whole Empire of* CHINA.

ALTHOUGH by the means mentioned in the laſt Chapter, the *Chineſe* Empire was for a while freed from the fury and deſtroying Sword of the waſting *Tartars*; yet it was not long before it fell into far greater troubles then ever, by thoſe their old Enemies, who once more renewed the War, and never left it off till they had brought under the whole Empire: The manner as follows.

The *Chineſes* ſuſpecting the return of the *Tartars* after that they had quieted their home Troubles and ſetled their Affairs, providently in the mean time took care to ſupply the Frontier places with ſtrong Garriſons, and raiſe more Forces for the ſecurity of their State: which was ſcarcely performed before it hapned as they imagined; for the Troubles and Mutinies being appeaſed in *Ninche*, that King returns with a mighty Army, and falls into the Weſt of *Leaotung*, having given order to 70000 Horſe (whom he ſent before) to block up the chief City of *Leaoyang*, aſſuring that he himſelf would follow with the main Army. Theſe Horſe-men, to ſhew their Courage and Valour, no ſooner approached but ſtormed the City, and in two days time became Maſters of it, before their King came up to them with his Forces. There was no Courage wanting on either ſide; for it was manfully fought out by both, till at leaſt 30000 Men were kill'd on the part of the *Chineſes*, and no leſs on that of the *Tartars* (who had never loſt ſo many Men before in any one Fight in this Quarrel;) yet at laſt they took the City, not ſo much by their own ſtrength as Treachery hatched within it; for they had bribed one of the Commanders with Money and promiſe of Preferment, to ſet open one of the Gates committed to his Charge: Which he performing as by agreement, the *Tartar* came ruſhing into the City, and won the ſame in the ſpace of a few hours, laying it level with the ground in a moſt miſerable manner, in a ſhort time after. The *Tutang* or Governour having underſtood the Treaſon, took it ſo very much to heart, that he hang'd himſelf preſently, that he might not live to ſee the ruine and deſolation that was coming upon the City and its Inhabitants. The Emperours chief Councellour had undoubtedly followed the example, and undergone the fate of the *Tutang*, had he not been prevented by the *Tartars* that took him and ſaved his life, only out of deſign that he ſhould be ſerviceable unto them in diſcovering the condition of the Country: But he not valuing his life, ſcorned to give the Title of King to the *Tartar*, and would in no wiſe be perſwaded to falſifie the Oath and betray the Truſt repoſed in him by the Emperour. The *Tartars* wondring at the Courage, Stability and Conſtancy of this Man, gave him afterwards both his Life and Liberty; thereby to let the World know, that they underſtood how to reward Virtue and Integrity. But he more cruel to himſelf then the Enemy, knowing very well what Reward (according to the *Chineſe* Law) would fall to his ſhare, deprived himſelf of his own Life, which his Enemy had ſpared, by hanging himſelf. For it is a known Law and Cuſtom in *China*, though very unreaſonable, that all Generals and Commanders of Forts or Garriſons, who do not only behave themſelves well, but thoſe alſo who fight unfortunately, forfeit their lives and heads when they return home.

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The *Tartars* after the taking and deſtruction of this City, immediately iſſued out a Proclamation that no City ſhould ſuffer any thing in Life or Eſtate, if they would cut off their Hair, and go cloathed after the *Tartar* faſhion: For the *Chineſes* wore long Hair, but the *Tartars* cut it off ſhort, leaving only a long lock hanging behind; and pull out all the hair of their Beards, only wearing large and long Whiskers or Muſtachoes.

Although this Command was ſtrict, yet it carried in it ſome ſhew of favour, and conſequently gained a kind of love, until the *Tartars*, by ſome barbarous acts they committed afterwards, were very much hated and abominated. The ſtory goes thus: There being at that time ſeveral rich Merchants come to the City with Commodities from other parts of *China*, to trade withal in ſelling and buying, the *Tartar* at their requeſt gave them free leave to go and come; whereupon theſe innocent people not thinking of the dangerous miſchief that was deſigned againſt them, departed with their Riches and Goods: But they were hardly got three miles out of the City, when the *Tartars* lying in wait for them, fell upon and kill'd them every one, taking as free Plunder all they had, which they brought with them into the City triumphantly, as if it had been the ſpoil of an open Enemy. Which barbarous uſage being heard of, occaſioned a great amazement amongſt the Inhabitants, who knew no other but that they might be ſerved every moment after the ſame manner. But notwithſtanding all their ſavage cruelty, they were at preſent neceſſitated to make a halt.

In regard of the great loſs they had ſuſtained, before this City of *Leaoyang*, nor durſt they venture to march any further up into the Country, or lay Siege to any place of importance, till they had firſt recruited themſelves; for they found all the Frontier Towns and Places of ſtrength well fortified and guarded.

Amongſt all other *Chineſe* Commanders who ſignalized themſelves in ſhewing their Courage in their Countrys behalf againſt the Enemy, was one *Maovenlung*, who did very great execution upon them in ſeveral Encounters: He was a Native of the Province of *Quantung*, where he had learned and underſtood in his Converſation amongſt the *Portugueſes* at *Macao*, ſeveral things concerning Military Diſcipline: From thence he had alſo brought with him ſeveral great Guns, which he purchaſed out of a *Holland* Ship that was caſt away there, and thoſe he planted upon the Walls of the chief City of *Ningyven*.

The Eaſtern part of *Leaotung*, and the chief City of *Leaoyang* being thus loſt, in this new made chief City there hapned to be at the ſame time the *Tutang* or Viceroy of *Leaotung* with the whole *Chineſe* Army. The *Tartars* having often had tryal, to their ſorrow and coſt, of the Courage of this *Maovenlung*, having been often routed by him, durſt not adventure any further to cope with him in an honourable way, but bethought themſelves of ſome Stratagem or politick Device, whereby to wound the Integrity and Virtue of this brave Perſon; and they ſuppoſed the beſt means to aſſail him with, would be fair words and high promiſes: Wherefore to put in execution this their deſign, they offered him by a private Letter (which they cauſed cunningly to be delivered to him) half the Empire of *China*, if he would deſert his natural Prince with the flower of his Army, and help them to conquer the Empire. But *Maovenlung* who would neither forfeit his Honour nor Oath, couragiouſly refuſed theſe high offers, and returned for anſwer, that he had rather loſe his Life, then betray his Prince and Country.

The *Tartars* finding that this their Plot would not take effect, and that the *Chineſes* had well provided againſt their coming, reſolved to proceed no further for the preſent with the War, which wholly ceaſed till the Year 1625. when ſuddenly breaking out again, they came and beſieged the chief City of *Ningyven*. This greatly ſtartled the *Chineſes*, who thought they had overcome

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the greateſt difficulty and danger: But *Maovenlung* came timely enough to the reſcue and relief of this place, and withal fell ſo furiouſly upon the Beſiegers, that they were forced to raiſe their Siege, with the loſs of at leaſt ten thouſand Men that were ſlain upon the Spot, amongſt whom fell the Kings own Son; whoſe death was ſo highly reſented by the ſurviving *Tartars*, that in a madneſs they made over the Ice (for it was in Winter) and getting into the Iſland of *Theyoven* (whereof they quickly made themſelves Maſters) they put every living Creature they found there to the Sword (which were a great number) in revenge of the death of the young Prince; which done, they left the Province of *Leaotung*, and retreated into their own Country, not with an intention to be quiet, but only to recruit themſelves with more Forces, and then to return again at a convenient time.

And hereupon followed a Ceſſation of Arms, till the year 1627. when the *Chineſe* Emperour *Thienkius* hapned to dye, being but a young Man, whoſe death proved to be the loſs of all *China*; although the *Tartar* King of *Ninche*, *Thienning*, who had deſtroyed ſo many thouſands of People by Fire and Sword, did not long ſurvive, but as an Attendant on his Corps, dyed the ſame year.

Thienkius was ſucceeded by his Brother, who was very unfortunate in all his undertakings, and at length through the treachery of his Subjects, had both an unfortunate Reign and Death; as by the remaining part of the Hiſtory will appear.

The *Tartar* King *Thienning*, had for Succeſſour in his Throne his Son *Thientung*, who quickly changed the Savage and Barbarouſly fierce Manners and Guſtoms uſed by his Tyranizing Father; inſomuch that he did not purſue the *Chineſes* ſo fiercely, but began to treat them with more civility, which produced a very great change, and cauſed all his Affairs to become more acceptable. And certainly this Prudent and Politick Prince had effected great things, had he not been cut off by an untimely Death, his mildneſs having gotten ſo great renown withal, that the Council who had made choice of him, thought themſelves happy in the change, and withal learned from him by example, that the *Chineſes* would ſooner be reduced to ſubmit to their Government, and brought under by Clemency and Civility, then by force of Arms.

In this year 1627. the Commanders and Officers of General *Maovenlung*, who by reaſon of the quietneſs of the *Tartars*, had no Enemy to encounter, began very much to moleſt, and be injurious to their Friends and Allies of *Corea*, by making inroads and incurſions upon them; nay, by degrees they grew ſo very inſolent and troubleſome to all parts adjoining to their quarters, eſpecially the Inhabitants of the Province *Hienkien* (who were ſo intolerably oppreſt by their rapines) that out of revenge and hatred they put themſelves under the protection of the *Tartar*, adviſing him to re-invade and fall into *China* with a mighty Army; which he (not willing to loſe ſo fair an opportunity) immediately did, ſo that a very great Army was in the Field ready to aſſail the *Chineſe* Forces before they had any thought of an Enemy, or at leaſt did not dream of their coming. And by this means lying careleſly diſperſed up and down in the Provinces, were ſoon deſtroyed. *Maovenlung* however rallied, and by the recollected additions of their ſtrength, being grown into a ſtrong body, he fought ſeveral doubtful battels with the *Tartars*; but they at leſt growing ſuperiour to him in ſtrength and number, *Maovenlung* the *Chineſe* General was conſtrained to flight with the groſs of his Army.

Yet neither the loſs of the Army, nor greatneſs of the Victory obtained by the *Tartars*, did make any great impreſſion upon the *Chineſes*; nor indeed were they troubled at it, when they underſtood that their General had ſaved himſelf out

of the Iſland of *Corea*. But the *Ninchian* Commanders imagining that thoſe of that place had been inſtrumental in helping to convey him away, with their Army fell into it, Plundering the Inhabitants, and ruining the Countrey by Fire and Sword. This Act was highly diſproved of by the *Tartar* King himſelf, becauſe it ſtirred up the King of *Corea* to arm againſt him, and join his forces with thoſe of the *Chineſes*, which *Maovenlung* had been gathering together, and with them was marching towards *Corea* to revenge himſelf upon the *Tartars*.

The *Tartars* having thus inhumanely, and without reaſon run upon the Countries of *Corea*, were ſetting forward with their Army againſt the Royal City of *Corea*, and were arrived at the beginning of the Mountains (through which the way runs to the City) being about ſeven miles from the ſame. Here the King of *Corea*, in the narrow way, had pitched to receive them; who being eager to fight, furiouſly aſſailed the *Coreans* in their ſtation, ſo that there began a bloody fight, which both Armies were hardly engaged in, before the valiant *Maovenlung* came up with his Army, and falls like lightning into the rear of their *Tartars*; who now finding themſelves beſet before and behind with two ſuch Potent Armies, and no other way for ſafety or eſcape, then what their Zables could cut out for them, reſolved not to part with their lives at a cheap rate, and ſpurred on by deſpair they fought without any fear, every one endeavouring to exceed the other in Valour and Courage; ſo that in the very Writings of the *Chineſes* they are extolled, ſaying, *There was never the like Battel fought between them.* But that which is chiefly to be admired is, that of three ſo great Armies neither obtained the Victory, but were all of them ruined and deſtroyed with equal ſlaughter. There were killed fifty thouſand men on the ſide of the *Tartars*; thoſe of *Corea* had ſeventy thouſand ſlain; but the loſs of the *Chineſes* was ſo great, that few or none eſcaped; thoſe of the *Tartars* that ſurvived, made their way home into their own Countrey as faſt as they could, by which means the King of *Corea* had the opportunity of recovering his Countrey again.

The *Tartars* having ſuſtained ſo great an overthrow, were very careful afterwards how they provoked the Inhabitants of *Corea*; yet ſtill they continued to make ſeveral inroads into the Province of *Leaotung*, till at laſt they wholly ſubdued the Eaſtern part of that Countrey, and Plundered the remainder thereof; but this was done by fits, and on a ſudden at times, for they never durſt venture to ſeat themſelves there, nay, they paid oftentimes very dear for their Robberies.

While Affairs ſtood in this poſture, the Emperour of *China*, *Zungchinins*, ſent his General *Yvenus* with a ſtrong Army and a large Commiſſion toward *Leaotung*; but having private inſtructions to conclude a Peace with the *Tartars*, if they would agree to it, but if they refuſed, then forthwith to make ſharp War upon them; and to ſay truth, he was neceſſitated to make this Propoſition, for that his whole Empire was as it were over-ſpread with High-way-men and Robbers, ſo that he ſtood in greater fear of them, then of the *Tartars*; for their numbers daily ſo encreaſed, that if they ſhould once join into one body, it would be no difficult matter for them to make themſelves Maſters of the Kingdom.

This *Yvenus* upon whom the Emperour had conferred this high and ample Authority, was a perfect Courtier, of an affable and free ſpeech, and one that knew how to uſe his Pen with ſo much advantage and ingenuity, that there was hardly any one in the Court to be compared with him. By theſe ſingular perfections he had won not only the heart of the Emperour, but of all the Grandees, ſo that the management of all Affairs was wholly left to him. But here it muſt be obſerved, that this *Yvenus* was inſatiably covetous of Wealth, and conſequently for obtaining thereof, ſtuck not to perpetrate any clandeſtine miſchief, otherwiſe by his more then common parts he might undoubtedly have done extraordinary

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ſervices both to his Prince and Countrey ; but neither the greatneſs of the truſt repoſed in him, nor the love of his Countrey, were in any meaſure to his thirſt after Riches ; *Unde habeat quærat nemo, ſed oportet habere.* Of which Avaritious temper of his, the *Tartars* underſtanding, and looking upon him as a fit inſtrument to be employed againſt them, never left ſending to him extraordinary Preſents, with large promiſes of the moſt eminent Preferments; with which baits being taken, he contracted Friendſhip with them, promiſing to give them his aſſiſtance when it ſhould lye in his power.

And as the firſt proof of his Friendſhip to them (through the cunning inſtigation of the *Tartars*) he undertook privately to Murther the valiant and ſtout *Maovenlung*, of whom the *Tartars* ſtood in great fear and awe ; which he effected with great ſecreſie, by inviting him to a Dinner, and poiſoning him with a Cup of drink which he gave him at the Table.

Having accompliſhed this his monſtrous undertaking in this moſt private manner, he concludes a Peace with the *Tartars*, upon moſt diſhonourable and diſadvantageous terms for his Prince ; who no ſooner read the ſame, but he refuſed to obſerve and ratifie them. *Ivenus* conſcious of what he had done, and well ſeeing that upon the making good of this Treaty of Peace, his Honour and Authority depended ; adviſed the *Tartars* to force the Emperour, his natural Lord, to the obſervation thereof by War : Whereupon in the year 1630. upon his promiſes not to oppoſe them in the leaſt if they would make an Invaſion in ſome other part of the Empire where he had no command, this Treacherous advice was no ſooner accepted but put in execution ; for the *Tartars* doubted ſo little of the promiſes of *Ivenus*, by reaſon of his extraordinary Covetouſneſs, that without taking any further Counſel, they poured their Forces into the Province of *Peking*, Plundering all places where they came, and laying the ſame afterwards in Aſhes; and at laſt ſo was their courage or rather fury heightned, that they laid Siege to the Imperial City of *Peking* ; at whoſe approach it is no marvel if the confuſion amazement and were great, not only among the Citizens, but alſo amongſt the Rix-Councellours, who in this dangerous viciſſitude of Affairs, earneſtly adviſed the Emperour to leave the City, and to retire to the Southern Provinces : but he would by no means hearken to their Counſel, ſaying, that he would rather be cut in a thouſand pieces, then that it ſhould be ſaid, he fled out of fear of the *Tartars*. Wherefore both as a Valiant Souldier and careful Prince, he immediately gave order to his Commanders not to ſuffer any to depart out of the City upon pain of death ; but that they ſhould incite and ſtir up all people to a manly defence. While this was doing within, the *Tartars* without began to ſtorm the City, but were beaten off with great loſs upon ſeveral attempts, ſo that they concluded to follow the Siege with more moderation, and rather endeavour to take it by Famine, then hazard the weakning of their Army by ſuch continual and vain Aſſaults. At length by advice the Emperour ſent for *Ivenus* to come to his aſſiſtance and relief with his Army (for as yet his Treachery was not known) who upon the firſt intelligence, to prevent the Emperour from having any ſuſpicion of him, came with his Army under the Walls of *Peking*, but kept at a great diſtance from that of the Beſiegers ; neither ſhewed he any hoſtility againſt them, but inſtead thereof adviſed the Emperour to the obſervation of the terms upon which the Treaty of Peace (the cauſe of this War) had begun : And this he ſtrongly laboured to perſwade him to, not only to prevent the diſcovery of the Treaſon, but that ſo he might return home with great Wealth and Riches, which the *Tartars* had promiſed him in caſe the Peace took effect. *Zungchinius* conſidering what the meaning of ſuch advice might tend to, began to miſ-doubt the fidelity of his General ; and afterwards by other means being more fully ſatisfied of his

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Treacherous dealing, for the deſtruction and ruine of the State, he ſent privately unto him, to deſire his preſence in the City at the Council of War, to adviſe with the reſt of the Military Officers, what would be beſt to be done in that dangerous exigent, for the ſafety and welfare of the whole Empire. Now it is to be noted, that the Emperour would not ſuffer any Gate to be ſet open, under pretence that the Enemy lay cloſe to the Walls; but in truth, for fear leſt *Yvenus* ſhould crowd in upon him with his whole Army: therefore he ſent him word that he ſhould come to the Walls, and they would draw him up privately into the City over the Wall. Of this deſign of the Emperour, *Yvenus* had not the leaſt inkling given him by any of the Council; for indeed the Emperour at this time making himſelf alone his own Privy-Councellour, had not diſcovered to any what he knew of the Treaſon hatched againſt him by *Yvenus*, nor of what he intended againſt him for his reward; but only that he would confer with him about ſome Affairs in order to the preſervation of the City; for had the Emperour never ſo little diſcovered either his knowledge or intentions, *Yvenus* would ſoon have been Advertiſed thereof, for he had his Creatures in all Corners of the City to give him intelligence of all Affairs; but this being by ſilence and ſecreſie prevented, *Yvenus* came without any fear into the City, and addreſſed himſelf to the Emperour, in whoſe preſence, upon his very firſt appearance, he was apprehended and beheaded. This being a publick act could not be long concealed, nor indeed was it, for the *Tartars* heard of it preſently, and thereupon raiſed their Siege, and left the Imperial City, out of fear of being attaqued by the Royal Army, which lay not far from them, as ſoon as the Emperour ſhould have appointed a Faithful Commander over the ſame inſtead of Traytor *Yvenus*: However, in their return and march back they ruined and deſtroyed what ever ſtood in their way, and with great ſtore of wealth and booty got at laſt into the Province of *Leaotung*.

The War continued till the Year 1636 with various events, ſometimes the *Chineſes* having the better, other whiles the *Tartars*; but however the *Chineſes* defended themſelves ſo well againſt them till that time, that the *Tartars* did never ſet footing in *China*, but they were driven out again with great loſs. In the ſame Year 1636, the *Tartar* King *Thienzungus* dyed, and his Son *Zungteus* (the Father of the preſent Emperour who now wears the Royal Diadem in *China*) ſucceeded him: A Prince ſo endowed with all the moſt excellent qualities both of Art and Nature, as if deſigned for ſome great Undertaking: He exceeded all his Anceſtors in Parts and Prudence; and in his minority, before he attained the Crown, gave no ſmall ſigns of Prudence and Underſtanding. To deſcend a little to particulars: He was both Learned, Courteous, and of a good diſpoſition. Being yet in his juvenile years, he was ſent by his Father into *China*, under the Tuition of ſome of his Council, who put him into the *Chineſe* Habit; here he lived privately a long time, learned the *Chineſe* Language, and exchanged the rough and ſavage behaviour of his own Country, for the more civil and gentile behaviour of the *Chineſes*; ſo that when he had got into the Throne, he reigned with much mildneſs, moderation and affability, carrying himſelf towards his Subjects quite contrary to the moroſe nature of his Anceſtors, whoſe cruelty and ſeverity he obſerved to have been the overthrow, or at leaſt the retarding of all their deſigns againſt the *Chineſes*, whom by his converſation among them, while he lived there, he found were better to be won with a ſoft and mild hand, then with a rough and harſh uſage: Wherefore he reſolved to alter the way and manner of the Government of his Anceſtors, and to confirm himſelf in his Throne rather by the love of his Subjects, then by force of Arms. This his prudent carriage immediately won to him the hearts not only of his own natural Subjects, but of the *Chineſes* his Enemies, who when they ſubmitted to him, were treated

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as his own Subjects: Such as were conquered by him in the War, were civilly accommodated, and received into favour and ſervice; and the reſt that were willing to return home, had free leave at their own pleaſures to be gone. By this winning ſweetneſs the fame of this Prince ſpred at laſt among ſeveral of his Neighbours, ſo that they ſought unto him for his Friendſhip and Protection; which ſtood him in great ſtead afterwards in the Conqueſt of *China*. He always preferr'd only Men of Abilities into Offices and Places of Truſt; and ſuch Commanders or Governours as fled to him out of *China* for any ſuppoſed crime or offence, had not only their liberties, but were alſo much made of and put into Employments: For by the *Chineſe* Government, to prevent Treachery and Covetouſneſs, it is ordained and ſetled as a fixed Law, that all the Princes, Governours or Commanders in chief, under whoſe Authority any misfortune happens, ſhall loſe his head without mercy; as for example, if a General happen to be unfortunately defeated; if a Governour loſe his Province over which he is appointed; or that a Mutiny happen among the People or Army, though neither of them were by any probable or rational ways able to prevent it, yet they ſhall loſe their Lives for it: So that the *Chineſe* Generals and Governours finding upon all occaſions that the King of *Tartary* was kind and civil to ſuch as fled to him, made thither as ſoon as any thing went amiſs with them, for which they knew they had incurred the penalty of their heads.

At this time there ſeemed to be a ceſſation of all warlike and hoſtile Actions; for although the *Tartars* held the Weſtern part of the Province of *Leaotung*, yet the Eaſt part was ſo well guarded with Forts and Souldiers, that they thought themſelves ſecure from any future or further invaſion on that ſide: Nor were the adjacent places in any great fear, for that there was a ſtrong Army thereabouts to hinder them from making any further Inroads into the ſaid Province.

But this noble and flouriſhing Empire had that Viper hatching within its bowels, that would work its confuſion, and was the only occaſion of its overthrow; for (as was ſaid before) at that time it was full of Runagate Vagabonds, Thieves and Robbers, who not only waſted, but at laſt delivered it up a prey to the *Tartars*, as you may more clearly underſtand by the ſequel of the ſtory.

The firſt Inſurrection and Treachery of theſe Robbers and High-way-men was diſcovered in the Province of *Suchue*, where joyning with a ſort of wild people that live among the Rocks and Mountains, they began the miſchief, and opened the flood-gate of Rebellion by ſubtilly oppoſing the Authority that was over them. Their firſt work was to fall a plundering, or in plain Engliſh, ſtealing, without any exception of Perſons, whatſoever they could meet with: In which their rebellious and unlawful Undertaking being ſucceſsful, they at laſt reſolved to make an open War, and to that end laid Siege to *Chingtu*, the chief City of the Province; which they had without doubt taken, had not the abovementioned Amazon opportunely come to its reſcue; for theſe inſolent and now commanding Thieves having heard of the fame of her extraordinary Courage, were ſtruck with ſuch a terrour, that upon the firſt inckling of her approach they immediately raiſed the Siege, and left the City with great loſs. But this, though for the time it diverted them, yet it did not ſo deter them as to make them ceaſe from any further attempt; for returning toward the Mountains, they preſently rallied and recruited their Forces with freſh men, wherewith they continued to forage and ſpoil the Country.

To heighten and encourage the inſolence of theſe Villains, it hapned that in the Province of *Queichen* there had paſt an unjuſt ſentence in a certain cauſe between two great Men, by reaſon whereof he againſt whom the cauſe went, endeavoured to get the ſame reverſt; but notwithſtanding all his endeavours, as well by him-

ſelf as Friends and Alliance, there was no good to be done therein. The Robbers, after the raiſing of their Siege, kept themſelves in great numbers upon the Mountains, without making any further diſturbance; but they ſent to this injured perſon to let him know that if he pleaſed to accept of their power, they would ſtand by him with their lives, to help him to redreſs his wrong, provided he would become their General, and be aſſiſtant to them in the carrying on their Deſigns. This great Perſon poſſeſſed yet with fury for the remembrance of the injury done him, was not long conſulting, but ſuddenly accepted of their offer; looking upon the ſame as the beſt and moſt likely means, not only to repair his Damages, but revenge himſelf alſo. Upon knowledge of this acceptance, theſe Robbers ſubmit with extraordinary Alacrity to his Command and Authority; wherein he was no ſooner inveſted, but firſt of all they fall upon the Judge that gave the ſentence, whom they immediately kill'd: Then they fell upon the Army of the *Tutang* or Vice-Roy, which they quickly routed and put to flight; but he rallying his Forces, turned back again upon them with ſuch Fury, that he forced them to flye into the Mountains with a very great Slaughter; notwithſtanding all which they recruited again, but ſtill kept in their holds till they had an opportunity to ſhew themſelves again, as they did in a ſhort time after.

Theſe Depredations, together with the infinite number of Graſhoppers, which had deſtroyed all the Graſs and Fruits of the Field in the ſeven Northern Provinces of *China*, cauſing a ſcarcity of Proviſion, and conſequently a great dearneſs, gave a very great occaſion to the riſing and encreaſing of the number of theſe Thieves, which hapned chiefly in the Provinces of *Xenſi* and *Xantung*. Another Provocation or Inſtigation was, that the Emperour *Zungchinius* being of a covetous and miſerable nature, would have (notwithſtanding the Dearth) the uſual yearly Taxes paid him, as in a Fruitful year; which exaction ſet the Inhabitants of thoſe Provinces upon plotting againſt him, and at length to joyn with the Robbers, by whoſe aſſiſtance in a ſhort time they brought eight ſtrong Armies into the Field, appointing for their Generals ſuch as they counted the moſt Valiant Men among them.

Theſe Robbers and Mutineers having now thus ſtrengthned themſelves with Forces, and got great ſtore of Wealth by Preying and Stealing, they then reſolved not to reſt there, but driving higher deſigns in their heads, began to conſult about the reducing of the whole Empire under their ſubjection, and the unthroning of the Emperour: For the accompliſhing whereof and advancing himſelf, every one of the eight Generals thought himſelf of ſufficient ſtrength to get that Morſel, and fancied himſelf capable and fit to bear ſo weighty a burthen. With which ambitious thoughts puffed up, each of them began to make War upon the other, in hopes to be Conquerors, and to Encircle his head with the Royal Diadem, and Ennoble his Poſterities blood by the poſſeſſion of the Empire. This War continued till ſix of the eight Generals were ſlain, and only the two ſtouteſt, *Licungzus* and *Changhienchungus*, left alive to diſpute the quarrel. For the more eaſie bringing this to paſs, each endeavoured to win to his ſide the Forces of the other ſlain Generals, to ſtrengthen themſelves; for to ſuch height was their Ambition now grown, that there was no thoughts of dividing the ſtakes between, each reſolving to be *aut Cæſar aut nihil*; ſo were they elated with the thoughts of Soveraignty.

Filled with theſe thoughts, theſe two Generals took ſeveral ways to advance their Intereſts and Deſigns; *Licungzus* with his Forces falling into the Provinces of *Xenſi* and *Honan*; but the other imagining to get the beſt booty in thoſe of *Suchue* and *Huquang*, marched thither; ſo that now they no longer fought one againſt another as formerly, but ſeeking Wealth and Booty removed far enough remote from each other.

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In these Transactions of Affairs, the Emperours Concerns began to look with a bad Countenance, and as if the Government it self were suddenly to undergo some fatal alteration; for the *Tartars* (who were not ignorant of these Proceedings) had in their former Wars made such havock of brave Commanders, that there were hardly any left whose knowledge in Military Discipline capacitated them for conduct of the Forces which were marching to subdue these Rebellious Plunderers under the same two Generals.

Licungzus in the year 1641. marched with his Army out of the Province of *Xensi*, after he had wholly Plundered and Destroyed its chiefest Cities, into the plentiful Province of *Honan*, directly to the famous City of *Caifung*; which he presently begirt and blockt up so close, that there was no going in nor coming out: But the place being well fortified and provided with a good Garrison and Provisions, the Siege was soon raised, and the Besiegers were constrained to retire into the Mountains, not without very great loss of Men: But they had no sooner recruited themselves, but they returned to the Siege again, with an intention to have surprized the same on a sudden; but the Citizens having privately received Intelligence thereof, and standing upon their Guards, hindered them from effecting their design.

The Enemy being thus twice frustrated in his hopes, and seeing no likelihood of taking the City by force, resolved to compel them to a surrender by a long and close Siege: And though it were a place at least three miles in circumference, yet they surrounded the same in such manner, that no relief could possibly be given them.

But the Governour after the first attempt, although provided with all manner of necessaries to withstand a Siege; yet in regard the Harvest of Corn proved very bad that year, found upon Survey that it was impossible to lengthen out the same by the best Husbandry to serve for the maintenance of such a number of People above six months; yet still though their Magazines fell short, they held out, and suffered very great hunger, in hopes that the Emperour would come or send to their relief: But now such was their want, that a pound of Rice was sold for a pound of Silver; a pound of old rotten Leather for twenty Shillings; nay, they fed upon Dead Mens Flesh as freely as upon any thing else.

Thus did these Loyal Subjects hold out beyond admiration, before they would harbour any thoughts of yielding; but at last when they saw themselves destitute of all hopes of succour, they submitted to the cruelty of their Fate.

This *Caifung* lyes in a great Valley on the South side of the Yellow River, which runs at least a mile to the Land-ward from it: And in regard the water lyes much higher then the Valley wherein the City is built, there is made before it a Bank or Dike of stone to hinder the overflowing of the same River.

The Emperour at last understanding into what a straight the Besieged were brought, resolved to march to their relief, and to that purpose came with his Army before the aforementioned Stone Bank, with an intention to bore the same thorow, and so drown the whole Army of the Besiegers. But the Work-men that were intrusted, not being so prudent as they ought to have been in the execution of a design so hazardous, made too great an opening in the Bank, so that in a few hours the water gushed in with such violence, that it not only drowned most of the Enemies Army, but the whole City also was overwhelmed, and all in it in a manner destroyed with the Inundation. In this miserable calamity, thus unfortunately hapning, above three hundred thousand persons were drowned, and this famous City, formerly the ancient Seat of the Emperours of *China*, upon the 9. of *September* 1642. converted into a Pool, with the adjacent Country round about it; for through the violent force of the water, not only all the Buildings

ings and Houſes were ſoon overturned, but Trees which had ſtood for many Ages were waſh'd up by the Roots; ſo that at this time there is nothing thereof left to be ſeen.

Licungzus who in perſon eſcaped this Deluge with ſome few of his Forces, yet once more made a ſhift to recruit his Army; upon the ſight and muſter whereof, being ſtill perſwaded that he ſhould get into the Throne, took upon himſelf the Title of King, calling himſelf King *Xunnang*, that is, a Fortunate King.

The Province of *Honan* being thus ſubdued and brought to ſlavery, and the Inhabitants thereof miſerably miſ-handled with plundering and ſtealing from them, this upſtart King departed with his whole Army, and fell into the Province of *Xenſi*; where he immediately laid cloſe Siege to the chief City *Xigan*, which he took after three days, giving the Plunder thereof to his Souldiers; but out of a ſeeming compaſſion he gave the Inhabitants their Lives. He made this City, upon its reduction, the Seat of his War, and cauſed all manner of Proviſions and Ammunition to be brought out of the Province and laid up there; partly thereby to keep the Country in awe, and partly to hinder the *Chineſe* Army from any Proviſions in thoſe Parts to ſupport themſelves againſt them.

Laſtly, made now over-confident by ſucceſs, and doubting no longer of the poſſeſſion of the Empire, which he had already appropriated to himſelf in his thoughts, he took upon him the Title of Emperour, by the name of *Thienxun*, which ſignifies, *Obedient to Heaven*; for by Pretext of this glorious name, which he uſed for a Cloak to his Villany, he gave out in Speeches, and ſo made his Souldiers believe, that it was concluded in Heaven, that he ſhould aſcend the Throne, and deliver the oppreſſed Subjects out of the covetous hands of the preſent Emperour, to inflict puniſhment on the corrupt Governours of Provinces who had over-burthened the People with intolerable Taxes; and laſtly, to govern the Empire in peace and quietneſs. To all this the Renegado *Chineſes*, who had ſided with *Licungzus*, giving eaſie credit, were very forward not only to give him the Title of Emperour, as his ambition had aſſumed it, but did verily believe he was ſent from Heaven to govern.

And to adde the greater Honour and Luſtre to his Name, and win their favour, he governed with great moderation and mildneſs, ſo to make his Actions and his Name ſeem agreeable: For ſuch as had done any wrong, underwent no corporal puniſhment, but were only chaſtiſed with kind words and good admonitions. All ſuch *Chineſe* Governours as refuſed to ſubmit to him, he cauſed to be put to death when taken: He aboliſhed and took off ſeveral heavy Taxes, that had been laid and then continued upon the People, charging ſuch as he made Governours to rule gently and lovingly over his Subjects. And after this manner, through his cunning and crafty inſinuations, did this Grand Thief bring under his obedience ſeveral Provinces without ſpilling any blood; for the Commonalty (which is *Bellua multorum capitum & inſtabile vulgus*) was hugely pleaſed with this new Model of Governing, applauding their new Emperour with higheſt Eulogiums.

But beſide the troubles occaſioned by the two Grand Robbers, there aroſe in the Court another diſpute and diſcontent as miſchievous as the other, and which was indeed the greateſt occaſion of the overthrow of the Empire, and the greateſt diviſions amongſt the Governours themſelves, occaſioned by the jealouſie and hatred they bore to one *Guei* of the Kings Bed-chamber, for the great Authority committed to him, and affection ſhewn him by the Emperour, who had not only intruſted the whole Government into his hands, and preferr'd him to the beſt Offices and Charges within his Dominions, but likewiſe treated him with reſpect as if he had been his Father. But this Favourite not knowing how to keep himſelf within the limits of moderation, began ſo to ſwell with pride, that

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he cauſed ſeveral Great Perſons to be puniſhed with death for the leaſt offences, or at leaſt baniſhed. Which exorbitant cruelties brought him into great hatred, not only with the Nobles and Grandees, but alſo with the Prince *Zungchinius* himſelf, who, by the information of the Prime Perſons about him, being acquainted with his carriage, began to abate much of his love towards him.

This occaſioned a very great fraction amongſt the Governours and Rix-Councellours, who were divided upon it into two Factions, ſo that in a ſhort time there was hardly any conſiderable perſon to be found who did not ſide with the one or the other, each endeavouring to ruine his Adverſary, yet ſtill both pretending the welfare of the State. But the Emperour *Zungchinius* fore-ſeeing the ruine that was imminent over his head through theſe Diviſions, endeavoured by all the means he could deviſe to reconcile theſe Inteſtine Jars, thus unhappily riſen amongſt his Subjects; and in order thereunto, after ſeveral other probable experiments without any effect, he cauſed the Friends of the before-mention'd *Guei* to be proſecuted in due form of Law, and ſeverely puniſhed as diſturbers of the Publick Peace: Nay, at laſt he was forced to cauſe *Guei* himſelf to be put to Death, with ſeveral other of his Adherents, which was put in execution after this manner. According to an ancient cuſtom of the *Chineſe* Emperours, to viſit the Tombs of their Anceſtors, this *Guei* under colour thereof was made choice of (it being always an Employment committed to the greateſt Perſons in *China*) who not dreaming of any hurt intended againſt him, began his journey with a great Train; but he was hardly gone a mile out of the City of *Peking*, but a Meſſenger over-took him from the Emperour, who delivered him a Golden Box, wherein lay a Silk Cord, with order to hang himſelf therewith, which he readily embraced, and preſently went and performed. And thus to come to the Period of Life is held by the *Chineſes* for an Honourable Death; inſomuch that none who have any reſpect for their Family, will reject or refuſe this ſevere, though inhumane order and command, when ſent him.

But very little advantage did the Emperour reap by the fall of this his ſo eminent Favourite, but rather created more trouble unto himſelf; for his Adherents hereupon began to conſpire with the Rebellious Robbers, and to ſwear Revenge.

Theſe Feuds being ſpread into the Armies that were ſent to ſubdue thoſe Robbers, made ſuch heart-burnings among the Souldiers, that they returned home ſtill with great loſs; by means whereof the Emperours Affairs began to fall daily into a condition of worſe and worſe; for the Friends of the before Murdered Favourite did what ever they could to ruine the Emperour and their Adverſe Party adhering to him.

When *Licungzus* received information of theſe Diviſions between the Emperour, his Commanders, and Governours, he concluded that it was now a convenient time to fall upon the chief City of *Peking*; whereupon (after he had well ſecured the Province of *Xenſi*) he marched with his whole Army to the Eaſt, and and paſſed with little or no trouble over the Yellow River, being not defended by any; for he might have been eaſily obſtructed, if not totally prevented in that his paſſage with a handful of Men, in regard this River in thoſe parts, between the Provinces of *Xenſi* and *Xanſi*, runs with a very violent Stream and Current; but there being no ſtrength to hinder him, he eaſily got over, and at firſt Aſſault took the famous and great City of *Kiangchen*, which lyes near to the Yellow River, and on the South-ſide of the Province: The news whereof cauſed other places where he came not to withſtand him, only thoſe of the City of *Thaiyven* held out ſeveral days as it were in a Bravado, but at laſt ſubmitting, they dearly paid for their oppoſition; for the Commanders within were all put to the Sword, and a very heavy Fine ſet upon the Citizens that ſurvived.

When now the Emperour *Zungchinius* received Intelligence, that theſe bold Pillagers were already got over the Yellow River and in the Province of *Xanſi*, which is not very far from the Imperial Court of *Peking*, he immediately cauſed a very great Army to be raiſed under the Command of his General *Lius*, with order at leaſt to ſtop the Robbers in their march, if he could not totally deſtroy them: But this great Army effected nothing; for no ſooner were they come in ſight of the Enemy, but they deſerted their Commanders and ran over to them; which ſo infinitely afflicted the General, that he went away forthwith and hang'd himſelf. The report of theſe diſaſtrous actions being ſpread, immediately filled the whole City of *Peking* with great conſternation and amazement, and withal made ſo deep an impreſſion into the heart of the Emperour, that he concluded to leave the ſame, and to flye with his Family to *Nanking*: but from this his determination he was earneſtly diſſwaded as well by ſuch as were faithful, as thoſe that intended Treachery towards him. Thoſe who under colour of Friends, and were yet in heart Traytors and Enemies to their Prince and Countrey, adviſed him to ſtay, that ſo with the greater eaſe and convenience, before their conſpiracy came to be detected, they might deliver him up into the Hands of the Rebels; but ſuch as were indeed faithful, adviſed his ſtay for the welfare of the Empire; alledging that his flight, and the deſerting of his Imperial City, would hazard the whole State by heartning the Enemy, and diſcouraging his Subjects. Beſide, they concluded that they were able to defend the City againſt all attempts whatſoever of the Enemies Countrey, being well provided and fortified with Victuals and Ammunition: Nay further, that without all peradventure the Inhabitants of all the other Provinces would not forbear to come to their relief, when they ſhould hear that the Emperour was reſolved not to leave it, but to run the risk of his utmoſt Fortune, even to the loſs of his Life in the ſame. Whereupon the Emperour reſts ſatisfied, and reſolves in perſon to ſtand by the City, and defend the ſame to the laſt drop of his blood.

The Uſurper *Licungzus* on the other hand, no leſs quick in intention, then nimble at action, and well knowing that Proverb, *Virtus an dolus quis in hoſte requirit*? joining Policy and Force together, ſent a great number of his Souldiers habited in the ſame Mode with thoſe of *China*, into the chief City of *Peking*; and the better to prevent diſcovery, he ſent them not all at one time, but now and then one, furniſhing ſome with Money to drive a Trade there, ordering others to ſet up Drinking-houſes, or to take what other courſe of life they judged moſt free from ſuſpition, till ſuch time as he came with his whole Army before the Walls of the City; and that then by ſetting Fire on the Houſes, or ſome other like miſchievous act, they ſhould make ſome diſturbance in the City.

The Plot was not better laid then effected, being carried on with that privacy, that nothing of it was ever diſcovered by the *Chineſes*, till it was put in execution.

However the Ambitious Fox not daring to truſt only to this, thought upon ſome other means fit to make ſure of this his undertaking; and that which appeared moſt feaſible to him, was by corrupting ſome of the chief of the Council of War, which he eaſily compaſſed; for they perceiving the Emperours Affairs to be in a decaying condition, were ſoon perſwaded to enter into a Confederacy with him, whereby they obliged themſelves to deliver up the City unto him at ſuch a time and hour: And ſo faithful were they in Infidelity, that it was accordingly performed by them in the month of *May*, 1644. when one of the Gates by the Traytors within being ſet open, the Beſiegers ſuddenly entered; and although diſcovered by ſuch as were faithful to the Emperour, yet they alſo perceiving that the City was full of Confuſion, and that the matter was quite paſt hope, every one ſhifted for himſelf, and left all to the mercy of the Robber. *Licung-*

Licungzus being thus Maſter of the City, marched up directly to the Emperours Palace, and with the Prime of his Army was gotten through the ſecond Gate (which is much to be admired; but what will not Treaſon effect?) before ever he knew any thing of what had paſt; but when he was firſt told of the Enemies being within his Court, he was aſtoniſhed with admiration at the unexpected hearing of ſuch direful news; but after a ſmall Pauſe, ſeeing there was no hopes to eſcape, he took his Pen, and writing a Letter with his own Blood, accuſes therein his Officers of moſt horrid Treaſon, earneſtly deſiring and entreating *Licungzus*, that ſince Heaven had ſo favoured his deſigns as to give him the Empire, he would do him (a Prince yielding to his Fate) that right to puniſh his Traiterous and Perfidious Officers and Servants with moſt ſevere puniſhment.



Having finiſhed this Letter, as a Man Diſtracted he kills his Daughter in his Chamber, being a young Virgin of ſeventeen or eighteen years of Age, that ſhe ſhould not be miſ-handled and abuſed by the Rogues; and then with a ſetled reſolution not to ſurvive this diſmal miſ-fortune, going into the Garden, with one of his Garters he Hanged himſelf upon a Plum-Tree. And this was the miſerable Cataſtrophe of the Emperour *Zungchinius*, who was very unfortunate, during his Reign, in all his undertakings, and is reckoned for the laſt Emperour of the Race of *Taiminga*; for although afterwards ſome other of that Line were choſen, yet they are not reckoned by the *Chineſes* themſelves among the Emperours of that Race, in regard that after the death of *Zungchinius* they never poſſeſſed the whole, but only ſome part of the ancient Empire. Thus was that Race whoſe firſt Founder was the Robber *Chu*, deſtroyed and brought to nothing by another Robber *Licungzus*, who had the good Fortune even beyond his hope, though not ambition, to ſubdue the biggeſt Empire in that part of the World.

The Emperours death begat ſo great a grief and commiſeration in the chief Governour of the City, that not thinking himſelf worthy to ſurvive his unhappy Lord, he went and Hanged himſelf likewiſe in the ſame place. The Empreſs followed the ſame example, and ſo did all ſuch as were faithful to them, rather then they would fall into the hands of the Enemy; for it is counted for a piece of Honour and Faithfulneſs with the Subjects of that Countrey, to dye with their Soveraign.

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Licungzus being now Maſter of *Peking*, preſently ſeats himſelf in the Imperial Throne, and the next day cauſed the dead body of the Emperour to be hack'd to pieces, and gave the Plunder of his City to the Souldiers.

The Emperour *Zungchinius* had three Sons, whereof the Eldeſt (ſeeing his Fathers death, and the City in the hands of the Robbers) never appeared more, though great ſearch was made for him, to have had him either alive or dead. Of his loſs there are divers opinions, ſome thinking he was killed in the crowd unknown: Others that he ſaved himſelf by flight amongſt thoſe that eſcaped to the Mountains, where they lived a long while after.

Beſide this, were two other younger Sons, who were brought alive to the Tyrant, but he cauſed them to be both Beheaded preſently.

And to ſhew his Tyrannical Cruelty, and that the Barbariſm of his Nature was not at all altered by his being gotten into the Throne, he Summoned the chiefeſt Perſons of the Empire to a Meeting, under colour of treating with them about buſineſs of Conſequence; whither they were no ſooner come, but a company of the baſeſt Fellows were turned in upon them, whoſe ſavage Fury ſo unboundedly raged, that it ſpared none but ſuch as had no Money to buy off their Lives. But here ended not his Tyranny, as by the following Tragedy will appear.

Amongſt ſeveral other Governours and Commanders whom he had taken Priſoners, there was a very ancient Man named *Vs*, whoſe Son, called *Vſanguejus*, had the Command of the *Chineſe* Army, which lay upon the Frontiers of *Leaotung* againſt the *Tartars*: Of whom the Uſurper ſtanding in fear, as perceiving that he was able to do him very great prejudice with his Forces, threatned this Old Man to put him to death in a moſt cruel manner, if he did not forthwith command and enjoyn his Son to come and ſubmit unto him; promiſing to reward ſuch his civility with great Preſents and Preferments. The decrepit Old Man *Vs*, in hopes to get his liberty, and overcome with theſe great promiſes, writ a Letter to his Son, the ſubſtance whereof was to this purpoſe.

That the various changes and viciſſitudes which happen in this world, are either pre-ordained by the Heavens, occaſioned by the Earth, or impulſed by Deſtiny. This I write to you, my Son, to give you notice that the Emperour Zungchinius *and the Government of the Race of* Taiminga *is totally deſtroyed; and that ſince the Heavens, which order and manage all things by a juſt rule, have given the Dominion to* Licungzus, *it is requiſite that we comply with the Times, and make a Virtue of Neceſſity, eſpecially if we will eſcape all diſtaſters, prevent a cruel death, and enjoy his favour. He promiſes to ennoble you with a Royal Dignity, and to confer on you all manner of Honour and Friendſhip, if you will take part with him, and owne him for your Lord and Emperour. Conſider well hereof, and know that upon your promiſe and conſent to this, depends my preſervation, and you may now either preſerve my life or deſtroy it: Weigh with your ſelf the obligations of Nature, which will tell you how deeply you are engaged to preſerve him that firſt gave you Being.*

Vſanguejus upon the receipt and reading this Letter, though very much troubled at the Contents, being tyed by Oath to his Natural Prince, anſwered his Father with theſe few, but ſharp words.

I ſhall never owne him for my Father, who will not be true and faithful to his Sovereign. Have you forgot that Faith which you owe to the Emperour? who can blame me if I forget that Obedience which I owe to you? Much rather had I dye, then betray my Truſt and falſifie my Oath.

No

No ſooner had *Uſanguejus* ſent this Letter to his Father, but he diſpatch'd an Embaſſadour to the *Cham* of *Tartary*, to deſire aſſiſtance againſt the Uſurper and Tyrant *Licungzus*, who ſo unjuſtly intruded upon the Throne by Rapine and Murder: And to incite the *Tartars* the more ſpeedily to the march, he promiſed them great ſtore of fine Linnen, Silks, Gold, Silver, and a great number of handſome young Women, wherein the *Tartars* take great delight, becauſe they are very ſcarce amongſt them, their Country abounding more with Men then Women. The *Cham* who had long been waiting for ſuch a convenient opportunity, readily accepted of his offer, promiſing to aſſiſt him with a conſiderable Army which then lay ready in the Province of *Leaotung*: And in truth he was as good as his promiſe; for it was not long before he began his March with an Army of 80000 Men to joyn with *Uſanguejus* where he lay encamped; to whom at meeting he thus ſpake.

That we may not be baffled in our Undertaking, I judge it neceſſary and adviſe you earneſtly to put all your Souldiers into Tartar *Habits, to wear Caps and ſhort Hair, that ſo the Tyrant by this Stratagem may be deceived; for that he will take them all for* Tartars.

Uſanguejus, whoſe heart boiled with Revenge, agreed to all the *Tartar* deſired of him, not conſidering that he brought in Tygers (according to the ſaying of the *Chineſes*) to hunt out Dogs. This Confederacy againſt *Licungzus* was not ſo privately carried, but he had intelligence thereof: But when the News was brought him, that they were not only joyned, but upon their March againſt him, it ſtruck ſuch a terrour into the Robbers heart, that he preſently quitted the Imperial City of *Peking*, not daring to ſtay or abide their coming, and fled into the Province of *Xenſi* for ſafety, taking with him all that was of value, and ſeated himſelf in the chief City of *Sigan*, formerly the Court of the ancient Emperours. As a teſtimony of the greatneſs of the Treaſure that was carried out of *Peking* by this flying Tyrant and his Followers, it is moſt certain that 7 or 8 days were ſpent wholly about loading of Waggons and Horſes with the ſame; and yet they left great ſtore of riches behind them, being ſurpriſed with fear at the ſudden coming of the *Tartars*. And thus were the infinite riches of Gold, Silver, Jewels, and coſtly Furniture, which ſixteen Emperours of the Race of *Taiminga* had been ſcraping together by the ſpace of 280 years, deſtroyed and carried away: But he had not yet gotten into Harbour with his Booty; for in his flight he was ſet upon by the *Tartar*, who recovered from him all that maſs of Wealth which he had ſo traiterouſly ſtoln, and then marches directly up to the Imperial City of *Peking*, where the Inhabitants without making any reſiſtance ſet open the Gates, and gave them free entrance. And thus at length, and after this manner, the *Tartars* became Maſters of the whole Empire of *China*, for which they had waged War, and fought ſo many bloody Battels, for many Ages.

And although at this time, which was at the very firſt entrance, the *Tartar* King *Zungtcus* hapned to dye; yet (which is very obſervable) they were not thereby deterred from purſuing their deſigned Conqueſt, but endeavoured both by Cunning and Policy to win the hearts of the *Chineſes* to affect them: For though the death of *Zungtcus* gave a little check to their Affairs, yet through his good Conduct while he lived, he had opened ſuch a way for them, that they eaſily ſaw in what method to proceed for the gaining of the whole Empire. He left behind him a Son ſix years old, whom he declared his Succeſſour upon his Death-bed, enjoyning and conjuring his own Brothers prudently to ſuperviſe and govern the great Tranſactions of his Dominions, during his Minority. The eldeſt of theſe

Brothers had the greateſt hand in the management of Affairs, which he moſt faithfully performed, effecting very great things.

The Robber *Licungzus* being thus expelled from his Uſurpation, *Uſanguejus* endeavoured to ſetle again in the Throne the next Heir of the Family and Race of *Taiminga*: With the more applauſe to effect it, he returned very hearty thanks to the *Tartars* for their faithful aſſiſtance and ſervice, highly commending their Courage ſhewn in driving out the Robber. After this Complement performed, he proffer'd them the promiſed Preſents, with requeſt that upon receiving the ſame they would depart out of *China*, and for the future forget the old Injuries, which they had now ſufficiently revenged: But *Uſanguejus* received from them an Anſwer quite contrary to his expectation (which they had long ſince in their thoughts framed) in theſe words.

It ſeems to us, although perhaps you ſhall judge it otherwiſe, as yet too ſoon for you to part with us: China *is not yet free from armed Thieves, but ſtill too much over-run with the ſame: You may eaſily imagine how great a danger is ſtill imminent over your head, in regard the grand Robber* Licungzus *has ſetled himſelf in* Sigan, *the chief City of the Province of* Xenſi. *We have newly ſtruck a fear and terrour into him, and if he be once informed of our departure, he will ſoon re-invade the Throne with freſh Forces, and re-conquer the whole: And then in regard of the great diſtance that will of neceſſity be between us, it will be impoſſible for us to come timely enough to your aſſiſtance. Wherefore we judge it better for us now we are here, and before our departure, wholly to deſtroy theſe Plunderers, and then all being in peace and quietneſs, your new choſen Prince for the future will be freed from any new troubles. As to your promiſes never think of them; for they are as well performed by you, as by us: But if your intentions aim at the good of the Publick, march with a potent Army againſt* Licungzus, *and force him to leave that City, while we in the mean time will endeavour to drive the other Robbers out of the Province of* Xantung; *and in the doing of this, the whole Empire will be ſetled in Peace.*

Uſanguejus, who either did not perceive the craftineſs of the *Tartar*, or at leaſt diſſembled his knowledge on purpoſe at the preſent not to provoke him, agreed at laſt to his Propoſal, and permitted him with his Forces to continue in *China*.

But the *Tartars*, in purſuance of their long intended deſign, before they began their March, at the requeſt of *Uſanguejus*, with their Army into *China*, to drive out *Licungzus*, had ſent into their own Countrey to raiſe a mighty Army with all ſpeed for the Conqueſt thereof; yet the better to palliate their practice, they uſed no force againſt the *Chineſes*, but kept them in hand with kind and crafty Language, till they had got their Forces out of *Tartary*, and brought with them their young King of ſix year old called *Xungteus*; whereby they firſt gave to underſtand, that they aimed at the Soveraignty: For no ſooner was their new raiſed Potent Army arrived, but they Proclaimed this young Child Emperour of *China*, gave him the name of *Xunchi*, and entitled his Race *Taicung*: This Child, who yet lives and Reigns in *China*, and is now about twenty nine years of Age, was placed with great Majeſty in the Ancient Imperial Throne, through the good conduct of his Uncles and near Relations, who proved very faithful to him, being intruſted with the ſole management of all Affairs, and of ſo great Courage and Valour, Civil, Courteous, Loving, and juſt Deportment, that they won the hearts of the *Chineſes*.

Upon the very day of this new Emperours Inſtallment, there was ſent in his name, by the advice of his Uncle, a Regiment or two of *Tartars* to *Uſanguejus*, who

who was upon his march towards the Province of *Xenſi*, to fight with *Licungzus*; with ſealed Letters, wherein and whereby he was conſtituted King *Pingſi*, which ſignifies a Pacifier of the Weſt; the chief City *Sigan*, in the Province of *Xenſi*, ordered to be for his Court, and that he ſhould pay ſome yearly Tribute in token of his obedience. This Policy did the Guardians of the yonng Emperour uſe to ſatisfie and gain *Uſanguejus* to their Party; knowing very well that the Intereſt which he had in *China*, was ſufficient to embroil the Affairs of the *Tartars*, and involve them in new Troubles. *Uſanguejus* who could never expect the like Preferment from the *Chineſe* Emperour, conſidering that all the laſt Emperours Children were dead; and ſeeing the *Tartars* upon their march againſt him with ſo great an Army, and that himſelf was in no condition to oppoſe them, relinquiſhes the truſt which he had thus long kept, receives the new Honour, and acknowledges the *Tartar* for lawful Emperour of *China*.

In this manner was he, who not long before for the Protection of the *Chineſes* was ſent with an Army to ſubdue the Rebels, now brought over to fight againſt his own Countrey-men, and with the *Tartars* to help conquer the Empire; and at laſt with the aſſiſtance of the *Tartars*, having quite vanquiſhed the Robbers in *Xenſi*, in a pitch'd Battel, went and ſetled his Court in the City of *Sigan*. And thus did the *Tartars* prefer this Lord to great Honours and Dignities, who had ſo often fought againſt them with great ſucceſs, but truſted him not with any Military Employment; as well knowing what ſuch an expert and valiant Commander (well guarded with Souldiers, whoſe love in time of Peace he would purchaſe) is able to do, in caſe Fortune ſhould afterwards become froward, and begin to frown upon them.

What became of *Licungzus* is not certainly known, for his Forces were moſt of them kill'd upon the place by *Uſanguejus*; and therefore ſome are of opinion that he fell into the Slaughter amongſt the reſt, for he never was heard of after that Battel.

The other *Tartars* who were ſent towards *Xantung* and *Peking*, ſoon made themſelves Maſters of them, meeting with little or no reſiſtance: But yet the greateſt ſtop that was after this put to the Arms of the *Tartars*, was the Law they Publiſhed, whereby the *Chineſes* were commanded to wear their Hair after the *Tartar* Faſhion. This did very much alienate their affections from the *Tartars*, for they of *China* take great Pride in their Hair, and therefore did fight more valiantly to defend that, then for the Safety and Preſervation of the Empire or Emperour; inſomuch that thouſands (who perhaps otherwiſe would have ſubmitted peaceably) choſe rather to loſe their Heads then their Treſſes.

Nevertheleſs the *Tartars* were ſo ſucceſsful in their War, that in the ſpace of twelve months they Conquered four Northern Provinces, *viz. Peking*, *Xanſi*, *Xenſi*, and *Xantung*; but for the reſt they uſed another means, which got them more then the Sword, and indeed was a good piece of Policy; for they made no manner of alteration in the Government whereſoever they came, but ſuffered the ſame, and direction of Affairs both in City and Countrey to continue in the hands of the *Chineſe* Philoſophers, wherein it was ſetled before: And this one thing brought the *Tartar* into ſuch favour and eſteem with the *Chineſes*, that they readily ſubmitted themſelves to their Command; only herein conſiſted all the marks of their Vaſſalage, that the Conquerors reſerved to themſelves the management of all Martial Affairs; nevertheleſs, ſuch *Chineſe* Commanders as they had found faithful, were ſtill employed by them; and even in the Imperial City it ſelf, the ſame order, as to the Civil Government, was obſerved as before, only one half of the Judges were *Tartars*, and the other *Chineſes*.

In the mean time the Governours and Commanders of the Southern Provinces (where

(where the firſt diſturbance by the Robbers began) having information of the ſtraights the Emperour was reduced to, raiſed a great Army, and were already upon their march to his reſcue; but when they were certified of his Death, and the taking of the City, they returned immediately with all their Forces; and not long after underſtood that the *Tartars*, who by the means of *Uſanguejus* were called in as Aids, had poſſeſſed themſelves of the whole Empire, and were become abſolute Maſters thereof; the very thoughts of which much perplexed their Spirits.

And this ſpred likewiſe a great conſternation among all the People, even as far as *Nanking*, the chief City of the Province of the ſame name, ſo that they did not know what to adviſe or do; but at laſt the General took Courage, and ſet up, after a long and ſerious conſultation, one of the Family of *Taiminga*, being the next Heir to the *Chineſe* Crown, as Grand-child of the Emperour *Vanlieus*, and Couſin of the laſt Emperour *Zungchinius*, who heretofore kept his Court in the Province of *Honan*, but for fear of the Robbers removed to *Nanking*; where upon his arrival the Inhabitants in great Pomp and State ſet the Crown upon his Head, and Proclaimed him Emperour by the name of *Hunquang*, in hopes to effect great matters by him, in regard he was a valiant Prince. He was no ſooner ſeated in his Throne, but he ſent an Embaſſadour to the *Tartars* to demand a Peace upon terms of leaving all the Northern Provinces to them which they had taken: But the *Tartars* well underſtanding that the ſcope of this Embaſſie was only intended to gain time till the *Chineſes* could recruit themſelves with Men and Money, rejected their offers, and ſent them anſwer, that they would either have the whole Countrey, or no part of it, being reſolved not to lay down their Arms till they had accompliſhed what they had undertaken.

In the mean time, whilſt the Embaſſadour was upon his return home, and that both Parties prepared for the War, there appeared in *Nanking* a Youth, who gave himſelf out for the eldeſt Son of the Emperour *Zungchinius*, and endeavoured to confirm his ſaying with ſome peculiar remarks of Truth: And that which ſeemed to make a great addition to the credit of this report, was that ſeveral *Gelubdens*, and others who had been converſant in the Emperours Court, pretended to know kim. But *Hunquang* who had taſted the ſweetneſs of Government, and in ſome meaſure ſetled himſelf in the Throne, refuſed to owne him for the lawful Son of *Zungchinius*; but cauſed him to be apprehended as an Impoſtor, with an intention to put him to death. And in this cruel reſolution he perſiſted, notwithſtanding that all the Commanders and Governours oppoſed him, and extreamly hated and maligned him for it, for they gave credit to the ſaying of the Youth. This buſineſs occaſioned ſo much and ſo long trouble among the *Chineſes*, that the *Tartars* in the *interim* took the opportunity to ſubject the Province of *Nanking*, wherein they found little or no oppoſition, in regard the *Chineſe* Commanders were divided among themſelves to that height of malice, that ſome refuſed to hinder the Progreſs of the *Tartars*, on purpoſe to work a prejudice to the new Emperour: Whereupon they came immediately to *Hoaigan*, the firſt chief City of the ſame Province, and without making any ſtop or delay, they took in the Eaſt-ſide of the Yellow River, and Ferried over the ſame in Boats, though the other ſide thereof was well lined with *Chineſe* Souldiers; who no ſooner perceived the *Tartars* in earneſt to put themſelves aboard for paſſage, but they left their ſtation, and fled like ſo many Sheep before Wolves. The *Tartars* thus got over (which might have been eaſily prevented, if the Guards appointed for defence of the Banks had ſhewn the leaſt courage) fell with their whole Army into the ſame rich Province, and took and carried away whatſoever they found upon the North-ſide of the River *Kiang*; no place being able to withſtand them, only the Rich

and

and Famous City of *Jangchen* made ſome conſiderable reſiſtance, and kill'd many of the *Tartars* in their Sallies, amongſt whom was a Son of one of their petty Kings. This City was commanded by one *Zuus Colaus*, placed there by the new Emperour, to whom he proved very faithful; for he defended the place, wherein was a ſtrong Garriſon, to the very laſt; yet having endured a long and cruel Siege, and ſeeing no likelihood of relief (the proviſions alſo within being all ſpent) he was forced at laſt to deliver it up to the *Tartars*, who put all, as well the Souldiers as Inhabitants, to the Sword, plundered the City, and afterwards ſetting it on fire, laid it all in aſhes.

The *Tartars* hereupon increaſed very much in power and authority, ſo that many of the *Chineſe* Commanders went over to them, and were either continued in their preſent Employments, or elſe preferr'd to better. Which friendly and favourable treating ſuch Officers and Cities as came voluntarily and without force over to them, and on the other hand inflicting ſuch great ſeverity and cruelty on ſuch as made oppoſition, brought it to paſs that moſt of the places ſituated in the North over the River *Kiang* ſubmitted themſelves, to avoid the puniſhment and miſuſage which they ſhould otherwiſe undergo by making oppoſition.

Having ſubdued theſe places, the next thing they undertook was againſt the City of *Nanking*, formerly the Court of the ancient Emperours, and is a ſtately City lying upon the South ſide of the River *Kiang*, which divides the whole Empire of *China* into a Southern and Northern diviſion, and runs quite through the middle of the Province: So that the *Tartars* to win this City, and to get the new Emperour into their hands, who was within the ſame, were forced beforehand to provide great numbers of Boats wherein to be carried over the River. The *Chineſes* likewiſe having many Veſſels, of them,made a Fleet, which lay under the Command of the Valiant Prince *Hoangchoang* on the other ſide of the River. The *Tartars* in their Boats fell upon the *Chineſe* Fleet with great fury, which as manfully received and maintained the Fight; ſo that both ſides fought moſt valiantly, but at laſt Fortune intending to ſhew a glimpſe of her favour to the *Chineſes*, the *Tartars* were vanquiſhed and totally routed with a very great ſlaughter of their Men: By which valorous action *Hoangchoang* made it appear, that the *Tartars* were not invincible. But Fortune, never conſtant but in her inconſtancy, did not long favour this brave General; for a while after he was moſt treacherouſly kill'd by one of his own Commanders, a Traitor who had long before been hired by the Enemy to perpetrate this Villany, one *Thienus* a Native of the Province of *Leaotung*, who from his Childhood had ſerved amongſt the *Chineſes*. And as the Act in it ſelf was direful, ſo the events that followed had a like miſerable iſſue;for through the unfortunate death of this Excellent Commander, the *Chineſe* Affairs began infinitely to decline, and the whole Empire became a Prey to the *Tartars* in a ſhort time after.

The Traitor *Thienus*, not ſatisfied in having committed this foul action, but willing to adde villany to villany, flies with his Men into *Nanking*, under colour of performing his duty as a faithful Officer, but in truth with hopes to effect ſome other Treaſon, as he afterwards did; for the Emperour hearing of the death of his General, was perſwaded by this *Thienus* to leave the City. As ſoon as the *Tartars*, being got over the River with their Army, underſtood that the Emperour was fled, they ſent ſeveral great Parties in purſuit of him, whom the Traitor (being preſent) ſeeing approach, commanded his Men to ſeize him, and then delivered him up to the *Tartars*, in *July* 1645. who now having obtained what they much aimed at, did not preſently put him to death, but firſt carried him up and down in Triumph, and at length having brought him under the Walls of

the chief City of *Peking*, there ſtrangled him with a bow-ſtring: which manner of death is held in great eſteem amongſt the *Tartars*. And thus the Emperour *Hungquang* came to his end, before he had reigned a compleat year. Then they cauſed the Youth who pretended himſelf to be the Son of *Zungchinius*, and whom they found in Priſon, to be alſo ſtrangled; and not only theſe, but all others they could find or meet with of the Royal Race: For it is a Cuſtom through all *Aſia*, that when a Kingdom is taken from another, all the Kindred of that King are put to death by the Conquerour.

Theſe things being thus brought to paſs, the *Tartar* Army fell upon the chief City of *Nanking*, took the ſame without any reſiſtance, or ſo much as a blow given, and out of an innate hatred turned the Imperial Palace (the ancient Seat of the Emperours Courts) and alſo their Tombs and Sepulchres into a heap of ſtones, yet never offered any hurt to the Inhabitants Houſes. Marching thence they reduced all the other Cities of this Province without any oppoſition, they freely ſubmitting to avoid their cruelty.

This Province thus ſetled, part of their Army was ſent for *Hangchen*, the firſt chief City of the Dominion of *Chekiang*, and the other part marched over the River *Kiang*, to ſubdue the Southern Countries, as *Kiangſi*, *Huquang*, and *Quantung*. About this City was got together the remainder of the *Chineſe* Army that had ſaved themſelves by flight, where they were about to chuſe a new Emperour called *Louangus*, of the Race of *Taiminga*: But he earneſtly refuſed to take upon him that Dignity, being contented with the Kingly Title; ſaying, that when the *Tartars* were beaten and driven out of *China*, then he would accept of it. His Reign had not continued three days, but he ſaw the *Tartars* coming to fight with him, and to drive him out of the Kingdom: But he not frighted therewith, and withal being a valiant Prince, encouraged his men to make a manly reſiſtance, which they faithfully promiſed to do, and accordingly behaved themſelves with great Valour and Fidelity, till they were not able to hold out any longer overpowered by hunger. Whereupon *Louangus*, who had not his fellow amongſt the *Chineſes* for civility and a paſſionate affection to his Subjects, went to the walls, and entreated the *Tartar* General upon his knees, that if he would forgive the City and Inhabitants, he ſhould do with him what he would; for he would willingly offer up himſelf a Sacrifice for his Subjects ſafety. Which ſaid, he forthwith delivered himſelf freely over to the *Tartars*, who by that means became Maſters of the City; yet inraged by their reſiſtance, they neither had compaſſion on the Souldiers nor Inhabitants, but put all to the Sword as could not ſave themſelves by flight.

After this the ſame Enemy took the City of *Hangchen*, without doing any prejudice to the Inhabitants: And from thence, by the help of Boats paſſing the River *Cienthang*, they came before *Xaoking*, the moſt compleat and uniform City of all *China*; which preſently ſubmitted to their Arms without making the leaſt reſiſtance: And without doubt they had taken all the other Southern Cities without any oppoſition, had they not ſet forth an Edict, thereby commanding every Perſon to cut his Hair after the *Tartar* faſhion; upon the firſt hearing of which, the *Chineſe* Commanders and Inhabitants, who have as much love for their Hair as their Country, began to fly to their Arms, with a reſolution to fight for their Hair; which they did with ſuch Valour and Courage, that they beat the *Tartars* out of the City of *Xaoking*, inforcing them to fly over the River with the loſs of many of their Men: And doubtleſs if at this time they had purſued, they might have regained thoſe places they had loſt; but being ſatisfied in their minds that they had thus preſerved their Hair, they ceaſed to purſue their Victory, only making reſiſtance on the South ſide of the River, where they ſo fortified themſelves

ſelves with raiſing of Bulwarks and Forts, that the *Tartar* continued quiet a whole year, without attempting any thing conſiderable.

The People having unfortunately loſt their faithful and too zealouſly loving Prince *Louangus*, endeavoured to make another Head over them, and to create one *Lu* (of the Family of *Taiminga*) Emperour; but he likewiſe refuſed the Imperial Title, only taking upon him that of Reſtorer of the Kingdom.

The *Tartars* finding their Armies much weakned by the great numbers of men they had loſt in ſeveral Battels, ſo that they were not in a condition to execute any thing conſiderable, ſent for freſh men from *Peking* to re-inforce their Troops, wherewith they endeavoured to paſs the River *Cienthang*; but notwithſtanding all the force and policy they could uſe, they were not able to effect it. And thus the *Chineſes* began by degrees to recover their loſt Country, which undoubtedly had very proſperouſly ſucceeded, if an unfortunate accident had not hapned in the mean time, which prevented it, as is hereafter declared.

The Souldiery and Governours of the Province of *Fokien*, that were fled out of *Chekiang*, had with them one of the Race of *Taiminga*, whom they proclaimed Emperour in the ſame Province, which borders upon that of *Chekiang*. This Prince being of a loſty and ambitious nature, and not able to keep himſelf within bounds, ſent ſome to perſwade the petty King *Lu* to renounce his Sovereignty, and lay down his Government, and quit the Title of Reſtorer of the Kingdom; alledging that he had but few Cities, and was not ſo near allied to the former Emperour as himſelf. *Lu* argued on the other hand, that he had the Priority of Title by the Election and Submiſſion of the Subjects, and his Conqueſts ſufficiently ſhewed the Love he bore, and the Service he had done his Country. The *Tartars* were not a little overjoyed at theſe diviſions, which gave them an opportunity to work their ends, by reducing the whole Empire under their Power; for it was impoſſible to reconcile the differences of the two new Kings, ſo as they might join their Forces againſt the *Tartar*, each of them ſtill endeavouring what he could the ruine of the other. And in regard *Lu* had but eight Cities under his Command, which were not able to maintain an Army ſufficient to grapple with the *Tartar*, he only ſtood upon the defenſive part, and never durſt venture over the River; the *Tartars* in the mean time labouring with their utmoſt endeavour to get over the River, but with Ships they durſt not attempt, underſtanding very well that *Lu* had ſufficient to oppoſe; notwithſtanding which, Fortune too much favouring the *Tartars* in their undertaking, on this year it hapned to be a very hot and dry Summer, ſo that the River on the South-ſide was thereby grown ſhallow, of which they by the information of ſome Treacherous *Chineſes*, having by intelligence found out a fordable place for their Horſe, whereof a few only being got over, gave preſently ſudden Alarm to the Countrey, that the Inhabitants thereof fled and left all to ſave their lives: *Lu* himſelf was ſo ſurprized at the news, that he abandoned the City *Xaoking*, and fled into the Iſland *Cheuxan*, ſituated over againſt *Ningpo*, the ninth chief City of the Province of *Chekiang*, where he lived ſeveral years after.

This Iſland, never Inhabited before but by a company of Poor Fiſhermen and Peaſants, is now, through the concourſe of the *Chineſes* fled thither to aid this *Lu*, as the Protector of their Hair, grown to be ſo great and powerful a Kingdom, that there was reckoned in the ſame ſeventy two Cities. The *Chineſes* and their Protector being thus fled, the *Tartars* Conquered all the reſt of the Cities of the Province without meeting any oppoſition, only the City of *Kinhoa*, whereof the *Tutang* vvas Governour, did withſtand for ſome months their Victorious Arms; for the Governour was reſolved to quit himſelf with Courage for the

honour

honour of his Countrey; but notwithſtanding all his Valour and Reſolution, at laſt the *Tartars* having planted ſome great Guns before the City, they made a large breach in the Walls, at which they entered, and put all to Fire and Sword, inſomuch that they left not one houſe ſtanding. The Governour himſelf to prevent falling into the hands of the Enemy, cauſed himſelf and his Family to be blown up with Powder in his Palace.

One of the ſame three Armies was already upon its march, in order to the ſubduing the Province of *Fokien*, but was in no ſmall trouble where to begin the ſame to their own leaſt prejudice, in regard of the hinderance given to them by the ſteep Hills and Mountains which lye at the entrance into this Province; for between *Fokien* and the Provinces of *Quantung*, *Kiangſi* and *Chekiang*, lyes a row of inacceſſible Rocks and Mountains, which divide it from the other three, and to get over the ſame is not only a troubleſome, but tedious journey of three days; ſo that it would have been a very eaſie matter for the *Chineſes* to have hindered, at leaſt, if not ſtopped the *Tartars* in their March through theſe Mountains, if they had guarded the ſame but with a few Peaſants; but they were ſo frighted and amazed at the coming of the *Tartars*, that they fled out of the Mountains upon their firſt approach, ſo that at laſt, though with infinite trouble, they got over them into *Fokien*, which they ſubdued in a ſhort time; and for that the Inhabitants made little or no oppoſition, the *Tartars* were favourable unto them. This done, and having re-inforced their Army, they marched to the Province of *Quantung* through thoſe of *Huquang* and *Kiangſi*; whither being come and attacqueing the chief City thereof, they ſoon laid it wholly waſte, becauſe it had made ſome oppoſition againſt them. Moved by the terrour of whoſe example, the reſt of the Cities not daring to ſtand it out, ſubmitted at firſt Summons. Theſe Provinces thus brought under, an Army was ſent for *Peking*, with orders to ſettle in each City a ſtrong Garriſon, and Magiſtrates over both Civil and Military Affairs, in the name of the *Tartar* Emperour.

But there are ſome that give another reaſon how it came to paſs that the *Tartars* hapned to maſter the Province of *Fokien* with ſo little trouble.

About this time there appeared a famous Pirate, a Native of *Fokien*, by name *Chinchilung*, but Forreigners call him *Iquon*; this perſon in his youth well known to the *Hollanders* and *Spaniards*, being but of mean extraction, ſerved the *Portugueſes* firſt of all in *Maccao*, in the quality of a Servant, and afterwards the *Hollanders* in the Iſland of *Formoſa*; but being of an aſpiring and ambitious mind, could not brook to live under ſo much ſubjection; wherefore retiring from them by ſpecious pretences, he drew in a great many Innocent Creatures to take part with him, by whoſe help and with a few Ships he had made ſhift to get together, he turned Pirate; in which way after a while having made ſome conſiderable gain, he encreaſed very much in Shipping, at laſt growing ſo ſtrong therein, that he far exceeded the *Chineſe* Emperour both in Naval Forces and Wealth; for he drew the whole Trade of *India* to himſelf, Trafficking with the *Spaniard* upon the *Philippine* Iſlands, with the *Hollanders* upon *Formoſa*, and in New *Batavia*, and with the *Portugueſes* in *Maccao*. He drove likewiſe a very great Trade with thoſe of *Japan*, and other Kingdoms and Iſlanders ſituated in the great *Indian* Sea; ſo that in truth he alone was able to export by his Power, Men, and Ships, the *Chineſe* Commodities out of *China*, and to import back into the ſame the Commodities of *Europe*: Whereof the Emperour taking notice after a long War that had been between them, at length a Peace was concluded, by which in a ſmall time he grew ſo very potent in Shipping, that he was able to ſet forth a Fleet of three thouſand Ships.

And now ſucceſs imping the wings of this Pirates ambitious thoughts, he was not con-

contented with this Petty Greatneſs, but aſpired at the Crown; but in regard he knew it would be impoſſible for him to effect any thing ſo long as any of the Race of *Taiminga* was remaining (for neither the Commonalty nor Souldiery ſhewed any reſpect towards him) he conceived ſome hopes, that with the help of the *Tartars* it would not be hard for him to extirpate that Family, and ſo make the way eaſie to his own advancement: Wherefore he reſolved under the cloak of Vertue (and by that deluſion to draw the greater number to follow him) to march againſt the *Tartar* as the common Enemy. And undoubtedly had not this Treaſon been fore-ſeen, under that pretence all the *Chineſes* would have joined with him, and looked upon him as the Reſtorer of their Countrey.

But notwithſtanding this fair pretext, in the mean time he contracts underhand a Confederacy with the *Tartars*, promiſing to give them the beſt aſſiſtance he was able, as indeed it does appear he did by the Sequel of the ſtory; for this Traytor *Iquon*, when the *Tartars* fell into *Fokien*, was made by *Lunguvus* General of his whole Army; by which means having gotten the power in his hands, he ſuffered the *Tartars*, unreſiſted, to come into the ſame; ſo that it is no wonder why the *Tartars* afterwards conferred upon him the Royal Dignity, and gave him the Title of King *Pingnan*, which ſignifies, *One that ſettles the Weſt in Peace.* Yet notwithſtanding this ſervice by him done to them, they did but temporize to lull him into ſecurity, for they were jealous of his great force by Sea, and it may be ſuſpected likewiſe what he was brewing in his mind, that he aſpired to the Diadem. Now true and moſt certain it is, although the *Tartars* knew this very well, yet never durſt they act ought againſt him with force, but always Courted him, and made him believe that they would give him the Government of the Provinces of *Fokien* and *Quantung*. *Iquon* finding himſelf in ſuch high eſteem among the *Tartars*, doubted not at all but that he ſhould at leaſt keep the Government of the Southern Provinces: But ſee the inconſtancy of humane Affairs, for he was very much deceived in his expectation, and clearly out-witted; for when the *Tartar* Vice-Roy of the Province of *Fokien* had reſolved to go for *Peking*, it is a cuſtom for all the Commanders to come and take leave of him, and to wiſh him a good journey; according to which *Iquon* who ſuſpected no miſchief towards him, concluded in himſelf to do the like honour to this Petty King: And thereupon departing from his Fleet, which he left in the Harbour of the chief City of *Fochen*, he went thither and joined with the Company to conduct the King a part of his way; but when he came to take leave, the King earneſtly deſired him to bear him company quite through to *Peking*, promiſing him to do him great honour upon his arrival there, for ſuch his favour. *Iquon* now too late began to grow jealous, endeavouring by all the moſt plauſible allegations imaginable to excuſe himſelf, but the King would admit of no denial. And thus this famous Pirate was eaſily taken in a Net, who was not to be medled with or overcome by Arms; for he was no ſooner brought to *Peking*, but he was caſt into Priſon, where he lay ſome time in Captivity, and afterwards not publickly executed, but made away with Poiſon. His Son and Brothers when they heard of his Impriſonment, quickly went aboard their Fleet, wherewith ſince that time they have done very great damage, and ſtill continue their Pyracies to this day.

In this Interim the other Army, which was got through the Inland Quarters into *Quantung*, was from thence upon their March for the Province of *Quangſi*, to reduce the ſame likewiſe under their Power. But in this Undertaking, their Forces were often worſted by the *Chineſes*, who made the greateſt oppoſition, where the leaſt of all was dreamt of.

At that time was one *Khin Thomas* (who was baptized by the Jeſuites, and had embraced the Chriſtian Religion) Vice-roy of the ſame Province, and one *Ching*

Lucus was General over the Militia: Theſe two Warriours and valiant Commanders having gotten together a very great Army, fell ſo furiouſly upon the *Tartars*, that they not only drove them out of the Field, but alſo re-took ſuch places as they had won toward the Weſt.

Proſperity ſeeming thus to begin to ſmile, theſe Valiant *Chineſes* willing to ſhew they were not ambitious, made one *Junglieus* Emperour, one of the Family of *Taiminga*, being a Grand-child of the Emperour *Vanlieus*: He kept his Court at firſt in *Queilin*, the principal chief City of the Province of *Quangſi*, hoping thereby to draw other *Chineſes* to take up Arms againſt the *Tartar*: But ſoon after he went and removed his Court to the famous City of *Chatting* in the Province of *Quantung*, where continuing he got the better of the *Tartars* in ſeveral Battels. But the ill Fate of the Empire diverted his good fortune, ſo that he did not continue ſucceſsful any long time, but was quickly overcome and driven out of *Quangſi* and *Quantung*, and from thence conſtrained to fly to the Frontiers of *Tungking*.

No ſooner was the Vice-roy of *Fokien* upon his Journey to *Peking* with *Iquon*, but it ſeemed as if the People of that Province and *Quangſi* had taken freſh Courage, there hapning a very great and ſudden alteration in the *Tartar* Affairs; for one *Vangus* a Prieſt, who had formerly been a Commander in the Army, ſet the whole Country in an uproar, and having raiſed a great number of Men, and modelled them into an Army, he went and took the City of *Kienning* with ſeveral other places, and put all the *Tartars* therein to the Sword; which good ſucceſs immediately cauſed ſuch *Chineſes* as had formerly fled into the Mountains for ſafety, to come down and join with him, to help to recover their Country. At the ſame time one *Changus* by name, and a *Tartar* born, being Vice-roy of two Provinces, had the Command likewiſe of the Province of *Chekiang*; who hearing of the Inſurrection in *Fokien*, marched immediately thither with his Army, and finding no oppoſition at the mouth of the Mountains, where he ſuppoſed the *Chineſes* would have block'd up his paſſage, which a few Forces would eaſily have done, he cries out with a loud voice, *The day is my own, and the Rebels are fled.* So marching over the Mountains without any oppoſition, he lays Siege immediately to the City *Kienning*, into which the Prieſt *Vangus* was retreated with moſt of his Army. The City endured a long Siege for ſeveral months, and was of ſuch ſtrength that it could not be taken by Storm, which had been often attempted by the Beſiegers, to their great damage and loſs of Men; wherefore at laſt they reſolved to get it by Famine, rather then loſe any more Men by Storming, whereby he had already very much weakned his Army; but that being recruited with freſh Men from *Peking*, and having made a very conſiderable breach in the Wall by their Ordnance, they reſolved to ſtorm it once more, and the ſucceſs anſwered their deſire; for the Commanders within the Place being divided among themſelves, there was not ſuch care taken as ought to have been for the reſiſting the Aſſault, by which means the Beſiegers getting in at the Breach, immediately cut out their way and put all to the Sword, neither Man, Woman, nor Child excepted, ſo that *(dirum dictu)* there were kill'd in and before this City above 300000 People, and the City it ſelf afterwards totally deſtroyed, and not one ſtone left ſtanding upon another. After the dreadful deſtruction of this City, the whole Province of *Fokien* ſubmitted to their Power, and for the future none but *Tartars* were made Commanders over the Militia, and Governours of Cities: But notwithſtanding all this great and prudent foreſight which was uſed, the *Tartars* vvere not able to keep all quiet; for it hapned that the Governour of the Province of *Kiangſi*, named *Kinus*, revolted and found nevv vvork for their Arms; the occaſion vvhereof is

ſaid

ſaid to be upon ſome difference which hapned between *Kinus* and the other who ſupervi ſed the civil Affairs of the ſame Province; the manner thus: They being invited to an Entertainment where a Play was Acted, during the Meal, as the cuſtom is in *China*, and the Players being Dreſt in *Chineſe* Habits, and not after the faſhion of the *Tartars*; *Kinus* (who was born in the Province of *Leaotung*, where they very much reſemble the *Tartars* in Cuſtoms and Manners, and therefore put a very great confidence in the Inhabitants) minding the ſame, ſaid to the other Governour, *Does not this Habit ſhow much better then the* Tartar *Faſhion?* The other anſwering nothing at preſent, yet thought himſelf obliged in duty to acquaint the Emperour by Letter of this ſaying; for he fancyed that by theſe words *Kinus* was deſigning ſome novelty in his head, to the diſturbance of the Publick Peace, and imagining he bore the greateſt affection to thoſe whoſe Habit he chiefly commended. *Kinus*, who wanted neither Courage nor Ingenuity, had bribed the Secretary of the other Governour, by whom he was informed from time to time of all was writ to the Emperour againſt him; and being ſatisfied with the Contents of the Letter, he went immediately with a Company of Souldiers into the other Governours Court, and there unexpectedly kill'd him on a ſudden.

Having done this, he falls off from the *Tartars*, with the whole Province of *Kiangſi*, and declares for the *Chineſe* Emperour *Junglieus*, at which the Inhabitants were not a little over-joyed; only the City *Cancheu* which was commanded and governed by a very faithful *Tartar*, was not to be brought over to countenance the Revolt, which hapned very well for the *Tartar*; for the ſtanding out of this ſingle place alone was of ſuch conſequence, that the *Tartars* (as I ſhall relate hereafter) did victorioufly recover the whole Province of *Kiangſi* and *Quantung*, and brought them once more under ſubjection.

The General of the Militia in the Province of *Quantung*, called *Licungzus*, was likewiſe at the ſame time revolted from the *Tartars*, and had delivered up that part of the Countrey to the Emperour *Junglieus*, whom alſo the Southern Parts owned for the Emperour of *China*. And for the better proſecution of the deſign againſt the *Tartars*, the General *Licungzus* endeavoured to join his Forces with thoſe of *Kinus*, to fall both together at one and the ſame time upon them, and drive them out of the Kingdom; which undoubtedly had taken effect accordingly, had not the reſiſtance of the Governour of the City of *Cancheu* hindered them: For the ſame Governour was no ſooner informed that *Licungzus* was likewiſe revolted againſt the *Tartar*, and upon his March with his Army, but he ſends to him this Deceitful and Politick Letter.

Till now I would never ſubmit to Kiinus, *becauſe I could never believe that he would be able to withſtand the forces of the* Tartars: *But ſeeing that you, moſt Valiant Prince, alſo turn your Arms againſt him, I cannot conceive what Safety and Protection I can hence forward expect from him; therefore I hold my ſelf obliged to follow your Standard, and you ſhall no ſooner appear with your Forces before this City, but I will deliver it up into your hands.*

After that the Governour had diſpatched away an Expreſs with this Letter, he ſent another to the General of the *Tartars*, who lay with his Forces in the next Province to *Fokien*, to aſſiſt him with what ſtrength he could well ſpare; which vvere ſent, and by him conveyed into the City by night, ſo that no notice could be taken of his deſign. *Licungzus* in the mean vvhile, not ſuſpecting any Treachery intended againſt him, boldly, but careleſly, went up to the City, and finds the Gates thereof ſtanding open, ſo that vvithout delay he entered, and immediately found

found himſelf aſſaulted on all ſides by the *Tartars*, who lay in Ambuſcade waiting for his coming, and was forced to retreat with great loſs; *Licungzus* himſelf, as is ſuppoſed, being kill'd in the Fight, becauſe he was never heard of afterwards.

This Deſeat brought the Affairs of the Emperour *Junglieus* into great diſorder and confuſion, yet nevertheleſs *Kinus* won afterwards ſeveral Battels for him againſt the *Tartars*; and when he heard of the Defeat of *Licungzus*, went himſelf and beleaguer'd the City of *Canchen*, but he had not continued the Siege many days, before there was advice brought him of a new Army of *Tartars* ſent from *Peking* to reduce the Province of *Kiangſi*; inſomuch that *Kinus* fearing to fall into a Nooſe, broke up his Siege, and Marched toward the Northern parts of *Kiangſi*, to defend and preſerve the ſame from being overcome by the *Tartars*. At firſt indeed he fought with good ſucceſs, but at laſt finding himſelf over-powered, he retreated for ſafety to the chief City of *Nanchang*; which having ſuffered all the miſeries of a tedious Siege, was at laſt taken, but *Kinus* eſcaped alive out of it, and got to the Mountains, as has been already related at large. This City thus ſubdued, they were preſently Maſters of the whole Province, and put new Garriſons into moſt of the Cities and Places of Concern, and ſo marched back with their Army in triumph for *Peking*.

While theſe Tranſactions were on foot, very great preparations for War had been making in *Peking*, ſo that three new Armies were raiſed to reduce the Province of *Quantung*, and others which ſtill held for and took part with *Junglieus*. Whereupon the Guardian and Uncle of the Great *Cham* of *Tartary*, called *Xunchi*, who ſtill Reigns in *China*, the better to reduce the Southern Provinces into ſubjection, and rectifie their diſorder, he reſolved to appoint ſome Vice-Roys over thoſe Provinces, who being *Tartars* by Nation ſhould have abſolute power, only with obligation to pay Tribute yearly to the Emperour. This Counſel was immediately put in execution, and in the year 1649. (when the Province of *Kiangſi* was full of uproar) three Vice-Roys were ſent with three Armies, which conſiſted for the moſt part of *Tartars*, from *Peking*; the one was made Vice-Roy of *Fokien*, the other of *Quantung*, and the third of *Quangſi*, with expreſs order to endeavour jointly the ſubduing, reducing, and total Conquering of *Quantung*, and to drive the Emperour *Junglieus* out of the whole Empire.

Hitherto we have only ſpoken of what hapned in the Southern Provinces concerning the *Chineſes* Revolts; we ſhall now proceed to give an account how Affairs went in the Northern Provinces; by which it will appear with how much zeal the *Chineſes* were concerned for their Liberties and the Welfare of their Country; for the Commanders in chief over the Northern Provinces, as well thoſe that had the Power over the Civil as Military Affairs, plotted together which way they ſhould drive out the *Tartars*: Whereupon they raiſed as many Forces as they could privately, and choſe one *Hous* to be their General; who coming to the Army which he found to conſiſt of about 25000 Men, therewith he came marching from among the Mountains into the plain Country; whereupon many of the Natives perceiving his ſtrength, came in to him, and ſeveral Cities ſet open their Gates and received him and his Army, only *Xigan*, the firſt chief City of *Xenſi*, withſtood him, being in truth compelled thereto, having a ſtrong Garriſon of *Tartars* within it; beſides, the Governour thereof having obſerved that the *Chineſes* made no reſiſtance, but rather freely ſubmitted to him, and fearing leſt the Citizens might carry on ſome private deſign againſt him, reſolved to put to death all the *Chineſes* within the City; which he had undoubtedly put in execution, had he not been diſſwaded from it by one of the Vice-Roys: yet ſtill jealous of them, and willing to prevent any conſpiracy by them,

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he forbad upon pain of death that any more then two *Chineſes* ſhould converſe together at a time, that none of them ſhould walk the ſtreets in the night, nor keep any Arms in their Houſes.

Not yet ſatisfied with all this care, but to be throughly informed of the Forces of *Hous*, he ſends out Spies to bring him intelligence of the Enemies ſtrength and poſture; at laſt *Hous* comes with his Army, which now encreaſed with the conflux of Countrey-people that ſheltered themſelves there, amounted at leaſt to the number of 300000. Beſieged *Xigan*, which is at leaſt three miles in compaſs. When the *Tartar* Governour of the City ſaw from the Walls ſuch a vaſt number of Men, he ſtood amazed, as ſuppoſing they had been all Souldiers, which cauſed him again to paſs a ſecond cruel reſolution, to make away all the *Chineſe* Inhabitants within the City, to prevent any correſpondence between them and *Hous*; but finding that thoſe that ſerved him, and were ſent out to fight, behaved themſelves faithfully and valiantly, he forbore to execute ſuch a barbarous Reſolve. In the mean time *Hous* perceiving that no Attempt he could make would prevail againſt the City, broke up the Siege; being the rather induced thereto, having received intelligence that a ſtrong Army was upon their March for relief of the City: Wherefore *Hous* endeavoured to ſave himſelf by a timely flight, but the *Tartar* Horſe overtook the Rere of his Army, and kill'd a great number of them: What became of *Hous* himſelf was never known, in regard he never after appeared publickly; and indeed it is more then probable that he was either kill'd in the Fight, or ended his days in the Mountains. And thus the *Chineſes* effected as little by their Inſurrections and Plottings againſt the *Tartar* in the Northern Provinces, as they had done in the Southern; for there followed nothing upon it, but a total deſtruction of their Cities, and the ruine both of the People and Country, drawn upon themſelves, and with the greateſt ſeverity executed in revenge of their Revolt.

The *Tartars* having thus ſuccesfully pacified all theſe Troubles and Commotions, could not yet be at peace, but fell again into other as great dangers and difficulties as the former, which they brought upon themſelves by their own pride and wantonneſs; for in the Year 1649. the young Imperial *Cham Xunchius* having attained the Age of 12 years, was deſired by his Uncle to take to Wife the Daughter of the King of *Weſt Tartary*, otherwiſe called the Kingdom of *Taniju*; which Alliance would not only ſtrengthen him, but alſo would be a means to eſtabliſh him in his Throne. To that end one of his Uncles was ſent in Embaſſie to the ſame King, who to make the greater haſte of his Journey, paſſed through *Taitung*, the third chief City, and called the Key of the Province of *Xanſi*; for it is a very ſtrong place, and ſerves as a Bulwark and Defence againſt the Invaſions of thoſe *Weſtern Tartars* into *China*; moreover it is reported famous of all others for beautiful Women which live there. The *Tartars* who accompanied the Uncle of the Emperour upon his Embaſſie, in their paſſage there, raviſhed and took away ſome of theſe Women, and amongſt the reſt a Bride of great Quality, as ſhe was carried by chance through the ſtreet to the houſe of her Bridegroom: A thing that is held very abominable among the Inhabitants of *Taitung*. At this time was one *Kiangus*, a Commander in the Army, Governour of that Province for the *Tartars*; to whom the Friends and Relations of the Virgin that was carried away by force, came and complained with tears in their eyes: *Kiangus* who took compaſſion of them, in regard of the Injuſtice and Villany of the Fact, ſent immediately one of his Attendants to the Viceroy *Panang*, with requeſt that he would be pleaſed to give Order that the raviſhed Bride might be reſtored to her Bridegroom, for that he was grown diſtracted upon her loſs; deſiring alſo that care might be taken to prevent the like abuſes

for the future. But the Vice-Roy gave no heed to this requeſt of the Covernour, but ſuffered the *Tartars* to go away with the rape unqueſtioned; which *Kiangus* took ſo to heart, that he went to the Vice-Roy himſelf in Perſon, who not only refuſed to give him Audience upon it, but commanded him to be put out of his Court.

Kiangus boiling with revenge at this uncivil carriage of the Vice-Roy towards him, ſwore that he would never ſerve thoſe that countenanced ſuch abominable Actions; and not long after having drawn his Forces together, he came with them and fell upon *Panang* in his Court, killing the greateſt part of his Followers; but *Panang* ſaved himſelf by letting himſelf down with a Rope over the Walls, and ſo eſcaped with his life. *Kiangus* hereupon knowing that what he had done, was a ſufficient cauſe to make him loſe his head, if he fell into the hands of the *Tartars*, ſets up his Standard, and promiſes to ſubmit himſelf to the *Chineſe* Emperour, but names none in particular, for he knew not that *Junglieus* was elected to that dignity, being at ſo great a diſtance from him. He likewiſe uſes all endeavours to draw the *Chineſes* to take part with him, and to ſtand up for the regaining the liberties of their Country, which by the unheard of oppreſſions of the *Tartars* they had loſt. Several Commanders and Officers hearing of this, came and joined with him, ſo that by this revolt of *Kiangus* new troubles were ariſen in the Emperours Court at *Peking*, and the more in regard the Weſtern *Tartars* favoured him, who were able to bring more Men into the Field then the Eaſtern, eſpecially Horſe, of which they have great plenty, whereas there are but few in the other.

Now to nip theſe riſings in the bud, which were made by the means of *Kiangus*, a very great Army was forthwith raiſed in *Peking*, and ſent againſt him. *Kiangus* who was no leſs Wiſe then Valiant, and very well underſtood the humours of the *Tartars*, having converſed many years with them, at firſt ſeemed as if he were afraid to ſtay the coming of the Enemy, for he fled with his Forces; but this was done only out of Policy to draw them to purſue after him, having by the way laid an Ambuſcade for them, which took good effect, the *Tartars* being thereby ſet upon and Defeated; and after they had rallied, were beaten in open Field the ſecond time. The news of this double Defeat being brought to *Peking*, occaſioned again new Troubles in the Court, eſpecially when they heard that *Kiangus* his Army conſiſted of above 100000 Horſe-men and 400000 Foot; of which great multitude there is no wonder, for every perſon was glad at his ſucceſs, and ready to follow him as the Redeemer of their Countrey from the *Tartar* ſlavery.

When now the Emperours Uncle underſtood with how great ſucceſs this *Kiangus* proceeded, he reſolved to march himſelf with all the Forces the Empire was able to make againſt him, for he durſt not truſt any with a Concern upon which depended the welfare of the whole State. He therefore cauſes the eight Standards, under whom march all the whole *Tartar* Militia, to be made ready for the War: The firſt, commanded only by the Emperour himſelf, is White, the ſecond Red, the third Yellow; over the three laſt the Emperours Uncle had the command, and each Souldier knows to what Standard he belongs; the other four are of mixt Colours. Now when any Commander is ordered to March, ſuch is the ſtrictneſs and order of their Diſcipline, that he can call his Men together in half an hours time by the ſound of a Horn; for according to the different ſound thereof, every Souldier knows whither his Standard is to be drawn out into the Field, and ſo fits himſelf accordingly.

The Emperours Uncle therefore to loſe no time, draws forth the choiceſt Men that belonged to theſe eight Standards, wherewith he Marches againſt *Ki-*

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angus to chaſtiſe him for his Revolt, and by the way ſtrengthens himſelf with the addition of ſeveral more Forces, which he had from the Southern Provinces; and though he had a very great Army at his back, yet he avoided by all means fighting with *Kiangus*, who gave him occaſion, and provoked him on purpoſe to draw him to Battel; but the *Tartar* took a better courſe, fearing the uncertain event of War in a Battel, and knowing how to overcome his Enemy at a far cheaper rate, as being but ill furniſhed with Proviſions; he reſolved to delay him ſo long, till he ſhould be compelled to leave the Field for want of Victuals and other neceſſaries; beſide, another reaſon that cauſed him to be unwilling to give Battel was, becauſe he firſt deſired to receive an anſwer from the Weſtern *Tartar* King, to whom he had ſent an Embaſſadour with very rich Preſents, and ſeveral handſome Women, with order alſo to demand his Daughter in Marriage for the Emperour his Nephew, and requeſt him not to give any aſſiſtance to *Kiangus* the Rebel. And ſo much operation had this Embaſſy upon the King of *Tanijn* or Weſt *Tartary*, that he returned immediately the Embaſſadour with a ſatisfactory anſwer, and promiſe that he would continue from thence forward in Peace and Amity with the Great *Cham*. *Kiangus* having alſo ſent thither for aid, but finding himſelf fruſtrated in his Expectation and deſerted, thought it moſt adviſable for him to make towards the City of *Taitung*; into which he was no ſooner entered, but the *Tartar* Forces were at his heels, and got to the very Gates; and in the ſpace of three days, with the help of the Peaſants which were compelled to come in, a deep Gracht of ten miles in circumference was drawn round about it: A Trench. Whereupon *Kiangus* finding himſelf thus penned up, and that no relief was to be expected, but he and his muſt either be kill'd or ſtarv'd, like a Valiant Commander he ſpeaks to his Men after this manner. *You ſee Fellow-Souldiers into what a ſtraight we are reduced, there being no hopes to eſcape but by Fighting like Men, the Sword on one ſide, and Hunger on the other encompaſſing us; let us not ſuffer our ſelves to Periſh with Hunger, but rather with our Swords in our hands dearly ſell them our lives, or with their hazard, cut the way to our ſafety through our Enemies Carcaſſes; I for my part will dye with my Zable in my hand.* He had no ſooner ended his Speech, but he and all his Forces make a Sally out into the Gracht, where both ſides fought for a while with equal Courage, till *Kiangus* unhappily ſtruck with a Dart, fell down dead, at the very ſight whereof the *Chineſes* deſpairing of making their way through the Enemy, ſome flung down their Arms and called for Quarter, others betook themſelves to Flight; ſuch as ſubmitted freely to the *Tartars*, had their lives ſpared, for they now thought they had done enough in overcoming ſo great and dreaded an Enemy, whoſe power would have endangered the loſs of the whole Empire. After they had cleared the Field, and totally routed and deſtroyed the *Chineſe* Army, they Marched into the City *Taitung*, whoſe Plunder was given to the Victorious Souldiers: And not long after the General having firſt taken care for the ſetling of good Garriſons in all places, Marched back in Triumph to *Peking*, where he was received with great joy.

And now having thus ſubdued the Rebels, and made all things to become peaceable and quiet, he bends all his thoughts to accompliſh the match between the Emperour his Nephew, and the Daughter of the King of *Weſt-Tartary*, and for that end he takes a journey thither in Perſon, where through his crafty behaviour, he at laſt obtained his ſuit, and alſo licenſe for the Exportation of a great number of Horſes. The Wedding was kept in very great State, for the *Tartar* Kings maintain in Marriage the ſame Cuſtoms with thoſe of *Europe*, for they Inter-marry only with the Daughters of the higheſt quality; whereas the *Chineſe* Emperours were wont to chuſe only for Beauty, making no difference between

a Perſon of Quality and of mean Extraction; for if the Face do but pleaſe them, they mind not the Quality: As a Teſtimony whereof, moſt true it is that the Father of the laſt *Chineſe* Empreſs maintained himſelf by making Shoes of ſtraw.

But to return again to the three Vice-roys, who were made by the *Tartars* Governours over the three Provinces, *Fokien*, *Quantung*, and *Quangſi*, and ſent with three Armies to reduce *Quantung*, drive out the Emperour *Junglieus*, and pacifie the Diſorders in the Southern Provinces: They took their Journey through the Dominion of *Xantung*, where paſſing through a Country which the *Tartar* Emperour had given to ſome *Tartars* (for the Native *Chineſes*, by reaſon of their Conſpiracy, were all put to the Sword) to inhabit and cultivate the ſame, they deſired permiſſion of the Vice-roys, that they might accompany them upon the way, and run the ſame danger with them; for in truth theſe People ever had and have an averſion to Husbandry, and loved their Arms better then the Plough or Spade: But two of the Vice-roys refuſed to have them with them without leave from the Emperour; the third only, called *Kengus*, being of a high and lofty ſpirit, gave them leave to follow after him; ſo they abandoned the Country, and turned their Spades and Ploughs into Bows and Arrows, following their Country-men with great joy. As ſoon as the Emperour heard of it, he writes a Letter to *Kengus*, with expreſs Command to ſend them back to their Husbandry; but *Kengus* taking no notice thereof, ſuffered his Countrymen to continue their March with him: Whereof the Emperour having a ſecond time notice, in a very great rage ſends to the chief *Tutang* or Governour of the Southern Provinces, who held his Court at *Nanking*, either to impriſon or kill *Kengus*. The *Tutang* forthwith obeys the Emperours Order; for after the three Vice-roys were arrived in *Nanking*, and had been nobly treated and received by the *Tutang*, he pulls out his Letter and Order, ſhewing them to *Kengus*; who knowing no excuſe would be admitted, goes immediately and hangs himſelf; however his Son, who accompanied his Father in the Wars, ſucceeded him in his Place, by Order of the Emperour. After this the two Vice-roys travell'd through the Provinces of *Xantung*, *Kiangſi* and *Nanking*, at laſt arriving at *Quantung*, with an intention, according to their Commiſſion, to reduce that Province, and to force *Junglieus* to flye thence. And truly, no ſooner was the report of the coming of theſe three Armies ſpred through the Countries, but moſt Places ſubmitted freely to them; only the chief City of *Canton* or *Quancheu* endured a long and hard Siege, and made great and valiant oppoſition, yet was at laſt taken by Treachery in the Year 1650. all the Inhabitants being put to the Sword, and the City ruined and ſpoiled to the very ground.

After the taking of *Canton*, all the adjacent Cities and Places ſent Embaſſadours to the Vice-roys with promiſes to ſubmit, if they might have their Lives ſaved; which was freely granted to them. Then the Vice-roy marched with his Army to the City *Chaoking*, where the Emperour *Junglieus* kept his Court at that time; who hearing of his coming, durſt not ſtay for him, but left the City and Province, and fled to that of the Dominion of *Quangſi*; but being narrowly and cloſely purſued, he was neceſſitated to betake himſelf to the Confines of the Kingdom of *Tungking*, where what became of him is not ſince that time certainly known.

In the Year 1651. dyed the faithful Uncle of the *Tartar* Emperour, not without the general grief and lamentation of all People; for he was a Prince of great Valour, Prudence and Experience, and to whoſe happy Conduct the Conqueſt of *China* is chiefly to be attributed: Not only the *Tartars* but the *Chineſes* themſelves loved and feared him, for his Underſtanding in Martial Affairs, and his otherwiſe civil Comportment and Integrity. And as good Men always dye

too

too ſoon, ſo was he hardly cold but great diviſions hapned in the Court, by means of one of the Emperours Brothers called *Quintus*, who would take upon him the Guardianſhip and Direction of the Young Emperour, againſt the wills and minds of all the reſt, who were of opinion and propoſed that now the Emperour *Xunchius* was come to the age of 16 years, he ſhould take upon himſelf the Management of all Affairs of the State; but ambitious *Quintus* alledged that the Emperour was not yet of an age capable to take upon him the great and weighty Affairs of the Empire, and therefore inſiſted that the Direction and Management of Affairs might be committed to him till the young Prince ſhould attain his full age: But finding that he was generally oppoſed by all the Grandees of the Court, and that it was impoſſible for him to attain his ends, he at laſt concurred with the opinions of all the reſt; and the young *Cham* of *Tartary* is crowned, and the whole weight of the Government unanimouſly caſt upon his ſhoulders; which he managed with ſuch judgment, that in a ſhort time he gave ſufficient proof of his abilities, and not only his deſire but intention to do Juſtice; inſomuch that when ſome dangerous Counſels which his deceaſed Uncle had in his life-time given, came to break out, he cauſed his dead body to be taken out of the Tomb, and to be moſt ſhamefully miſuſed, and the Tomb to be broken in pieces: Nor ended he there; for thoſe of the Friends and Relations of his Uncle, which were privy and conſenting to the ſaid Counſel, were likewiſe handled with extreme ſeverity.

Thus far have I ſpent in ſetting forth particularly, how and in what manner the Robber *Licungzus* firſt conquered *China*, and after his expulſion, how the *Tartars* at laſt conquered the ſame: Now you are to remember, that contemporary with *Licungzus* was another Thief called *Changlianchus*, the remaining Tranſactions of whoſe Villany, whereof we have already in part made mention, I ſhall now relate; and indeed when I call to mind the cruelties committed by this Monſter in a Mans ſhape, I am as one deprived of his Senſes, for his actions being ſuch, and ſo filled with horrour, that none that hears of them, but vvill be filled vvith ſtupefaction and amazement.

This Robber *Changlianchus* Plundered and Ruined ſeveral Provinces, putting the Inhabitants to unſpeakable Tortures, to make them confeſs vvhere they had hid their Wealth and Goods; he vvas greatly delighted to put out Peoples Eyes, and to ſee Men dye in Miſery: His intention was really to have depopulated the whole Country of *China*, that ſo being alone, there might be none left to oppoſe him or be his Competitor: And although the Barbarouſneſs of his nature appeared every where and upon all occaſions, yet did he give a proof of his cruelty in no place more then in the Province of *Suchuen*, where he took upon him the Royal Title, and put moſt of the Inhabitants to death. He would frequently cauſe a whole Family to be utterly deſtroyed, if any one of them had not obeyed his orders according to his will and mind; he abounded ſo very much in Feral Barbariſm, that oftentimes if by chance any one of a ſtreet had offended him, he would cauſe all the Inhabitants reſident within the ſame to undergo the Fury of his Inhumane and Beſtial rage.

He was civil and kind to none but his Souldiers, with whom he would converſe and drink as if he had been but their Companion; and many times would beſtow great Preſents upon them if they had performed any thing well, and according to his mind; yet on the other hand, for the leaſt offence or neglect, he made nothing to put Multitudes of them to death. And which is yet more, this Bloody Caitiffs Butchery extended to the very Magiſtrates, but in ſpecial manner of the chief City *Chingtu* of the Province of *Suchuen*, ſo that of ſix hundred, in the ſpace of three years there were hardly twenty left that eſcaped with their lives; and it was to him as a Recreation to ſee and cauſe People to be Flay'd alive.

When this Blood-thirſty Tyrant endeavoured to take the chief City of the Province of *Xenſi* (which in regard of its ſtrength is called the Key of *Suchuen* and *Xenſi*) he came in the year 1645. before it with a very great Army of at leaſt 180 thouſand Natives of the Province only, beſide a vaſt number of others out of ſeveral other Provinces. When the Siege had continued a long time, for the Inhabitants defended themſelves with wonderful Courage, there ran over to the Beſieged at leaſt forty thouſand Men out of his Camp, which troubled and provoked the Tyrant ſo much, that he cauſed the remainder of 180 thouſand Men of *Suchuen* to be cruelly Maſſacred, and Murthered by their other Fellow-Souldiers before his Face.

When he heard that the *Tartars* in the year 1646. were fallen with their Forces into the Province of *Xenſi*, he found himſelf neceſſitated, to prevent ſuch an unquiet and troubleſome Neighbour-hood, to March againſt them; but leſt the Inhabitants of *Suchuen*, to many of whom he had been ſo cruel, ſhould conſpire againſt him in his abſence, he cauſed them all to be put to death, except ſuch as live toward the North-eaſt: Then he Marched firſt to *Chingtu*, the principal chief City of the Province of *Suchuen*, and cauſed all its Inhabitants both Rich and Poor, being above ſix hundred thouſand in number, to be bound by his Souldiers, and afterwards miſerably ſlain; by the effuſion of whoſe blood the *Chineſes* write, that the water of the great River *Kiang*, which runs before the City, was extraordinarily ſwelled and raiſed. The dead Bodies, that they might not Taint or Infect the Air, were flung into the River, which being carried down with the ſtream, ſoon brought this mournful news to the neighbouring Cities and places, what they were like to expect, if they reſiſt not the fierceneſs of that mercileſs Beaſt; which though they did with all their might, yet it was not long before the ſame cruel uſage reached many other of the Cities in the ſame. And after this manner was this Province, which formerly abounded with People, laid waſte and made deſolate both of People and Habitations; theſe Villanies perpetrated, and being now to march againſt the *Tartars*, he encourages his Souldiers to behave themſelves valiantly, for that he had Silver enough to reward ſuch as did well; but in regard the Women (as he ſuppoſed) would be a trouble to them, not only upon the March, but in the Battel, he ordered to put them to death, therein ſhewing them the way; for of three hundred Beautiful Women which he uſed for his own luſtful Pleaſure, he reſerved only twenty to wait upon his three Queens, all the other were Maſſacred in view of the whole Army: whereupon the Souldiers did the like either by Shot or Swords, killing their Wives in a moſt wretched manner.

Having deſtroyed all the Inhabitants of the Province, and no more left to exerciſe his cruelty upon, he fell upon the Cities and Houſes, laying them waſte, and not leaving any one place ſtanding whereſoever his ruining feet trod; nay, more to ſhew his hatred to Poſterity, he cauſed all the Trees to be fell'd and cut down, that ſo no body for the future ſhould have any benefit by them after him; ſuch as were ſick and not able to follow the Camp, he cauſed likewiſe to be hanged up, to prevent them (as he ſcoffingly ſaid) from living or dying in pain and miſery.

After all Barbariſm and Deſolation made, this Enemy of mankind paſſed with his Army into the Province of *Xenſi*, whither the General of the *Tartars* followed him at the heels with an Army of 50000. Men, until the reſidue of the whole Army could get up to him. When the news was brought him that the *Tartars* were in ſight with a great Army, he laughed at thoſe that reported ſuch a Fable (as he thought it) not believing it poſſible that ſuch a thing could be, till ſpringing out of his Tent himſelf, to make the diſcovery, the firſt object that met

met his Eyes was the ſight of five *Tartars*, who according to the cuſtom of thoſe People, were ſent out before to diſcover and demand whether he would have Peace or War; but inſtead thereof they preſently fell upon him, and the firſt Arrow that was ſhot pierced him quite through the heart; wherewith falling dead upon the place, it ſtruck ſo great a fear into all his Followers, that they were ſoon overthrown. The news of this Victory was quickly ſpread abroad, upon the report of which ſuch *Tartars* as were left alive, had eſcaped the bloody hands of the Traytor, in the Province of *Suchuen*, came out of their holes and cryed up the Victors as their Deliverers; and thus at length the Province of *Suchuen* fell under the ſubjection of the *Tartars*, who putting Garriſons into the chiefeſt places, marched back with their Army to the Imperial City, of *Peking*; where upon their Arrival the General of the Army, though he returned Victorious, yet ſo ſlippery are the ſtations of Great Men, that he was very unworthily received by his Brother, who accuſed him of neglect in that he had not well performed his charge. The faithful General with this diſgraceful affront, was put into ſo violent a paſſion, as being conſcious of his own merit, and knowing that he had deſerved the greateſt thanks imaginable for what he done, that he flung his *Tartar* Hat upon the ground, which is taken by them for a ſign or token of great diſ-reſpect; and therefore (O baſe reward for Fidelity!) he was condemned to perpetual Impriſonment; but this Valiant and Generous Spirit prevented it, by Hanging himſelf before-hand in his Palace.

The *Tartars* having cleared the Kingdom of the two Great Robbers *Licungzus* and *Changlianchus*, they immediately endeavoured by all fair means to ſetle the Kingdom in Peace and quietneſs; which they ſhortly to their great ſatisfaction and content brought to paſs, and now enjoy the ſame at this time without any further diſturbance.

FINIS.

DIEV ET MON DROIT.

AN

APPENDIX

OR

Special REMARKS taken at large out of

ATHANASIUS KIRCHER

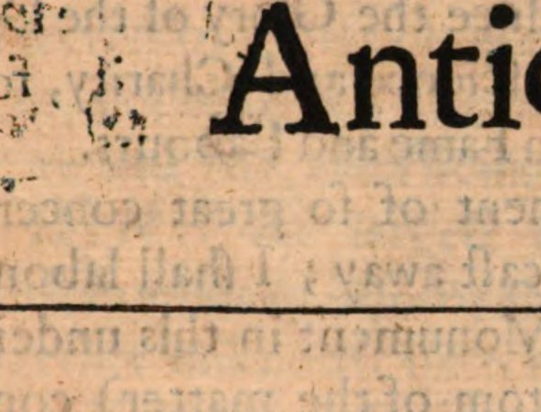
HIS

Antiquities of China.

PART I.

CHAP. I.

The Cauſe and Occaſion of this Work.



IT is now about 30 Years ſince, that I produced the Expoſition of a certain *Syro-Chineſian* Monument found in *China* 1625; which although it gained no ſmall applauſe amongſt Readers of a more then ordinary apprehenſion, that were taken with the Novelty, yet notwithſtanding afterwards there were not wanting ſome incompetent Cenſurers or Criticks, who ceaſed not to wound its reputation by ſnarling and trifling objections, ſtabbing it with Critical Steelettoes, albeit they proved in the ſequel leaden and blunted; *viz.* That there was never any Monument of ſuch a kind in Nature, and therefore that it was a meer forgery. This they endeavoured by all means poſſible not only to perſwade themſelves to ſuch a belief, but alſo to raiſe a like credulity in others. Theſe and the like perſons are deſervedly, and ought to be eſteemed for ſuch, who rejecting all divine and humane faith, ap-

The opinion of ſome *Aſtarchians* or Criticks concerning this Monument.

prove of nothing but what they have ſeen themſelves, and account nothing to be believed but what their own brain hath dictated unto them. Theſe are they that like troubleſom Fleſh-flies, that flying at any obvious fatneſs, ſoil that which is ſincere and untainted, and deſiſt not to beſpot that which is pure with a defiled and *Thraſonick* blaſt: Amongſt which was a certain Modern Writer, who bluſhed not with all his might, and indeed with an inſolent ſcoff to queſtion the truth of this Monument, whilſt that ſometimes he aſſerteth it to be introduced by a Jeſuitical Cheat, and other whiles that it was a flat and plain forgery of the Jeſuits, feigned both to deceive the *Chineſes*, and alſo to defraud them of their Treaſures. I ſhall conceal the name of the perſon, partly out of a tenderneſs to Chriſtian Charity, and partly becauſe in the judgment of Prudent and knowing Men he ſeemeth unworthy of any anſwer; ſeeing that the truth of this Monument is eſtabliſhed and confirmed by the Eye-witneſs of ſo many Illuſtrious Authors, by ſo many Books concerning this method divulged throughout the whole Empire by the *Chineſian Colais* themſelves, *Leo* and *Paule*, Perſons of great quality, and withal inſtructed in the Chriſtian Religion (theſe Books are commonly exhibited to the ſight of Strangers in the Library of the Roman Colledge, with the Authentick draught of the Monument it ſelf ſent from *China*) and laſtly, approved by the whole Chriſtian World; ſo that it is of little concernment what an obſcure Bragadocio barketh forth in the utmoſt quarter of the World; who if that he had abſtained from Calumnies and Scoffs, and had prudently propoſed the matter with ſome Scrupuloſity, peradventure he had better have ſaved his own reputation and the credit of his Work; but ſo it hapneth by the juſt judgment of God, that thoſe who endeavour to traduce the Glory of the Divine Majeſty by Cavils and Scoffs, both contrary to Conſcience and Charity, for the moſt part at length ſuffer the Shipwrack of their own Fame and Labours.

Moved therefore by theſe reaſons, leſt that a Monument of ſo great concern deprived of its Credit, ſhould run the hazard of being caſt away; I ſhall labour ſo by the divine aſſiſtance to eſtabliſh the truth of the Monument in this undertaken work, (being my contexture from the very bottom of the matter) confirmed not only by the great atteſtation of the Fathers of our Society, which have ſeen it with their own eyes, but alſo from the Teſtimony of the *Chineſes* themſelves, that from henceforth there may no place of doubting be left, and the Heterodox themſelves may be forced to confeſs (the Interpretation of this *Syro-Chineſian* Inſcription being conſidered) that no other Doctrine was taught above a thouſand years paſt by the Preachers of the Goſpel, which is not altogether conſonant and conformable; yea, the very ſame with the Orthodox Doctrine now profeſſed, and therefore the Goſpel Preached formerly in *China* is the ſame with that, which the Univerſal Catholick Roman Church enjoineth to be believed at this day, as I ſhall afterwards prove by manifold ſtrength of Argument.

The Doctrine delivered in this Monument conformable to the Orthodox Church.

Now that the matter may be treated of in a requiſite Order and Method, I thought good firſt of all to annex a twofold, and that a perfect and ſincere Interpretation of this Stone, expounded by the *Chineſian* Learned Men themſelves, from a Book printed in *Chineſian* Characters, and expreſſed *verbatim* in the Genuine Pronunciation of the *Chineſian* words, by Father *Michael Boim*, a Perſon excellently skilled in the *Chineſian* Language, as it will appear anon from his Epiſtle to the Reader. I have alſo adjoined another Expoſition with the Scholiaſts, avoiding of the *Chineſian* Phraſe, not ſo accuſtomed unto our Ears, and that for the more ſutable apprehending of the Genuine ſenſe of the Table; and this I did the rather that I might not ſeem to omit any thing by which the Monument might receive the greater Illuſtration. And by reaſon that ſome one

A twofold Interpretation of this Monument.

may

may deſervedly queſtion how thoſe *Syrian Chaldeans*, the great Propagators of the Chriſtian Religion, could penetrate into thoſe utmoſt quarters of the Earth; it appeared not only congruous, but alſo abſolutely neceſſary for the confirmation of this matter, to adminiſter aid to the perplexed Reader in this obſcure labyrinth of various Travels by the flaming Pharos of this work, that is, to direct him by Geographical Demonſtrations; from which, if that I do not deceive my ſelf, the Reader ſhall clearly underſtand that not only the Chriſtian Doctrine, but alſo the Superſtitions of the *Chineſes* and their Fables, before the coming of our Saviour, to have derived their original from one and the ſame Region; that is, from *Egypt*, *Græcia*, *Syria*, and *Chaldea*. Now where the vaſt Empire of the *Chineſes* is, into which the Monument ſheweth the Goſpel to have had an entrance, I ſhall rather hint at in a few words, then endeavour to deſcribe; concerning which notwithſtanding if that the inquiſitive Reader deſireth farther ſatisfaction, I ſhall remit him to have recourſe unto the Hiſtory of Father *Nicholas Trigantius*, and *John Samedius*, as alſo to the *Atlas Sinicus* of *Martine Martinius*, and many others, where he ſhall find fully deſcribed whatſoever relateth unto the ſituation of *China* and its Wonders, the Nature, Property, and Fertility of the Regions, the Multitude of its great and vaſt Cities, and their Inhabitants; and laſtly, the Politick or Civil Government, in which regard this Nation ſeemeth not to give place to any Monarchy in the World. My buſineſs is only to explain thoſe things, which as they are controverted, ſo likewiſe do wonderfully render the Readers doubtful and perplexed about the equivocation of the terms; and alſo to alledge, in reſpect to the curious Reader, the more rare curioſities and and ſecrets of things obſerved to be treaſured up in this Nation and others adjacent, not obſerved hitherto by any former Authors, with the Prodigies both of Nature and Art, each being recorded in their proper place.

Whence the Goſpel of Chriſt came into *China*, as alſo the Fabulous and Superſtitious Heatheniſh Doctrine.

CHINA the largeſt and vaſteſt of Kingdoms, as it was confined unto the utmoſt bounds of *Aſia* by the Creatour of the Earthly Globe, ſo alſo did it remain altogether unknown unto the Antients even unto the Year 1220. which *Marcus Paulus Venetus*, firſt diſcovered unto us under the name of *Catay*, as afterwards ſhall be made manifeſt. For on the Eaſt it is encompaſſed with the Eaſtern Ocean, on the North it hath *Tartary* adjoining ſeparated by a Wall, whoſe yet un-diſcovered bounds are extended even unto the Frozen Sea, and queſtionleſs they are in ſome part or other continued to the North part of *America* with *Anian*, whither it be a ſtraight or *Iſthmos*, although unto this very time (as with great pains it was ſearched after by the Fathers of our Society employed in *China*) the limits of theſe vaſt Kingdoms and Lands have as yet been detected by no Perſon. On the Weſt it is encompaſſed partly with Ridges of moſt high Mountains, partly a Sandy Deſart and other Kingdoms, which we ſhall diſcourſe of anon. Laſtly, on the South it is limited with the Sea, the Kingdomes of *Tonchinum*, *Cochinchina*, *Laum*, and others; the Latitude beginneth from 18 Degrees, and extendeth it ſelf unto 43. that is, it is diſtended by the interval of 1440. *Italian* miles from South to North, and from the Weſt unto the Eaſt it almoſt conſiſteth of the ſame diſtance; whence the *Chineſes* do expreſs it in their Maps in the form of a Quadrate, although by our Geographers that are better ſeen in the Mathematicks, it is deſcribed in the Figure of an half Moon. Now in reference unto the confuſion of the names of it, it is ſo much as the great diverſity of the adjoining Nations are; the *Spaniards* and the *Portugals* call it *China*, the Antients, as it is to be ſeen in *Ptolomy*, *Sin* and *Serica*; the *Arabians Sin*, and the *Sarazens Catay*: all which appellations are ſo far, I may ſay, from being in uſe amongſt the *Chineſes* themſelves, that the names are not ſo much as known, as it is hence apparent; for it is an immemorial cuſtom amongſt the *Chineſes*, that as often

The Deſcription of *China*.

The boundaries of the Empire of *China*.

China is deſcribed by the *Chineſes* in a quadrangle form.

The Diverſity and Confuſion of the names by which this Empire is called.

often as the right of Dominion devolved from one Family unto another, according unto the mutability of Humane Affairs, ſo alſo was the Kingdom dignified with a new name by him that aſſumed the Regalities; which he that doth, doth impoſe ſome glorious title on the Kingdom, according to his will and good pleaſure: So in times paſt we read that it was called *Tan*, which is to ſay an Empire without bounds; other times *Yu*, that denoteth reſt or repoſe; then *Hiu*, by the name of a great Duke; I find it alſo called *Sciam*, as if you ſhould ſay a moſt adorned Kingdom: *Cheu* ſignifieth a Kingdom, that exceedeth all other Kingdoms in perfection; alſo *Han*, by which word they denominate the Milky-path, whence it cometh to paſs that almoſt each ſeveral Nation doth deſcribe it by the impoſition of proper and different terms; now at this day it is called *Ciumquo*, and by ſome *Ciunhoa*, whereof the former ſignifieth a Garden, by reaſon of its pleaſure, abundancy, and plenty of things, and the latter implyeth the middle, becauſe that the *Chineſes* ſuppoſe that their Kingdom is ſituated in the midſt of the Earth, which alſo they will have to be quadrate or four-ſquare.

The Diviſion of the Empire of *China*.

This whole Empire is divided into fifteen Kingdoms, diſterminated variouſly, what by moſt vaſt Rivers in ſome places, and Mountains in others; of which Kingdoms nine are reckoned in the South part, and ſix in the North. Nature in a manner hath contrived all this complex of Kingdoms unacceſſible unto all others; on the Eaſt and South the Ocean is ſcarcely navigable, by reaſon of the violence of the Tides; and on the Weſt the Craggy Ridges of the Mountains admit of no paſſage; and on the North it at this day is fortified partly by a Deſart of an immenſe vaſtneſs, and partly by a Wall of 900 *Italian* Miles, erected by King *Xio*, about two hundred Years before the Incarnation of our Saviour, by the work of ten hundred thouſand Men, in the ſpace of five Years, for to reſtrain the incurſion of the *Tartars*; ſo that being defended by ſo many Fortifications, it relyeth on its own weight: if that you do but only obſerve the Wall, it is a work that will cauſe an amazement, which without doubt, if that the Antients had arrived unto the knowledge of, they would have reckoned it amongſt the Seven Wonders of the World. But let us now ſubjoin the names of the Kingdoms.

The Northern Kingdoms of the Empire of *China* are,

1. *Honam.*
2. *Xenſi.*
3. *Xanſi.*
4. *Xantum.*
5. *Peking.*
6. *Leautum.*

The Southern Kingdoms of the Empire of *China* are,

1. *Canton*, or *Quantung.*
2. *Quangſi.*
3. *Yunnan.*
4. *Fukien.*
5. *Kiangſi.*
6. *Suchuem.*
7. *Utquang.*
8. *Chekiam.*
9. *Nankim.*

That I may comprehend all in brief, here firſt I ſhall annex a Geographical Scheme or Map of the whole Empire divided into fifteen Kingdoms, that you may more

more clearly diſcover the ſituation of each Kingdom, and that we may not appear to have let ſlip any thing memorable in reference unto the Cities, Mountains, Rivers, Lakes, and other occurrences worthy of obſervation; I have here prefixed this Geographical Table, which containeth a Deſcription of all the Kingdoms; from which, as from an alone Compendium, you may find whatſoever preſenteth it ſelf worthy of conſideration.

CHAP. II.

IN the Year 1625. when in *Siganfu* the Metropolis of the Kingdom of *Xenſi*, in a certain Village a Trench was digged for the fit foundation of an Edifice or Building, it ſo hapned, that in the caſting up of the Earth the Labourers chanced to light upon a Stone-Table, worthy of note for its *Chineſian* Writing; which when that they had extracted aloft, they began to meaſure its quantity, and found it in length 9½ of our handfuls, in latitude 5. and in thickneſs about one, ſculped curiouſly with a Croſs; thoſe, who ſtudiouſly viewed it, report that the Croſs was bent inwards like to the Lillies, in the manner of that which is to be ſeen at *Meliapore* in *India*, on the Sepulchre of Saint *Thomas* the Apoſtle, and not much unlike unto that, which the Knights of the Order of Saint *John* of *Jeruſalem* bore partly hanging on their necks, and partly ſewed to their garments and cloaks. Under this Croſs followeth the Title of the Inſcription, expreſſed throughout the whole ſuperficies of the Stone in the *Chineſian* Language and Character, as is manifeſt from the Figure adjoyned: And as the *Chineſes* are carried as it were by a certain natural propenſity unto things curious; ſo alſo the firſt report of the finding of this Stone preſently attracted a great multitude of their Learned Men, who reſorted thither from all Parts. The Governour of the place being moved with the ſtrangeneſs of this Monument, having more ſeriouſly contemplated the Venerable Antiquity of it, that he might allure and draw many more out of the whole Kingdom, (which Fame had now ecchoed forth, to the acquiring of reputation to the City) placed it on a Table or Pedeſtal curiouſly wrought, within the Court of the Temple of the *Bonzii*, and erected a Roof over it, partly that it might receive no damage by the injury of time, and alſo that as many as were Spectators of this unuſual Monument might read, examine, and deſcribe it at their own conveniency.

The firſt finding of the *Syro-Chineſian* Monument.

The figure of the Croſs on the top of the Monument.

The *Chineſes* naturally curious.

The divulging of the Monument throughout the whole Empire.

And becauſe that on the Margents there were diſcovered Characters unknown unto the *Chineſes*, intermixed with thoſe of their own, they were very penſive and much concerned to know what they related unto, who at laſt were ſatisfied by the diligence of our Society, as it will appear more at large in the following Diſcourſe. *Leo* the *Mandorine* being now inſtructed in the Chriſtian Faith, firſt of all others divulged it, exactly deſcribed unto the whole Kingdom, for the great advantage of the Chriſtian Religion, which he hoped might accrue from thence; with which the Fathers of our Society being excited firſt, when that they had read it, they could not ſufficiently admire the Providence of the Divine Majeſty, that ſhould condeſcend ſo far to diſcloſe a Monument of ſo great Concern for the Converſion of the Heathen in this Novel Vintage of Chriſt; wherefore not being able to continue, they betook themſelves to *Siganfu*, the great Metropolitan City of *Xenſi*, for to be ocular Spectatours of it; of which the firſt was Father *Alvares Samedus* a *Portugueſe*, whoſe words I ſhall the rather alledge, by

Leo the *Mandorine* firſt made it publick.

how much he was the more engaged unto me by the ſtrict tye of Friendſhip, whilſt that he here remained at *Rome* Procuratour or Provincical, where he related unto me in a familiar Conference all the Obſervations that he had made concerning the Monument. Now he thus relateth the whole circumſtance in the 158 Page of his Hiſtory, Publiſhed in *Italian* concerning the Affairs of *China*.

Three years after, in the Year 1628. *there went ſome Fathers to that Province, upon occaſion of one,* Mandorine *being a Chriſtian, whoſe name was* Philip, *who was going thither; the Fathers by the help of the* Mandorine, *erected both a Church and a Houſe in the Metropolis of* Siganfu, *that ſince our Bleſſed God who would that ſo fair a Memorial of a hold taken of his Divine Law in that Countrey ſhould be diſcovered, he might alſo be ſerved, and the Reſtauration of the ſame Faith inſtituted in the ſame place. 'Twas granted to me to be of the firſt, and I fancied that Manſion happy becauſe of ſeeing the Monument, and when I got thither I car'd not for any thing elſe; I ſaw it and read it, viewed it, and read it over and over leiſurely, and wholly, and conſidering its Antiquity, I wondered how it could be ſo entire and have its Characters ſo clear and cleanly Engraved. In its middle it hath many* China *Characters, the which contain many Names of Prieſts and Biſhops of thoſe Times; it hath many others which then were not known, becauſe they are neither Hebrew nor Greek, and which though as for all I hear, contain the ſame Names, to the end, that if perchance any ſtranger ſhould not be able to read thoſe of the Countrey, they might happily underſtand the Forraign ones. Afterwards paſſing by* Coccino, *I arrived at* Grauganor, *the Seat of the Arch-Biſhop of* Coſta, *for to conſult upon theſe Characters with Father* Antonio Fernandez *of our Society (moſt excellently skilled in the Characters of this St.* Thomas *his Chriſtianity) told me that they were* Syriack *Characters, and ſuch as were in uſe there.* Thus Father *Alnares Samedeus.*

The Interpretation of the *Syriack* Letters.

And when that there were very few that had the knowledge of the *Syriack* Letters, at length being ſent unto *Rome* they came unto my hands, whence I firſt (if that I be not deceived) gave the firſt interpretation of them in my *Prodromus Coptus*, as I ſhall ſhew more at large anon; yet not withſtanding I could not obtain them all, becauſe that ſome of them being deſcribed in disjoyned Papers, peradventure were Tranſcribed from the Authentick Copy only to give a certain ſpecimen or reliſh; but when not long after the perfect exemplar of the Original (which alſo at the day is to be ſeen in the Library of the Roman Colledge) was ſent unto me, then in truth I eſteemed it requiſite to finiſh all and every part of them in this, as a very convenient place, with a more exact Interpretation both of the *Chineſian* and *Chaldean* Characters.

Father *Martinius Martini* maketh mention of it in his *Atlas*.

Father *Martinius Martini* coming unto *Rome* after *Samedius*, did not only give me an account of the Monument by word of mouth, but alſo relateth the matter at large in his *Atlas*, Page 44. in theſe words, where treating of the Province of *Xenſi*; That, ſaith he, which maketh this Province the more Famous, is that moſt Antient Stone Sculped partly with *Chineſian* Characters, concerning the Introduction of the Goſpel by the Succeſſours of the Apoſtles into *China*; thereon are Regiſtred the names of the Biſhops and Prieſts of that time, and the Favours and Indulgencies of the *Chineſian* Emperours; there is alſo contained in it a ſhort, but a moſt exact and admirable explication of the Chriſtian Law, compoſed in a moſt eloquent *Chineſian* Style; concerning which by Gods aſſiſtance I ſhall Treat more fully in my ſecond *Decade* of the Epitome of the *Chineſian* Hiſtory. This Stone was found, *Anno* 1625. when in the City *Sanyun* a Trench was prepared, by caſting up of the Earth, for laying of the Foundation of a Wall; the Governour of the place being anon informed more certainly of it, when

that

that he had exactly the Foot-ſteps of Venerable Antiquity, of which the *Chineſes* are wonderful Admirers, immediately he took order to have the whole Inſcription of the Monument that was found, Engraven on another Stone of the ſame Magnitude, obſerving and keeping the ſame ſtrokes of the Characters, as faithfully, and as poſſibly might be: The firſt draught of which the Fathers of our Society diſpatched to *Rome*, together with the Interpretation, where at this day it is preſerved in the Library of the *Roman* Colledge; the Figure of the Stone is extended after the mode of a Parallelogram, five hands broad, one thick, and almoſt ten long; on the top is a Croſs, ſomewhat like that of the Knights of *Malta*: If that any one deſireth a more accurate account of it, he ſhall find the matter more fully explained and cleared in the *Prodromus Coptus* of the Reverend Father *Athanaſius Kircher*; and in the relation of the Reverend Father *Alvarus Samedus*, concerning the Tranſactions of *China*. The Fathers of our Society then again reſtored the knowledge of the Law of God, obliterated and almoſt blotted out of the Memory of Men by the interval of a long Series of time, they having erected many Temples to the living and true God, and Adminiſtred them with conſpicuous and ſignal Piety: Two of our Fathers do there ſtrenuouſly cultivate that new Vineyard of the Lord, one of them having fixed his ſtation in the Metropolis, the other travelling hither and thither throughout the Province; where the greater neceſſity requireth, for the promotion of the Worſhip of God and the good of Souls, that he may every where break and communicate the Bread of Salvation to all that require the ſame. Thus Father *Martinius Martini*.

Father *Michael Boim* at length arrived here, who brought me a more exact relation of this Monument then any other, he mended all the defects in deſcribing of it from a *Chineſian* Manuſcript, which I have in my ſtudy, and in my preſence perfected a new and ſhort Interpretation of the whole Table word for word, by the aſſiſtance of his aſſociate *Andreas Don Sin* a Native of *China*, a Perſon excellently verſed in his Native Language: all which he deſired might be recorded in the ſubſequent Epiſtle which he preſenteth to the Reader; in which he hath exactly deſcribed the Series of the whole matter, and whatſoever may afford it ſelf worthy of conſideration in this Monument; which Epiſtle I have judged meet, with his aſſent, to be here prefixed as a Luculent Teſtimony of the Truth of this Interpretation, and alſo for a laſting and durable preſervatory of the matter; and I have taken care to have the draught of this Monument brought from *China*, the Original of which even now may be ſeen in my Study to be Inſculped, keeping its Genuine Notes and Characters, both thoſe of the *Chineſes* and *Chaldeans*, and alſo with the addition of *Scholias*; the foreſaid Epiſtle of Father *Michael Boim* followeth.

Father Michael Boim *a* Polonian *of the Society of Jeſus, wiſheth all Happineſs to the well-affected Reader.*

AMongſt the Monuments found in *China* concerning the Catholick Faith there Preached, a Marble Stone of *Chineſian* writing Engraved about a thouſand years ſince, with Antient *Syrian* Characters, which they term *Eſtrangelo*, and the Subſcription of the *Chaldean* Prieſts, claimeth the precedency of place.

Although that long ſince there hath been Imprinted an Interpretation of this Monument performed by Father *Athanaſius Kircher* in the Latin, and after him by Father *Alvares Samedus* in the *Italian*, who himſelf ſaw the Monument; yet notwithſtanding becauſe that both of them have only attained the ſenſe of the written Stone, and the former alſo had not as yet obtained out of *China* the *Syriack*

riack Subscriptions of all the Priests, that he might interpret them: I have therefore resolved with my self intirely to publish, with all fidelity that may be, the Inscription it self both in the *Chinesian* and *Latine* Characters, with a *Latine* Interpretation word for word, retaining the *Chinesian* Phrase, and also to propose and shew unto all persons all the *Syriack* Subscriptions of the *Syrians* commentated on by *Athanasius Kircher*, a Person excellently accomplished in the Languages, with other *Chinesian* occurrences, as so many obvious testimonies of the Catholick Verity, and that I may comprehend all in a word, to expose the Stone it self to the eye of the whole world in the *Chinesian* Idiome, as it was sculped in the year of Christ 782; that from this most ancient testimony every one may conjecture, how true the Doctrine of the Catholicks is, seeing that the same was preached in an opposite Quarter of the World amongst the *Chineses*, *Anno* 636. of our Saviour, that is about 1000 years since. The *Chinesian* Original of the Stone is now conserved in the Library of the *Roman* Colledge that belongeth unto the Fathers of the Society of Jesus, and another Copy is to be seen in the Repository of the House of the Profession. I my self also obtained from the most Grave *Chinesian* Doctors and Masters (at that very time that the Monument was found) a Book Printed in the *Chinesian* Language, in which the Writing of the Stone was most truly and exactly expressed according to the true Original. They advise the *Chineses* in the larger Preface adjoyned to the Book, that at length they would have recourse to the Masters of the great Occident (for so they term the Fathers of the Society of Jesus) and discover whether that they preach the same Law amongst the *Chineses*, which their Ancestors with so many Emperours embraced a thousand Centuries ago, and which the Fathers of the Society of Jesus exhibited in the Books Printed in the *Chinesian* Language before that the Stone was found. Now it only remaineth that I should declare how this Marble Table was detected.

When that after the death of Saint *Francis Xavier*, the Venerable Father *Matthew Riccius* and other Fathers of the Society of Jesus had introduced the Gospel of Christ into the more innermost parts of *China*, and had erected Residencies and Churches in some Provinces, and therefore the propagation of the Holy Faith had made no small progress in that of *Xensi*; *Anno* 1625. when that some one Person of the Society of Jesus invited by Doctor *Philip* had baptized twenty Persons, in his Native Country of *Sanyven*, and that he went with the same Doctor to see a Stone, which they had found some months before in the Village *Chenche* conjoyned to the Metropolis *Siganfu*, whilst that they cast up the rubish for the building of a Wall. This Father writes (which other Fathers also, that had fixed their abode and erected a Church in *Siganfu*, with the Christians and Gentiles affirmed) that a Stone was found five hands broad, one thick, and nine and more long; the top of the Stone made like to an oblong Pyramid of two hands, and one broad; on the Vertex the Cross was engraven above the Clouds, that with its branches seemed to imitate the Flower-Deluce; besides the *Chinesian* Inscription, on the left side, and beneath, there appeared the *Syrian* Names of the *Syrian* Priests, and also other *Chinesian* Names of the same Priests under-written. (It is the Custom of the *Chineses* to have many Names; whence also the Christians at this day retain both the Name of the Saints they received in Baptism, and another *Chinesian* Name.) The Governour of the place being certified concerning the finding of the Monument, smitten both with the novelty of the thing, and with an Omen (for on that very day his Son departed the World) commanded an elegant Composition to be made in the praise of the Monument found, and to be engraved on such another like Marble stone, causing both of them to be placed in the Fane or Temple of the

Bonzii,

Bonzii, that are called *Tan Su*, a mile diſtant from the Walls of the Metropolitan *Siganfu*, as a perpetual remembrance of the ſame.

Many other Footſteps of the Catholick Faith Preached to the *Chineſes* were diſcovered in the following years, which God ſeemeth plainly not willing to have manifeſted, but only at that very time, in which the Preaching of the Faith arrived amongſt the *Chineſes* by the labour of the Fathers of our Society; *viz.* That both the old and new Teſtimonies might affect the identity of the Catholick Faith, and the truth of the Goſpel might be rendred perſpicuous and manifeſt unto all. The like Images of the Holy Croſs were ſeen in the Province of *Fokien*, *Anno* 1630. in the Province *Kiamſi* alſo a miraculous light ſhone forth, 1635. that was beheld by the Gentiles; and alſo in the Mountains of *Fokien*, and in the City of *Cyuenchen*, *Anno* 1643. Croſſes were found, yea, the Venerable Father *Martine Riccius*, when that firſt he came into *China*, found *Xe tſú Kiáo*, to be a name ſignifying the Doctrine of the Croſſes, by which the Chriſtians Anciently, that were Diſciples of that Doctrine of the Croſs were named; and I doubt not at all but that there were Chriſtians in the Kingdoms of *China*, when that the *Tartars* about 300 Years paſt firſt invaded *China*, and that they lived there mixed with *Sarazens*, *Jews*, *Neſtorians*, and *Gentiles*, that is to ſay, in the time of *Marcus Paulus Venetus*, who travelled unto *Catay*, which is the very ſame with *China*.

Many other footſteps of the Chriſtian Doctrine found at the ſame time.

Many Chriſtians in *China* in the time of *Marcus Paulus Venetus*.

And now whether that Saint *Thomas* or any other Apoſtle firſt Preached the Goſpel to the *Chineſes*, is not yet certainly known. Father *Nicholas Trigantius* collecteth from ſome Ancient Teſtimonies of the Chriſtians of the Church of *Malabar* in the Arch-biſhoprick of *Cranganor*, or *De Serra*, which are termed the Chriſtians of Saint *Thomas*, That in that place, as alſo in *Meliapor* (which formerly was called *Calamina*, and now by the *Portugals San Thome*) that the Holy Apoſtle Preached there, by reaſon that out of their *Gaza* or Treaſury in the office of Saint *Thomas* is recited or rehearſed; That by Saint *Thomas* the *Chineſes* and *Ethiopians* were converted to the Truth; by Saint *Thomas* the Kingdom of Heaven took its flight and aſcended to the *Chineſes*; and in the *Antiphony*, the *Ethiopians*, *Indians*, *Chineſes*, *Perſians*, in Commemoration of Saint *Thomas*, offer up Adoration unto thy Holy name; alſo in an Antient *Synodical* Canon, the Biſhops of the great Province, *viz.* thoſe other Metropolitans of *China*, *India* and *Paſes*, do ſend their Letters of conſent; adde withal that he that Governed the Church *De Serra*, at the coming of the *Portugals* ſubſcribed himſelf Metropolitan of all *India* and *China*; but in truth things being more narrowly conſidered from thoſe circumſtances and footſteps, which began to be manifeſt after the time of Father *Trigantius*; We cannot certainly conclude that Saint *Thomas* the Apoſtle Preached the Goſpel himſelf amongſt the *Chineſes*; for although theſe footſteps of the Faith of Chriſt here found, do evidently ſhew, that the Chriſtian Belief hath been in *China*, yet notwithſtanding thoſe very Paths or Tracts do demonſtrate that the Faith had its entrance into *China*, when that the Family of *Heuhan* ruled over three Kingdoms (which is now *Nankin* the third of the Empire) *viz.* in the Province *Kiangſi*, at the ſhore of the River; for *Antron* Croſs is ſeen and read to have been fixed in the *Chineſian* Compute, (which Croſs weighed about 3000 weight) this Computation falleth in the year of Chriſt, 239. whence the Faith and the Preachers of the ſame are certainly evinced to have come amongſt the Southern *Chineſes* almoſt above 1415 Years ago. But in ſome Years following (the knowledge of the Goſpel being extinguiſhed) was again renewed by Prieſts out of *Tacyn*, that is, *India*, or *Syria*, in *Xenſi* a Northern Kingdom of the *Chineſes*, the Royal Family of *Tam* reigning, *Anno* 639. as the Monument that was found avoucheth,

Whether that Saint *Thomas* the Apoſtle preached in *China*.

At what time the Chriſtian Faith entred into *China*.

The Faith aboliſhed, by whom reſtored.

where having related the Preachers of the Faith of Christ at that time amongst the *Chineses*, mentioneth not Saint *Thomas* or any other Apostle, which yet if Insculped, would have been of considerable moment unto their purpose, who erected the Stone, *viz.* That the Preachers of the Faith again Preached the same Law that Saint *Thomas* or some other Apostle Preached amongst the *Chineses*; moreover it is evident, that those Preachers of *Tacyu* had no knowledge of Saint *Thomas* or any other Apostles Preaching the Law of Christ unto the *Chineses*; and a conjecture may be made, that peradventure neither Saint *Thomas* or any other Apostle introduced the Gospel amongst the *Chineses*; and that I may speak most moderately, nothing can be certainly deduced or drawn concerning this matter from the footsteps here found; and the passages above alledged are only able to prove, that those Priests were sent from the Church of Saint *Thomas*, or *Babylon*, which then Governed the *Malabran* Church *De Serra*, belonging unto the Christians of Saint *Thomas* (as the *Portugals* afterwards found) to erect an Episcopal Seat, and to introduce the Faith amongst the People of *China*, seeing that this is testified by the Antient *Syrian* Language called *Estrangelo*, which is now retained in that Church, and was in former times in use in *Babylon* and *Syria*: And as for the Orations composed in the Praise of Saint *Thomas* the Apostle, they may well be understood how that by the Merits of Saint *Thomas* the Apostle, and from his Church the Priests perchance introduced first of all the Faith which they had received from Saint *Thomas* the Apostle amongst the *Chineses*; and therefore deservedly their conversion ought to be attributed unto Saint *Thomas*; wherefore seeing that there is no mention of Saint *Thomas* to be found in the paths of the Faith Preached, hitherto discovered, we cannot for a certain assert that Saint *Thomas* or any other Apostle Preached the Gospel unto the *Chineses*; but I rather think that many Ages after the Christians of *Presbyter John*'s Countrey (whose Emperour, *Marcus Paulus Venetus* calleth *Usan Can*) who are termed the Worshippers of the Cross, were those that entered into *China* either with the *Tartars*, or a little before: For those from *India*, or rather from the *Syrian Chaldea*, or those of *Malabar*, as they are far more Antient then the *Tartar* Christians, so would they have called their Disciples that were followers of a more clear Doctrine *Kin Kiao*; but I believe that those Preachers came not out of *India*, for the *Syrian* Language and Names testifieth them to be *Syrians*, and they termed themselves *Jews*, or of *India*, by reason that they Preached that Law or Doctrine which had its Original from *India*: But from what place those *Syrian* Priests came, as also their *Syrian* Subscriptions, these I say we leave to the industrious disquisitions of the Reverend Father *Athanasius Kircher*, a Person highly meriting of all Antiquity; which that he may accomplish with the greater fidelity and solidity, unto that end and purpose we have presented also the same Writing, Transcribed in the *Chinese* out of the Book, by the new labour and the sole and only hand of *Don Chin Andreas*, a Noble *Chinesian* Youth, the inseparable companion of my Voyage to *Rome* unto the Apostolick See (which Book was Imprinted and divulged throughout the whole Empire by the *Chinesian* Doctors, Men both of great Fidelity and Authority) with my Latine Translation rendered for word; and I have laid up the Book that is altogether consonant to the Original Monument, in the study of the same Father, which is a certain rich Magazine of Curiosities, together with an Attestation of the Fact, by the Subscription of my own Hand, and the Hands of those that were Natives of *China*. *Rome* the 4. of *November*, *Anno* 1653.

The Christians subject to *Presbyter John* are Worshippers of the Cross.

Father *Michael Boim*.
Andreas Don Sin a *Chinese*.
Matthew a *Chinese*.

Eye-witnesses of the Monument, as also the Transcribers of this Table from the Original.

A Paraphraſtical Declaration of a Chineſe *Inſcription, Tranſlated word for word firſt out of the* Chineſe *Language into the* Portugueſe, *out of that into* Italian, *and from the* Italian *into the* Latine *Tongue.*

The Declaration of Xiu Piu, *or as the Commentator hath it, made by a Prieſt of the Kingdom of* Judæa, *that was called* Kim Lim.

THIS therefore I ſay, That he who was always true and undiſturbed, being without any beginning, of a moſt profound Intellect and eternal Eſſence, by his moſt excellent Power out of nothing created all things, and by his divine Wiſdom made the Saints: This is that Divine Eſſence, Three in Perſon, but One in Subſtance, Our Lord, who being certainly infallible without beginning, *Olò ò yu* (which in the *Chaldee* ſignifies the ſame with *Eloha*) made the four Parts of the World in form of a Croſs, gathering together the *Chaos*: He formed two *Kis* (that is, two Virtues or two Qualities called *Inyam*, the Commentator names them two Principles) changed the Abyſs, that is, he took away the Darkneſs, and the Heavens and the Earth appeared. He formed the Sun and Moon, that by their continual motions they ſhould diſtinguiſh the night and the day: He ſet together and built all things. But when he created the firſt Man, beſides his Being he endowed him with original righteouſneſs, appointing him Lord of the whole Univerſe; which at firſt of his own nature was empty and vile, filled with himſelf, of a plain and equal Underſtanding, and having no mixture of any inordinate appetite.

The Creation of all things.

Kis, what it ſignifies in the *Chineſe* Tongue.

2. But afterwards by cunning deceits the Devil brought it to paſs, that *Adam* infected whatever was before naturally and in its ſelf pure and perfect; that is, he was the cauſe of ſowing the ſeeds of malice (that general diſturber of the Peace) in his heart, whereby the equal temper of his uprightneſs was altered, and diſcord fraudulently introduced: From whence in proceſs of time three hundred ſixty and five Sects having one after another ſprung, each of which drew to themſelves as many as they could delude; ſome reverencing the Creature inſtead of the Creator; others made an empty Principle of all things, and a real Ens, (to this alludes the Sect of the *Pagodi* and Learned *Chineſes*) becauſe they aſſert, that the Principle which produced all things was void; that the ſame is to them, ſubtile and undiſcernable to the ſenſes, although in it ſelf it be a real and poſitive Principle. But the Learned ſay, that the Principle of things is not only real and poſitive, but moreover that it was of ſuch a figure and corpulency as might eaſily be comprehended by ſenſe: Some did ſeek happineſs by Sacrifices: Others took a pride to deceive men under the ſpecious ſhew of goodneſs, uſing all their skill and induſtry therein, yea making all their diligence and intentions ſubſervient to their affections: But in vain and without any profit did they labour, ſtill making their progreſs from bad to worſe, as it happens to thoſe that would ſtrike fire out of an earthen veſſel, they adde darkneſs to darkneſs, and ſo indeed once leaving the true path, they can never return to the way of life.

The Fall of *Adam*.

365 Sects.

3. Then one of the divine Perſons of the moſt Holy Trinity, called the *Meſſias*, by contracting and hiding his Majeſty, and accommodating himſelf to humane nature, was made Man. Wherefore for the declaring theſe joyful tidings he ſelected an Angel, and was born of a Virgin in *Judæa*. A great Star proclaimed this felicity, ſo that Kings ſeeing its brightneſs came and offered Preſents, that the Law and Propheſies of the 24 Prophets might be fulfilled. He governed the World by One great Law, founded the divine and ſpiritual Law without any thundring of words, and confirmed it with the ſeal of a true Faith. He pronoun-

The Incarnation of the Son of God.

ced

ced the eight Beatitudes, turned mundane things into eternal, opened the gate of the three Theological Virtues, and gave Life by deſtroying Death: He deſcended into Hell in perſon, and brought confuſion to the Devil and his Angels: He wafted good men to Heaven in the ſhip of his Piety, and gave Salvation to the Souls of the Juſt. Theſe things finiſhed about noon, by his wonderful power he aſcended into Heaven, leaving ſeven and twenty Tomes or Volumes of his Doctrine to open a way for the converſion of the World: He inſtituted Baptiſm by Water and the Spirit, for the waſhing away of ſins and cleanſing the World: He made uſe of the Croſs, that he might take in all without exception, ſtirring up all by the voice of Charity, commanding to worſhip towards the Eaſt, that they might proceed in the way of a glorious life.

The Apoſtles, Prieſts and Miniſters of Chriſt, their lives.

4. His Miniſters or Prieſts for outward ornament ſake nouriſh their beards, but ſhave the crowns of their heads, that they may ſhew they are inwardly inclined to no evil: They uſe no Servants: In Proſperity and Adverſity they ſhew wonderful humility, making themſelves equal to the meaneſt: They heap not up Riches, but make them all common: They obſerve Faſts as well for mortification of their Paſſions as obſervation of the Divine Precepts: They bear all aweful reverence to their Superiours, who are equally as themſelves retired from the World; ſeven times a day they pray as well for the Living as the Dead; and one of ſeven days they keep holy, to purge their Souls from ſin, and reſtore them to purity.

The Excellency of the Chriſtian Law.

And becauſe this infallible and well-grounded Law is ſo excellent, it is a very difficult thing to appropriate to it a congruous name; for the effects of it are to illuminate and find out all things with the cleereſt perſpicacity: whereupon as neceſſary it was intitled *Kim kiao*, that is, The Great and Perſpicuous Law.

The Law brought into *China*.

5. The Law, where there are no Royal Perſons, is neither extended nor dilated; yet Perſons Royal without the Law are not worthy of eſteem: The Law therefore and Princes concording and as it were meeting in one, forthwith the World is illuminated. In this famous time a King named *Tai cum ven huamti*, with ſingular Prudence and Sanctity governing *China*, came out of *Judæa* a Man of very great virtue, ſtiled *Olò puen*, who brought as it were from the Clouds this true Doctrine: And driven by the winds, by the help of Hydrographical Maps (having ſuſtained many dangers and much labour) at length in the Year *Chin quon & jeu ſie*, that is, Six hundred thirty ſix, he arrived at the Kings Palace. When the King heard thereof, he commanded the famous *Colao* called *Fam Kieu Lym*, that he ſhould ride to meet this new Gueſt towards the Weſt, that is, towards the Suburbs of the City, and ſhould bring him to the Palace with all kindneſs and reſpect; then he directed him to declare his Doctrine there, when at once he ſearched out the truth of the Law; whereof being ſatisfied, he

Is preached through *China*.

ſeriouſly commanded the ſame to be preached and publiſhed with efficacy and reverence through his whole Kingdom: And in the ſame Year 12 *Cin quon* 7 (which is 636.) he wrote back in this manner. (The tenour of the Promulgation is as follows.)

The true Law hath no determinate name, nor have the Saints any limited place where they remain; they run to all Parts that they may inſtruct the World, being intent with might and main to do good and ſuccour the afflicted people. Out of this Kingdom of *Tancin* (or *Judæa*) *Olo puen*, a Man of moſt eminent virtue, from ſuch remote places brought and preſented his Doctrine and certain Images to our Princely Palace: Whoſe intentions to inſtruct us, we having examined to the bottom, do find his Doctrine moſt excellent, without any exterior clamour, and taking its original from the Creation of the World: This Doctrine conſiſts not in multitude of words, nor doth it lay only a ſuperficial foundation

The veneration of Images.

for

for truth, but brings profit and ſalvation to Mankind: Wherefore it is meet, that it be divulged through our whole Empire. He commanded alſo the *Mandorine* called *Nim Fam* to build a large Church, and to appoint one and twenty Miniſters to officiate therein. The Author *Kim Lim* praiſes this King, for enervating the ſtrength of the Monarchy of *Cheu Olad iu*, that is, the Head of the Sect *Stai iu* or *Tauſu*. He departed in a black Chariot towards the Weſt, that is, out of *China*: But where the Great *Tam* is made famous with *Tao*, the holy Goſpel is brought into *China*. A little after the King cauſed the Effigies of the ſame *Olo puen*, who as we ſaid firſt preached here the Goſpel, carefully and exactly to be painted, and ſo to be faſtned to the wall. This moſt excellent Figure ſhines at the Gates of the Church, and his memory will always be refulgent in the World.

A Church is built.

6. According to Geographers who mention thoſe Weſtern Parts, and by the Hiſtorians of the Kingdoms *Han* and *Guei*, the Kingdom *Tan cin* (that is *Judæa*) on the South is bounded by the Red Sea; on the North it hath the Mountains of Pearls; on the Weſt *Boco das ſullas* (which what it is, is hard to conjecture, but I gueſs it to be *Carmel*) bounds it; laſtly, on the Eaſt it borders on this place *Ciam fam* and the dead water: This Land caſts forth aſhes yet hot with fire (perhaps he means the *Aſphaltick* Lake) produces Balſamum, little Gems and Carbuncles (by which he ſeems to mean *Egypt* with the Coaſt of the Red Sea, where the things aforeſaid are found.) There are neither Thieves nor Murderers, but the people live in peace and comfort: They admit no Religion into the Kingdom but the Goſpel, nor do they confer any Dignities but on Perſons meriting the ſame by virtue: Their Buildings are large; in a word, the Kingdom is famous for Poetry, Order, and Good Manners.

The deſcription of the ſituation of *Judæa* according to the *Chineſe* Geographers.

7. *Docao*, or *Caozum*, *Cum* the Son of *Tai cum*, came to the Government in the year of our Lord 651. (Our Author *Kim Lim* ſpeaks thus of him.) *Cao vim*, otherwiſe *Caozum*, a very great Prince, not at all degenerating from the virtues of his Grandfather, was pleaſed with honour to continue his good intent, and alſo nobly to improve what ere his Father had begun, he commanded Churches to be built in all the Provinces, at the ſame time alſo ennobling *Olo puen* with the Title of Biſhop of the Great Law, which governs the Kingdom of *China*. Hereupon the Law of God was promulgated through all the ten Provinces of *China*, the Kingdom enjoyed a flouriſhing Peace, all the Cities were filled with Churches, and the People proſpered under their Evangelical felicity.

The Goſpel is preached through the ten Provinces of *China*.

8. In this year called *Ximlie*, which is all one with the year of our Lord 699. the *Bonzii*, Followers of the *Pagods*, making uſe of their ſtrength, with a huge clamour aloud blaſphemed our holy Law in the place which is called *Tum Cien*, in the Province of *Honan*; and in the end of another year called *Sien tien*, which anſwers to the year of our Lord 713, certain private men in *Sieno*, which was the ancient Palace of *Venvam* (the Commentator will have it to be *Siganfu* in the Province of *Xenſi*) were ſo audacious as to rail againſt our holy Law with mocks, flouts and opprobrious language.

Perſecution againſt the Law.

9. At this time there was one of the chief of the Prieſts (a Biſhop as it ſhould ſeem) by name *John*, and another man of great Virtue and Eminency, by name *Kie Lie*, with other Nobles and Perſons belonging to them, no leſs honoured for their fame, than reſpected for their contempt of worldly affairs; began again to revive and preach their moſt Excellent Goſpel, and to tye together thoſe threads which by the malice of the Devil had been broken: And the King *Hiuen cum chi tao*, who began his Reign in the year 719, commanded five of his Principal Officers that they ſhould go in perſon into that happy houſe (meaning the Church) and erect Altars. Then the Pillar of the Law, which for a ſhort time had

been laid groveling, began anew to riſe and flouriſh. In the beginning of the year *Tien pao*, being the year of our Lord 743. King *Ota Ciam Kuen* (the name of his Title) gave ſtrict command to *Cuolie ſie* (an Eunuch in extraordinary favour and power with him) that he ſhould carry the true Effigies of the five Kings his Predeceſſors and Grandfathers, and place them in the Church, whither alſo he ſhould ſend an hundred meaſure of precious things for celebrating the Solemnity (the Author *Kim Lim* ſaith in honour of the ſaid Kings) of the Long Beard of the Dragon although far off, nevertheleſs he could take into his hands the Bows and Swords (alluding to a certain ancient ſtory of the ſame King, who was faigned to have aſcended into the Air ſitting upon the back of a Dragon, whom his Servants, pretending to go with him, furniſhed with ſeveral ſorts of Arms; but thoſe that remained, pulling at the Dragons beard, took away certain of the Arms, in memory of the ſaid King, by them looking upon him as preſent.) The Author of this writing here alludes to this Hiſtory, to declare that the Effigies of thoſe memorable Kings ſerved to him then reigning, as if themſelves had been alive and preſent; and therefore he ſubjoyns: The Excellency of theſe Images ſhewing the perſons to us, as if really preſent.

A *Chineſe* Fable.

Another Preacher comes out of *Judæa* in the year 745.

10. In the third year *Tien pao*, being the year of our Lord 745, there was in *Judæa*, others ſay *India*, one *Kieho* a Prieſt, who was conducted into *China* by the help of the Stars, and looking upon the Sun (this was a Ceremony of thoſe who are admitted to ſpeak with our Emperour) he was forthwith brought into his preſence: But the Emperour commanded that the Prieſt *John* and *Paul* with others of that Profeſſion, and the ſaid ſo eminently virtuous Perſon *Kieho*, ſhould betake themſelves to the Palace *Him Kim*, to worſhip and perform other holy Acts of Devotion. At this time his Royal Grants were kept in Tables in the Church, according to order richly adorned and gliſtering with red and blew; and the empty ſpace was filled with the Royal Plume, aſcending and reaching even to the Sun: His favours and donations are compared to the height of the Mountains of the South, and the abundance of his benefits equal the depth of the Eaſt Sea: Reaſon cannot but well like a thing ſo approved and worthy to be remembred.

The year 757. King *Sa cum nen men* and his virtues.

Therefore the King *Sa Cum nen men* or *Ven min*, who began to reign in the year 757, commanded Churches to be built in *Lim ſun ſeu* and five other Cities by a new Proclamation. This King was of a moſt acute ingenuity, under whom a gate of happineſs was opened to the whole Kingdom, and hereby all the Royal Affairs of State were adminiſtred and proſpered with applauſe, rejoycing and felicity.

The year 764. The virtues of King *Tai cum.*

11. The King *Tai cum uen vu* coming to the Throne in 764, and enjoying the benefit of good times, managed all the Affairs of the Kingdom without any difficulty. At the Feaſt of Chriſts Birth every year he ſent certain excellent Perfumes in a thankful remembrance, and aſſigned Princely Proviſion of all kinds in honour of the Miniſters of that holy Law: Surely the Heaven gives beauty and perfection to the World, which therefore produceth all things with ſo liberal a hand: This King imitated Heaven, and therefore knew it was fit to nouriſh and preſerve his own.

The year 781.

12. The King *Kien cium xim ven vu* in the year 781. uſed eight ways of rewarding the good and chaſtiſing the bad: He ſet forth new Orders for reſtoring and promoting the Goſpel: His Government was full of Excellency: We pray to God for him, not bluſhing thereat: He was eminent for Virtue, humble, peaceable and learned, he loved his Neighbour, abounded with Charity to help all, and was a great Benefactor to all then living: This is the true way and the Scale of our holy Law, to cauſe that the winds and the rain return at their wonted Seaſons, that the World be quiet, Men well governed, Affairs orderly diſpoſed,

The effect of the Goſpel and Law of Chriſt.

diſpoſed, ſuch as yet are on Earth live well, and thoſe that are deceaſed enjoy reſt and peace: To have theſe things in readineſs and be able to give an account thereof, proceeds really from our holy Faith, and are effects of the ſtrength and power of our moſt ſacred Goſpel.

13. The King gave to the Prieſt called *Uſu*, and one of the chief Preachers of the Law, theſe Titles, *Kin ju*, *quam lo tai fu*, being an Office in the Court, and *Sou fum cie tu fu lei*, being an Office without the Court, and *Xi tien thum Kien*, another Office alſo (but the explication thereof we have not found in the Exemplar.) He gave alſo to the ſaid Prieſt and Preacher of the Great Law, a Veſtment of Colour blew (which the *Italians* call *di color pavonazo*) this Prieſt was inclined to peace, rejoyced to do good to others, with all his endeavours ſtriving to do Acts of Charity: He came into *China* from a remote Country and Place called *Vam xi ciu chim*, being Heatheniſh, which is the ſame as the far diſtant *India*: He perfectly taught ſeveral Sciences, and his Acts were famous through *China* for above three Generations: At the beginning he waited upon the King in his Court, and afterwards his name was entred in the Kings Record or Chronicle. The gifts the King beſtowed upon the Preacher of the Word of God.

14. The Governour *Fuen Yam*, called alſo *Co cu y*, and ennobled with the Title of *Chum Xulim*, at firſt only minded his Military Affairs in the parts of *Sofam*; but the King *So cum*, commanded *Ay ſu* or *Y ſu*, that he ſhould promote *Co cu y* with more favour then the reſt (it ſeems the King commanded *Co cu y* to make him a Councellour) for although his Captain loved him extraordinarily, yet he did not like his ordinary method of proceeding; for (as the *Chineſes* ſpeak) an Army is the teeth and nails, the eyes and ears of the Commonwealth: He knew how to diſtribute his Revenues, and not hoard them up at home: He offered to the Church a precious thing called *Poli* (made of glaſs as it ſeems) the people of this place name it *Cim reguen*, others *Lintiguen*. Beſides, he beſtowed Tapeſtries of theſe Parts interwoven with Gold, called *Cie Ki*, repaired the Churches in ſuch manner that he ſeemed to have founded them anew; he appointed a Court and Houſe for the reading of the Law, beautifying and adorning Hoſpitals and places of Receipt. Over and above theſe Exerciſes of our holy Law, he was very much given to works of Charity, every year calling together the four Prieſts of the Churches, to whom he cordially performed all offices of Love and Service, he provided them of all neceſſary things for the ſpace of fifty days; he fed ſuch as were hungry, cloathed ſuch as were naked, took care of ſuch as were ſick and weak, and buried the dead. The Kings works of Charity.

15. In the time of *Ta ſo* there was no ſuch goodneſs heard of with all his parcimony (this *Ta ſo* was a *Bonzius*, a Pagan kind of Prieſt) who in a great Aſſembly of the *Bonzii*, wherein was to be conſulted concerning the Affairs of their Sect, he undertook the office of receiving Strangers and procuring every one all things neceſſary. (Therefore the Author in handling the works of Charity of *Oy ſie*, places him before *Ta ſo*.) But although this was a time wherein the Goſpel was preached, yet we ſee there were men void of good works: Wherefore, That ſuch Heroick and Noble Deeds may be declared and ſet in open view, I have cauſed the ſame to be engraven upon this great Stone. The happy eſtate of the Church in *China* engraven on a ſtone.

16. I ſay therefore, The true God is without any beginning, pure, peaceable, and unchangeable, he was the firſt Creator of all things, he diſcovered the Earth, and lifted up the Heaven: One of the Perſons for the eternal Salvation of Mankind was made Man, he aſcended into Heaven like the Sun, deſtroying darkneſs, and in all things eſtabliſhing a profound verity.

17. This moſt glorious King, who moſt truly is the chief King of Kings, who takes away all difficulty, uſing his own time: The Heaven was ſtretched out, and

the

the Earth extended: Moſt noble is our Goſpel brought into the Kingdom of *Tam*, aſſerting knowledge, erecting Churches, and being both to the Living and the Dead as a refuge or guide; and which exalting all felicity, reſtored peace to the whole Univerſe.

The building of Churches.

18. *Cao cum* continuing in the footſteps of his Grandfather, gave his mind to the new building of Churches, ſo that with their loftineſs and magnificence they filled the Land; but the truth of this Law is its greateſt Beauty: He beſtowed on the Biſhop a Title of Honour, and the People enjoyed a mirthful peace without any irkſome toil.

19. The wiſe King *Ni uen cum* underſtood how to perſevere in the true and right way, the Tables of the Kings were magnificent and illuſtrious, the Royal Grant therein flouriſhed and were reſplendent, their figures gliſtered: All the people highly reverenced them, all things were improved, and from hence enjoyed the perfection of happineſs.

20. This King *So cum* then reigning, came to the Church in proper perſon: The Sun of Sanctity ſhined, and the enlightened Clouds diſpelled darkneſs and obſcurity: Thus felicity being accumulated in the Kings Houſe, all vice was baniſhed, and our Empire reſtored by the taking away of diſſention.

The ſplendor of the Church.

21. The King *Tai cum fu* was obedient, for virtue he might compare with the Heaven and Earth, he added as it were life to the people, and made all things thrive: He ſent ſweet Perfumes for the giving of thanks, and exerciſed works of Charity: The Sun and the Moon were united in one perſon; that is, all flew to perform their duty and obedience to him.

Illuſtrated by the Articles of Faith.

22. The King *Kien cum* being ſetled in the Government, ſhewed himſelf moſt virtuous, he pacified the four Seas by force of Arms; he illuſtrated ten thouſand in his Confines by Literature; illuminated the Secrets of men like a Candle, and as it were in a Looking-glaſs ſeeing all things, revived the whole World; ſo that even barbarous people took from his example a rule to live by.

The Divine Law.

23. O how great! how perfect! and extending of it ſelf to all things is this Law! Willing to give a name thereto, I could call it no other then the *Divine Law*. Former Kings were not to ſeek how to diſpoſe of their Affairs: I a Vaſſal am only able to declare them, and therefore I erect this moſt precious and wealthy Stone, to be the Proclaimer of this exceeding felicity.

The Stone erected in the year 782.

24. In the Empire of the Great *Tam*, in the ſecond year of this *Kien cum*, in the year of our Lord 782. on the ſeventh day of the Autumnal Month, being *Sunday* (or to ſay better, *the Lords day*) this Stone was erected, *Him ciu* being then Biſhop of the *Chineſe* Church. The *Mandorine* by name *Liu ſieci yen*, but by title *Ciao y cum*, or as others *Chio y lam* (in which Office before him was *Tai cieu ſie ſu Can Kiun*) made this Inſcription with his own hand.

And this is the explication of the Inſcription engraved on the Stone, in which this truly is worthy of great admiration, that the relation of ſo great a variety and multiplicity of affairs and things as this Stone contains, could be compriſed in ſo narrow a ſpace, and written with ſo few as eighteen thouſand Characters.

Of this Writing there was a double interpretation made, this preſent is moſt conformable to that which was made at *Peking*, and afterwards again by *P. Michael Boim* expoſed from the *Chineſe* Exemplar, being indeed more elegant and proper, and likewiſe more conformable to the *Chineſe* Language; and although for that cauſe it ſeem leſs polite in our Tongue, yet nevertheleſs is it moſt eloquent, and having reſpect to the Phraſe and Stile of the *Chineſe* Speech, is by ſuch as profeſs themſelves Maſters in the underſtanding of that Tongue, judged the moſt deſerving praiſe of all others. Now it is collected from this Monument,

What time the Law of Chriſt was brought into *China*.

That the Law of Chriſt was above one thouſand years ago brought into *China*; alſo

alſo with what reverence and honour it was received by the Emperours; how and through what vaſt Provinces it was preached; how in the ſpace of 150 years, wherein it chiefly flouriſhed, it was ſpred abroad; what perſecutions it twice ſuffered, and how by little and little it was ſo ſuppreſſed, that unleſs the remembrance had been preſerved in this Monument, no footſteps thereof could have been traced; for in all the *Chineſe* Chronicles, beſides the names of the Kings and *Mandorines*, there is hardly any mention of Goſpel preaching or introduction of our Belief: And this Stone was found a few years before the Fathers of the Society of JESUS arrived in *China*. From whence it appears, that the interpretation of ſuch ſublime and notable things was only reſerved to them, who being eminently inſtructed in the Science as well of humane as divine matters, were to become the Preachers and Propagators of the ſame Law and Doctrine almoſt obliterated by the all-devouring teeth of Time. And this may ſuffice concerning the Inſcription in the *Chineſe* Language.

The divine Providence in detecting this Monument.

CHAP. VI.

An Interpretation of the Syriack *Names inſcribed upon the Monument.*

NOW we proceed to the Inſcription that is inſculped on the Margents; which ſeeing that it hath remained unexplained hitherto, by reaſon of the want of men in *China* that are verſed in thoſe Characters, and for that very cauſe was ſent into *Europe* by the *Portugal* Fathers of our Society to be explicated by Perſons skilled in the *Syrian* Language; I firſt of all undertook the Interpretation thereof, and that with good ſucceſs, diſcharging the ſame with equal fidelity and diligence. Now it is engraved on the margents of the Stone in the ancient *Syriack* Characters that are termed *Eſtrangelo*, and it containeth the Year, the Names, and Offices of thoſe Apoſtolical Men and Promoters of the Divine Law that were then in *China* when that the Stone was erected. Father *Emanuel Dias* in a certain Letter written in the *Portugal* Tongue, dated from *Maccao* 23. of *Auguſt* 1625. taketh notice of this Stone and of the Inſcriptions mentioned: His words tranſlated are theſe.

What the *Syriack* words engraven on the Stone contain.

In the Province of *Xenſi* in *China*, where now *Trigautius* reſideth, a certain Stone, of about 24 hands breadth, was digged up; in which is manifeſtly apparent, that above 1243 years ſince there were Chriſtians with ſhaven Crowns, that preached the Myſtery of the Trinity and Incarnation, and that the Kings of *China* conferred many favours on them. Doctor *Leo* deſired to have the whole matter Printed, firſt being tranſcribed by the *Mandorines* that were Chriſtians, to ſhew all the Myſteries contained on the Stone, that the ſame might more plainly appear. At preſent we only endeavour that the matter may come to the knowledge of the Emperour. God proſper all to his own glory.

Father *Francis Hurtado*, from the Province of *Nanchen*, alſo confirmeth this, and farther addeth, that in this ſame year a paſſage was opened into the New Provinces of the Empire of *China*, viz. *Xenſi*, *Xanſi*, *Fohum*; which laſt is conterminate with *Couchinchina*, and eaſily admitteth of Strangers. And thus proceeding

ceeding says. 'Unto these were annexed ten or a dozen lines in *Syriack*, that I 'could not interpret; also the Priviledges granted by the Kings of *China* to the 'Priests of that Law, were adjoyned. The Version was made word for word out 'of the *Chinese* Language. There were also other Translations, but they all agree 'in the essential matters. It is recorded in the Books of the Kings of *China*, that 'the Christian Faith arrived amongst the *Chineses* above 994 years since, and that 'this Inscription was made an hundred and forty years after its entrance. Thus Father *Emanuel Dias*. But in other Letters of a more late Date, that came from *Maccao* the 21. of *November* 1627. we find it thus written concerning this Stone. 'Some years since there was found a very long and ancient Writing engraved on a 'Stone in the *Chinesian* and *Chaldean*, or *Syrian* Language; from whence it is evi-
The Gospel brought into *China*, *Anno Domini* 636.
'dent, That the Law of our Lord and Saviour arrived amongst the *Chineses* about 'a thousand years since, *viz. Anno Domini* 636. Now the Stone was erected and 'inscribed *Anno* 782. that is 146 years after the preaching of the Law there, by 'which a great Conversion unto the Faith was wrought, Churches were built, and 'Bishops constituted. The Kings that governed at that time are reckoned about 'eight, whose Names are expressed in that Stone, and who all of them favoured 'the Christians; now the Preachers of this Law came out of *Palestine*, and other 'adjoyning places. It containeth the chief Mysteries of our Faith, which are ma-'nifest from the Inscription. All which are largely evident from the forementioned Testimonies of Father *Boim*, *Martinius*, *Daniel Bartolus*, which were collected from the Study of the Colledge of our Society. But I think it will be worth our time to produce this *Syrian* Inscription in the same *Strangelick* Characters in which it was expressed in *China*, together with the Interpretation; especially seeing that the Fathers of our Society in *China*, therefore sent it hither into *Europe* in a particular Folio Printed in *China* by the Masters of that Language, for a better explanation of it: For this being explained, I hope it will so come to pass, that both the Day, the Names, the Country, and the Offices of the Preachers of the Divine Law, and finally our design, will the more evidently be discovered.

The Inscription of the *Syriack* Names is twofold; one of them sculped on the margent, the other on the foot of the Monument: Because that this latter containeth the year of its erection, we shall begin the Thread of our Exposition from it. The *Syrian* Inscription is as followeth.

The Syriack *Inscription.*

Adam Kasiso Vcurapiscupo Vpapasi diz instan. Bejume Abo dabohotho Mor Hanan Jesua Kataliko Patriarchis. Besanath alf uti saain utarten dia vanoie. Mor Iibuzad Kasiso Vcurapiscupo de Cumdan medinah malcutho bar nibh napso Milis Kasiso dmen Balehh Medintho Tahhurstan Akim Lucho hono Papa dicta bou beh medabarnutho dpharukan Vcaruzuthon dabhain daluat malche dizinio.

Adam Meschamschono Bar Iidbuzad Curaphiscopo.
Mar Sargis Kasiso, Vcurapiscupo.
Sarnischua Kasiso.
Gabriel Kasiso Varcodia cun, Vrisch aihito de Cumbdanudasrag.

This the Explication of it.

ADAM *Priest, or Presbyter, and Archbishop, and Pope of* Zindostan *or the Region of* China, (where note, that *Stan* in the *Indian* Language signifieth a Region, whence

whence are derived *Indoſtan*, *Sinoſtan*, *Turkiſtan*, or *Turcheſtan*, and the like names that ſignifie the ſame, even as the following *German* names, *Frieſland*, *Francke-land*, ſignifie the Regions of *Friſia*, *Francovia*, and other innumerable words of the like kind, all which are compounded of the *German* word *Land*, which as the *Indian* word *Stan*, is the proper name of a Region or Place. Which I thought fit here to alledge, that the Reader might not be ignorant why *China* is called *Zindoſtan*) *in the days of the Father of Fathers the Lord* HANAN JESUA *or* JOHN JOSUE *Catholick Patriarch* (you muſt underſtand either the Patriarch of *Alexandria*, or of *Antioch*, or of *Babylon*, who are properly called Univerſal or Catholick Patriarchs) *in the year* 1092. *according to the* Grecian *Compute*; *The Lord* IIDBUZAD *Prieſt and Vicar-Biſhop of* Cumdan *City of the Kingdom* (ſo they phraſe the Metropolis) *Son of* MILIS, *peace be to his Soul*, *Prieſt of* Belehh *a City of* Tahurſtan, (you muſt read *Turcheſtan*) *Pope*, (ſo they term the Chief in any Eccleſiaſtical Order) *erected this Table, and the Adminiſtration, or Government of our Saviour is inſcribed in it, and alſo the Preaching of our Fathers, who reſide with the Kings of* China.

Adam the Deacon, Son of *Iidbuzad* Epiſcopal Vicar.
Mar Sargis Presbyter and Epiſcopal Vicar.
Sarniſchua Presbyter.
Gabriel Presbyter and Arch-Deacon, Head of the Churches of *Cumdan* and *Daſrag*.

And theſe are found in the Folio imprinted at *China*, which are alſo ſeen inſculped on the Stone.

But before that I ſhall proceed any farther, I muſt clear one difficulty, which occurreth about the year of the Erection of this Stone; for the year of this Stone in the *Chineſian* Inſcription is found ſo different from that of the *Syriack*, that not a few Perſons being perplexed with the diverſity, alledged their doubts unto me concerning the true and faithful interpretation of the Monument: For the *Portugal* Verſion out of the *Chineſian* Tongue, and the *Italian* tranſlated from the *Portugal*, place the year of the Erection of this Stone in the year 782. after the Birth of Chriſt; but the *Syriack* Inſcription fixeth the time, according to the Compute of the *Grecians*, at the year 1092. which how different it is from the other Accompt, is eaſily to be diſcovered by any one. Now that all theſe particulars may be the better reconciled, and this knot alſo unlooſed, I thought it requiſite firſt to ſet down word for word the Tranſlations of the aforeſaid Inſcription.

Thus the *Portugueſe* hath it.

No noſſo Potentado do grande Tam, ſegundo anno deſte Kien Cium, que eram do Senhor 782. *no mes de Autuno, no ſettimo dia, dia de Domingo, foy allevantada eſta pedra; ſendo Biſpo Nim Ciu, que governa à Igreia da China.*

Thus the *Italian*.

Nel noſtro Potentato del gran Tam, ſecondo anno di queſto Kien Cium, che erano del Signore 782. *nel meſe di Autunno, nel ſettimo giorno, giorno di Dominica, fù inalzata queſta pietra; eſſendo Veſcouo Nim Ciu, che governa la Chieſa della China.*

The *Italian* Verſion is thus.

In our Dominion of the Grand *Tam*, ſecond year of this *Kien Cium*, which was of our Lord 782. in the Month of *Autumn*, on the ſeventh day, upon the *Sunday*, this Monument was erected, *Nim Ciu* being Biſhop, who is over the Church of *China*.

The

The Interpretation of both of them is this.

In our Potency of the Great Tam, (*viz.* the King) *in the ſecond year of this* Kien Cium, *which was the year of our Lord* 782. *in the Month of* Autumn, *on the ſeventh day, being the Lords day, this Stone was erected,* Nim Ciu *the Biſhop governing the Church of* China.

The *Syriack* Inſcription.

BISNAT ALF VE TISSAIN VE TARTEN DIUNOIO.

That is, *In the year* 1092. *according to the* Grecian *Accompt.*

A Reduction of the years of the *Greeks* to the years of Chriſt.

Now therefore ſeeing that the Eaſtern, or the *Greek* Church, doth agree for the moſt part with the *Latine* Church in the Compute of their years; it is demanded, after what manner theſe years may be reconciled? I anſwer therefore, That this Monument was marked or ſculped with a twofold kind of Computation of the years uſed by the foreſaid Promulgers of the Chriſtian Law; *viz.* one being the Eccleſiaſtical Accompt of the years of Chriſt, which the faithful Chriſtians every where uſed in *China*; the other was a Politick, or Civil year, which was common to the *Syrians*, *Chaldeans*, *Arabians*, *Ægyptians*, and almoſt to the whole Eaſt; which that you may the better underſtand, you muſt obſerve that the years of the *Grecians*, of which the Books of the *Maccabees* make mention, are the ſame with thoſe that are otherwiſe called by the *Chaldeans* the years of the *Seleucians*, the *Syro-Grecians*, or *Syro-Macedonians*; but by the *Hebrews*, the years of Contracts; and by the *Ægyptians* the *Alexandrian* years, or the Accompt from the death of *Alexander*; by the *Arabians* they are termed *Dhul Karnain*, which is as much as to ſay, of *Alexander* holding of two horns (and they therefore call him ſo, either (as *Chriſtmannus* will have it) becauſe that he ſubdued both the Eaſtern and Occidental parts of the World; or as I ſuppoſe more probably, from *Jupiter Ammon* who was figured with the head of a Ram, whoſe Son *Alexander* would be eſteemed; or in relation unto the He-Goat, unto which *Daniel* compareth him) or laſtly, they are called the years of *Philip* (which I have ſhewed above to be called by *Albategnius Tarich Alkupti*) and the Epocha of thoſe years beginneth 12 years compleat after the deceaſe of *Alexander* the Great, as Saint *Hierome* obſerveth out of *Euſebius* on the 9. Chapter of *Daniel*; who is followed herein by *Ribera*, *Torniellus*, and others. Now although that before *Julius Cæſar* theſe years ſeem to have had another form, and another beginning of their Month, yet notwithſtanding by the common ſupputation they take their entrance from the Calends of *October*. The names of the Months are either *Greek*, or *Syro-Chaldean*, in other reſpects they agree with the quantity and form of the *Julian* year, only that the Intercalary Day is added, in this Epocha, or Accompt, unto the Month *Sabath*, which is anſwerable unto our Month of *February*.

Alexander the Great why called *Dhul Karnain.*

Theſe things being noted before-hand, we place the beginning of the *Grecian* Empire by the conſent of *Euſebius*, *Scaliger*, and others, in the year current, before the year of the Chriſtian Epocha, or Accompt, 310. in the 117th Olympiad, according unto the Chronicle of *Alexandria*; for it is agreed upon by all, that *Alexander* the Great dyed in that very year, in which the 114th Olympiad began, in the latter end of the Month *Hecatombæon*, as *Plutarch* writeth, *viz.* before the Chriſtian Accompt 322. (for Chriſt was born in the third year of the 194th Olympiad conſidered excluſively) therefore the years of the Kingdoms of the *Grecians* begin-

beginning or taking place from the year of Christ 310. going on do differ, so that the year 313. of the Kingdom of the *Grecians* beginneth from the first year of Christ; whence it cometh to pass, that if you adde 310 unto the year of Christ proposed, the beginning year of *Alexander* will arise in the very year of Christ that is current, or going on; and if that you substract 310 from the year of *Alexander*, the year of Christ remaineth, in which that year of *Alexander* is discovered; and finally if that the year of *Alexander* be substracted from 310, the number remaining will shew the year before the Christian Epocha or Accompt, in which the year of the *Grecians* began, or in which the Æra or Compute of *Alexander* had its beginning; which Compute the *Arabians* and *Ægyptians* call *Tarich Dhul Karnain*. The year of *Alexander*.

This being thus demonstrated, if that you substract 310 (which is the difference between the year of Christ and the year of *Alexander*) from the *Grecian*, or *Alexandrian* year 1092, that is engraved in *Syrian* Characters on the Stone, there will remain 782, which is the year of Christ insculped on the Stone in *Chinesian* Characters, exactly answering to the *Syro-Grecian*, or *Alexandrian* year.

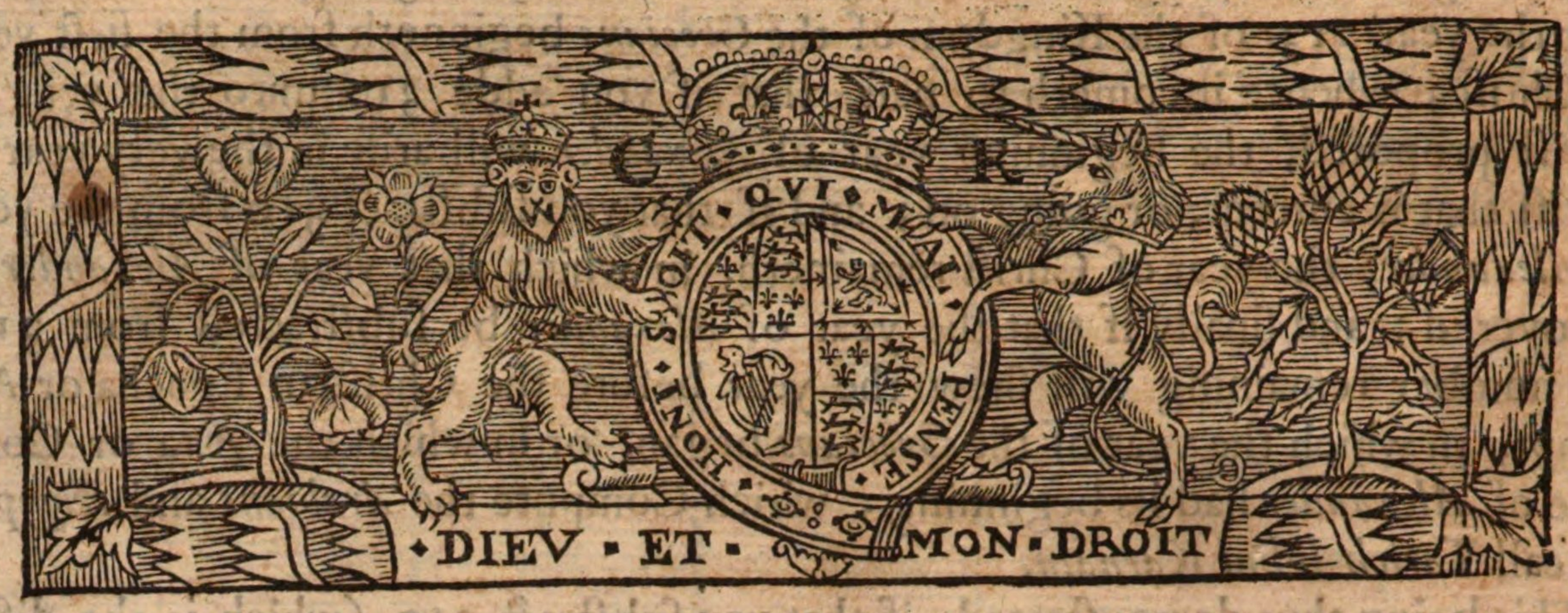
A Paradigma of the Compute or Accompt.

Alexander the Great dyed, according to *Plutarch*, Olymp.	114	A
After whose Death, as Saint *Hierome* witnesseth, 12 years being compleated, the *Alexandrian* Epocha began, *viz.* Olymp.	117	B
Now Christ was born the third year exclusively, *viz.* Olymp.	194	C
The Stone was erected in the *Alexandrian* year	1092	D
And in the year of Christ	782	E

A Breviate of the Accompt of years of this Monument.

This being laid down, substract the number B from the number C. and you shall have the difference of the foresaid Olympiads, *viz.* 77 Olympiads, which being reduced into 4 years, of which each Olympiad doth consist, the product will be 308, and unto those adde the two years compleated of the Olympiad in which Christ was born, and you will make 310, which being substracted from 1092. there remaineth E. the number of the years of Christ in which the Stone was erected. Wherefore with good advisement they engraved a twofold sort of years on this Stone, that the Strangers that understood not the year of Christ, at least might be acquainted with the year of *Alexander*, as such as extended farther.

From hence it is manifest, that the *Syrian*, or *Chaldean* Tongue in those times was common to the Churches of *Syria*, *Palestine*, *Ægypt*, and *Babylon*, yea peculiar to them in Christs time; so that it is no wonder that the Gospel of Christ, immediately after the Travels of the Apostles throughout the whole World, was carried from the forementioned places by the Dispensers of the Word of God not only into the most remote Regions of the East, but also into the adjacent Regions of *Babylon*, *Ægypt*, and *Æthiopia*, where as if in the native Birth-places of the Church, the *Syrian* or *Chaldean* Tongue took such root, that they spred it throughout all the Coasts of *India*, as I have said before, and the utmost Regions of *China*. But of this more in the following Discourses.



OF THE VARIOUS

VOYAGES & TRAVELS

UNDERTAKEN INTO

CHINA.

PART II.

CHAP. I.

By what means, by whom, and by what Voyages, at divers times, the Holy Goſpel of Chriſt was introduced into the uttermoſt Regions of the Eaſt, into India, Tartaria, China, *and other Countries of* Aſia.

SEEING that at this very day in *India*, *China*, and other Regions of *Aſia*, there are yet remaining frequent footſteps of the Chriſtian Religion, as I have even now ſhewed, I think it will be worthy the while, if that having explained the *Syro-Chaldean* Monument found in *China*, I do now ſet forth in this place, by what way and occaſion theſe Apoſtolical Perſons penetrated into ſuch moſt remote Quarters; for having accompliſhed this, it will clearly appear that at all times *Syria*, *Ægypt*, and *Grecia* have been a Seminary, not only of promoting the Chriſtian Religion in the far diſtant Regions, but alſo before the coming of Chriſt they were the Propagators of all Superſtition throughout the whole World. And that I may proceed with the more clearneſs in a matter ſo abſtruſe, I ſhall firſt here ſet down the opinions of ſome concerning them; ſo that thoſe things being diſcuſſed, it may more evidently appear, what ought to be reſolved concerning the matter propoſed.

First

Firſt therefore there are ſome perſons, who aſſert, that theſe Colonies of the Chriſtians firſt of all entred into *China*, and the other Regions of *Aſia*, by the aſſiſtance of that great *Aſiatick* Emperour, which Authors uſually term Presbyter *John*; but then again, ſeeing that this is a great Controverſie amongſt Authors, concerning this Emperour, and the Situation, Quality, and Condition of his Kingdoms or Empire; I ſhall in the firſt place alledge ſomething concerning this Prince and his Dominions, for the more clear Explication of the Matter or Subject, albeit that I have already treated of the ſame in my *Prodromus Coptus*.

Who was that famous Presbyter John, *and whether there were ever ſuch Emperours?*

NOw therefore as the Kings of *Egypt* were firſt called *Pharoahs*, and afterwards *Ptolomeys*; thoſe of *Mauritania*, *Seriphii*; thoſe of the *Perſians* formerly *Xerxes*, *Artaxerxes*, and now *Sophi*; ſo the Name of Presbyter *John* now for a long time denoteth the Dignity of ſome Chriſtian Princes, whoſe Dominions are placed by the conſent of the moſt knowing perſons, not amongſt the *Æthiopians*, or in any part of *Africa*, as ſome wrongly ſuppoſed, but in the Continent of *Aſia*; but yet in what place he ruled, is not exactly known. Now that ſome write, that they were the Kings of *Cathay*, rendreth the matter more doubtful, ſeeing that it hath been diſcovered in theſe latter years, that all *Cathay* belongeth unto *China*, and that there is no City or Territory called by this name, that is now found without the Bounds of *China*. And in this all the Fathers of our Society, who have continued in *China* for many years, do agree, who are perſons very well ſeen in Geographical Knowledge; as *Matthew Riccius*, *Nicolas Trigantius*, *Alvarus Samedus*, *Michael Boim*, *Martin Martinius*, *John Gruberus*, *John Adams*, that great Mandorine of the Kingdom of *China*; and laſtly *Benedict Goes* of the ſame Society, who by order from his Superiours travelled from the Kingdom of the *Magor* purpoſely to find out *Cathay* by a Land-voyage, hath ſufficiently diſcovered. I believe that it is not far wide of the truth, that beſides that portion of Land, which by the name of *Cathay* was found by the Fathers of our Society within the Limits of *China*, that there is another Quarter of the World much larger, conterminate on the North and Weſt unto the Empire of *China*. But ſeeing that all that Region without the Walls of *China*, is a Deſart almoſt of two months travel, incultivated, and deſtitute of Inhabitants, it is probable that the Region of *China*, in latter times, as being very much manured, and abounding in all things, might properly be called *Cathay*: And that the Deſart at this day called *Kalmuk*, and the Regions confining on it without the Walls, in former Ages had the name of *Cathay* the Deſart, in the adjoyning Kingdoms of which, that ſame Presbyter *John*, of whom even now we treated, ruled in the time of our Anceſtors; *Marcus Paulus Venetus* termeth it the Empire of the great *Cham*, the holy Scriptures, as *Arias Montanus* will have it, *Gog* and *Magog*: concerning which thus writeth *Sybilla*.

Presbyter *John* where he inhabited.

Heu tibi Gogque, Magogque, aliiſque ex ordine cunctis,
Marſon atque Angon tibi quot mala fata propinquant!

Now that this is the *Scythian Cathay*, is ſhewed by the *Arabick* Geographer throughout the four entire laſt Climates, where he deſcribeth it to abound in Men, Animals, and Minerals, flouriſhing with Chriſtians, meered and incloſed with the vaſt extended Skirts of *Caucaſus*, called *Jagog* and *Magog*. Thus the *Arabian* Geographer in his 9th Part, Climate 5th, Line 21. his words are to this effect, as I have tranſlated them out of the Arabick: From the Manſion *Gerrada*, to the City *Tahamet*, on the South Quarter are four Leucæ (whereof one maketh 25 miles) from the

the City *Gerrada* even unto the Mountain, which is called *Caucaſus*, is ſeven days travel. And this Mountain encompaſſeth the Regions of *Jagog* and *Magog*; the Mountain hath ſuch craggy and difficult ſides, that none can aſcend it, and if that any one doth attempt it, he ſhall never arrive to the top, being obſtructed by continual Snows congealed into Ice; and becauſe that they are never diſſolved, they repreſent the ſimilitude of a certain Miſt, or thick Cloud perpetually fixed on the top of the mountainous *Caucaſian* Rocks. On the other ſide of the Mountain are many Cities of *Jagog* and *Magog*. And it often happeneth, that the Inhabitants of this Region, out of a certain curioſity, aſcend ſome part of it, to diſcover what is on the top of the Mountain, and what is beyond, but many never return, either becauſe that they are devoured by wild Beaſts, or that they are taken by the Tranſmountaners; but ſome that have return'd ſafe, relate, that in the Region on the other ſide of the Mountain in the night ſeaſon, are many fires, but in the day nothing elſe but a thick Cloud mixed with darkneſs, is diſcovered. Alſo in the ſeventh Part of the ſame Climate, Line 34. in theſe Regions many Chriſtians or *Nazaræans* do inhabit. And in the eighth Part, Line 18. he ſaith, that a great quantity of Gold is gathered out of theſe Mountains, and divers ſorts of precious Stones, alſo huntings of wild Beaſts; laſtly, there is a great Monarch that ruleth over theſe Countries: All which are agreeable to the Empire of the Great *Cham*, or *Cathay*, as *Marcus Paulus Venetus* an Eye-witneſs, in his firſt Book and 64 Chapter, delivereth in theſe words: Departing from the Province of *Egriaia*, towards the Eaſt, the way leadeth unto *Tenduc* (it is better to read it *Tanchut*.) (Now *Tanchut* is a Kingdom of *Tartary*, which comprehendeth many other Kingdoms, as the Kingdom of *Laſa*, or that which the *Tartars* call *Barantola*, the Kingdoms of *Netbal*, *Tibeth*, *Maranga*, and others, as I ſhall ſhew anon, together with the Deſart *Kalmack*, which is bounded by the Wall of the *Chineſes*: and moſt Geographers confound this Kingdom with *Cathay*) in which are many Cities, and Tents, where alſo that great Emperour, termed Presbyter *John*, ſo famous throughout the whole World, was wont to reſide. But now that Province is Tributary to the Great *Cham*, having a King of the Progeny of Presbyter *John*: and although that there are many Idolaters and *Mahumetans*, yet the greateſt part of the Province embraceth the Chriſtian Faith, and theſe Chriſtians are the Chief in this Province; eſpecially there is there a certain Nation in the Province called *Argon*, which is more ſubtle and eloquent then the other people; here are alſo the Regions of *Gog* and *Magog*, which they term *Lug* and *Mongug*; in theſe places is found the Stone *Lazuli*, that maketh the beſt Azure: there are alſo in theſe Mountains great Provinces, Mines of Silver, and various ſorts of wild Beaſts. All which aptly conſent with the Deſcription of the *Arabick* Geographer before alledged: alſo he thus writeth concerning the Altitude of the Mountains *Jagog* and *Magog*; in his I. Book, Chap. 37. Hence if that you travel to the Eaſtern Quarter, you muſt aſcend for three whole days (firſt *viz.* the ſteep Rocks of *Caucaſus*) until that you come to a moſt high Mountain, than which there is not an higher in the World; and there alſo appeareth no Bird, by reaſon of the cold, and the over-high Elevation of the Earth, which can afford no food unto Animals. And if that at any time fire be kindled there, it becometh not light, it being obſtructed by the over-much coldneſs of the Region, neither is it of that activity, as in lower places. And a little after he ſaith, This Region is called *Belor*, always having the face of Winter eſtamped on it, until that a Traveller have travelled forty days: thus far *Marcus Paulus*. All which agree unto that Mountain, which at this day they call *Langur*, the higheſt Mountain in the Kingdom of *Laſa*; concerning which Father *John Gruberus*, who travelled through it on foot, relateth, that you cannot travel through it in the Summer ſeaſon without danger, both

Marcus Paulus

Belor a moſt high Mountain.

The ſmall Activity of fire on this Mountain.

The Mountain *Langur* the ſame with *Belor*.

both by reaſon of the great ſubtilety of the Air, which hardly admitteth a Paſſenger to breathe, and alſo becauſe of the vapour of a certain poiſonous Herb, which by its ſcent killeth both Man and Beaſt. And about this Kingdom of *Belor*, *viz.* the ancient Seat of the *Sacæ*, the *Arabian* Geographer placeth *Thebeth*, the principal Kingdom of *Presbyter John*, in *Cathay*, and the Tractate written by *Rabbi Abraham Pizol* doth alſo clearly demonſtrate: The *Nubian*, or *Arabick* Geography calleth it *Begarger*, in which he ſaith there is ſituated a very great City: His words are theſe; *In the Eaſtern part of it is the Kingdom* Begarger, *the great City of which is called* Centaba, *fortified with twelve Iron Gates.* *Rabbi Pizol* with *Venetus* calleth it *Belor*, in which he ſaith the Kingdom of *Thebeth* was lately diſcovered: His words are as followeth; *The Kingdom of* Belor, *is very great and mighty according unto all Hiſtorians that have written of it; there are many* Jews *incloſed in it, and that is in the Eaſtern and Northern Quarter; and there are moreover other Eaſtern people not long ſince diſcovered, called by the Natives* Thebeth; *a City is adjoyning unto this, exceeding all other Cities in magnitude, it is almoſt divine, for there is not the like under the Canopy of Heaven, in which all good things are found.* Which indeed can be no other then the City *Chaparangue* ſituated in the Kingdom of *Thebeth*, concerning the Monuments of which in relation unto our Religion there left by the Chriſtians, Father *Anthony Andradas* a *Portugal* of the Society of Jeſus relateth wonders, who when he had heard that the Inhabitants thereof were profeſſed Chriſtians, he took a Voyage into the ſame, from the Kingdom of the *Mogor*, *Anno* 1624. full of labour and difficulty; in which alſo having diſcovered the Fountains or Heads of *Ganges* and *Indus*, he obſerved many things moſt worthy of conſideration and admiration, as I have it confirmed by *Joſeph* a Chriſtian of the *Mogors* Country, who at the time of this my writing, with Father *Henry Roth* Moderator of the new-converted Chriſtians in the Kingdom of the *Mogor*, is yet at *Rome* ſtrong and luſty, although 85 years of Age; who related unto me all and every particular. There is in the moſt high Mountains of *Thebeth*, that are perpetually covered with Snow, a great Lake, the Receptacle of the greateſt Rivers of all *India*, from which *Indus*, *Ganges*, *Ravi*, *Athec* derive their Currents: Hence the River *Ganges* hath its original, falling down from the moſt high Rocks into a moſt low Valley: *Indus*, and the other Rivers make their outlets through the foot of the Mountains, as is evident from the Map. Now he affirmeth this Kingdom, to be one of thoſe of *Great Cathay* that are contained both without and within the Walls of the *Chineſes*, although that this relation be not in every reſpect conformable unto that performed by *Benedict Goes* of our Society, which he undertook by the order of his Superiours, as we ſhall ſee anon.

The City *Chaparangue.*

The Original of *Ganges* in the Mountains of *Thebeth.*

And in theſe vaſt Regions of *Cathay* I do find, by the relation of *Paulus Venetus*, that moſt Potent Emperour *Presbyter John* to have had ſubject unto his Dominion 72 Kings, partly Chriſtians, and partly Gentiles; although that the ſimi-litude of the Kingdoms in thoſe vaſt Regions, and the names ariſing from the various Revolutions of thoſe Nations, the Tumults of War, and the other changes of Affairs, together with the different denomination hath cauſed ſuch and ſo great a confuſion, that unto this very day no Perſon hath been able to free himſelf out of this intricate Labyrinth; for ſome make him the ſame with the Great *Cham*; others call him *Aſcid*, by Original a *Perſian*; ſo *Almachin* in the third Book and fourth Chapter of his Hiſtory of the *Saracens*: *Every King*, ſaith he, *of* Pharanga (ſo they call the City of *Sogdiana*) *is called* Aſcid, *as the* Roman *Emperour is called* Cæſar, *and the King of the* Perſians Coſrai. And there are ſome, that rather by a new name with the *Æthiopians* more truly, then by the old, term

The confuſion of the names by which theſe Kingdoms are called.

him *Juchanes Belul*, that is to say, *Precious John*: Others by no improbable conjecture do assert, that in honour of the Prophet *Jonah*, who is highly respected amongst them, all that governed the Empire were so denominated. But yet in these Western parts of the *Latine* Church he is termed *John* with the addition of the word *Presbyter*, not because that he was a Priest, but by reason that after the mode or custom of a chief Archbishop, he had a Cross carried before him, by which he declared himself a Defender of the Christian Religion. Whence *Scaliger* supposeth him to be so called from the *Persian* word *Prestegiani*, which signifieth *Apostolical*; which the Western People mis-understanding, for the word *Prestegiani*, they write *Presbyter John*. I will adde his words: *In truth I have very often admired, that a Nation altogether ignorant in Navigation, should be so potent both at Land and Sea, as to extend the Bounds of their Empire from* Æthiopia *even unto* China; *for from those very times we have had a knowledge of that Emperour, but that under the name of* Prestegiani, *which in the* Persian *Tongue, which almost is common over all* Asia, *as the* Latine *is with us in the West, signifieth* Apostolical; *by which name it is manifest that they understand a Prince that is Christian and Orthodox; for in the* Persian, Prestegiani *in the Plural Number signifieth* Apostles, *and* Prestegiani, Apostolical, *as* Padischa Prestegiani, *an* Apostolical King; *in the* Arabick, Melek Arresuli; *in the* Æthiopick, Negus Havarjavi. *That the Empire of the* Æthiopians *was extended far and wide in* Asia, *is evident by the* Æthiopian *Crosses, which are seen in* Japan, China, *and other places; yea and the Temple of* S. Thomas the Apostle *situated in the Region of* Maabar *is wholly* Æthiopick, *as the Crosses, the Structure, and many other things, yea and what you will most wonder at, the very name.* Thus far *Scaliger*.

From which Discourse we may well collect, that certain Colonies were sent out from *Æthiopia* into *India*, *China*, and other parts of *Asia*, which propagated the Christian Faith in those parts, which we now endeavour to shew: But in that he saith that *Presbyter John* was originally an *African*, or that being forced out of *Asia* he should set down in *Æthiopia* and there rule and govern, is altogether improbable, and without any foundation, as we shall see anon. Now that this *African* and *Asiatick* Emperour were diverse, is consented unto by the greater part of the best Authors. And the Empire of the *Asiatick* flourished for many years, until that it fell unto one *David*, who as *Paulus Venetus* relateth, being overcome or vanquished by a certain Commander named *Cingis Cublai*, his Uncle, in a great Battel (who was elected Emperour by the *Scythians*, and instead of *Presbyter* began to be called *Uncam*, or *Naiam*) unto the great loss of Christianity put an end both to the Glory of the Empire, and the Name of *Presbyter John*, as we have shewed it related above in the History of *Marcus Paulus Venetus*. Yet now I shall declare by what mistake the Name of *Presbyter John* was given unto the Emperour of the *Abyssines*, or *Æthiopians*. At that time in which the *Portugals* by a Maritime Voyage sought after new Quarters of the Earth, the name of *Presbyter John* was very famous throughout *Europe*, for he was reported to be a most potent Emperour, Lord of many Kingdoms, a Christian by Religion; but in what place he ruled, it was altogether unknown: Therefore when that *Peter Conillan* was sent by *John* the Second King of *Portugal*, first through the Mediterranean Sea, and afterwards by a Land Voyage to find out this Prince; he heard in the *Asiatick India*, unto which he had arrived, that in that *Æthiopia*, that is beneath *Ægypt*, there was a certain Prince very powerful, who professed the Christian Religion; he betook himself unto him, and when that he had found many things there with him, which were conformable unto the constant Fame that was reported amongst the *Europeans*, he believed that that was the *Presbyter John* so called. He therefore was the first person who began to call

Presbyter John never was in *Africa*.

Why the Emperour of the *Abyssines* is called *Presbyter John*.

the

the Emperour of the *Abyſſines* by the name *Preſte Jean*, that is, *Presbyter John*; others alſo in ſucceeding times, who travelled into *Æthiopia*, imitated him, and eaſily introduced the ſame Errour into *Europe*. All which is learnedly ſhewed by Father *Balthaſar Tellez*, in his *Æthiopian* Hiſtory, which he hath compoſed in an elegant and polite *Portugueſe* ſtyle: unto which alſo ſubſcribeth *Alphonſus Mendes*, the moſt wiſe Patriarch of *Æthiopia*, and the great Light of our Society, in a certain Epiſtle prefixed unto the Work of Father *Tellez* concerning the *Æthiopick* Affairs. Therefore when that we ſpeak of *Presbyter John*, we underſtand not the Emperour of the *Abyſſines*, who beſides that his Empire is very far diſtantly ſituated from that of the *Presbyter John* of *Aſia*; ſo alſo in the Chronology of the Emperours of *Æthiopia*, it is evident, as it is to be ſeen in the *Vatican* Library, that there is no mention of his tranſplanting out of *Africa* in *Aſia*, or out of *Aſia* in *Africa*; yea *Damianus à Goes*, in his Book of the Manners and Cuſtoms of the *Æthiopians*, doth expreſly deny him to be called *Presbyter John*, or that he was ever ſo termed, which is alſo aſſerted by the *Æthiopian* Prieſts above-cited; but we underſtand that Great Prince of *Aſia*, of whom we have ſpoken in the precedent Diſcourſe. And certainly at this very day there remaineth ſome footſteps of this formerly great *Presbyter John* in the Kingdom of *Tanchut*, which the *Tartars* call *Barantola*, the *Saracens*, *Boratai*, and the Natives *Laſſa*, as the Fathers of our Society, *Albert Dorville*, and *John Gruberus* (who travelled through it as they retunred from *China* into *Europe*, *Anno* 1661.) ſufficiently teſtifie, who relate incredible things concerning the ſuperſtitious Adoration of this Prince. Now there are in this Region two Kings, the firſt hath a regard to the Adminiſtration of the Political Government; and another, whom they term God, or the Celeſtial Father, or elſe the Great *Lama*, or High Prieſt, and Pope of the Prieſts, remaining in the innermoſt receſſes of his Palace as a Deity, and receiveth the Ceremony of Worſhip from all his people; and they have him in that height of Veneration, that they fooliſhly perſwade themſelves, that the very filth of his body, and his Excrements are extreamly conducing unto the curing of all Diſtempers; whence they do not only compound and mix them with their Medicines, but alſo bluſh not to carry them about in a Box faſtned to, and hang them about their Necks. And by reaſon that mortality cannot evade or eſcape the bonds of death, hence his Worſhippers, that he may not be ſaid to periſh as other perſons, the Devil their Tutour ſuggeſting it to them, have found out ſuch a Stratagem or Device, they make Inquiſition throughout all the Kingdom to find out a *Lama* as like as may be unto the former, whom when that they have found, they advance by a clandeſtine and ſecret Machination or Plot unto the Throne of the Eternal Father, that as this feigned Deity is very like unto the former, ſo alſo he may ſeem to be truly raiſed from the dead, who is now ſaid to have been raiſed ſeven times. The Reader may fully underſtand in the following Diſcourſe, the Rites and Ceremonies by which the fooliſh people do adore him with a perpetual Veneration: And they report, that theſe Ceremonies and Worſhip had its Original from no other perſon then that Prince, which Authors uſually term *Presbyter John*; whom they are certainly perſwaded to have ruled in the Kingdom of *Tanchut*, which is now included under the Dominion of the Kingdom of *Laſſa*: For as formerly they went in Pilgrimage from all the parts of *Tartary* unto him, as unto an Oracle, ſo at this very time they ceaſe not from all parts to flock unto this ridiculous God and Father, the Head of the *Lamæ*, to obtain his Benediction; ſo that *Anno* 1629. when that great *Tartarian* Monarch of the *Chineſes*, as ſoon as he had ſubdued the Empire of *China*, according unto the Cuſtom received by his Anceſtors, was ſollicited by the Magiſtrates of *Tartary* to do Homage to the Great *Lama*, that is, the Prieſt, as to the Supreme Biſhop or Pope of the Religion of the *Tartars*;

The King of *Barantola* is adored as a God, and called the Celeſtial Father.

and

The Veneration of the Monarch of the Empire of *China* and *Tartary* unto this Heavenly Father.

and the buſineſs was brought unto that accompliſhment, that the Emperour, through the Advice of his Councel, was reſolved to meet with the Great *Lama*, now coming towards him even unto the Walls of the Empire of *China*, in a Progreſs almoſt of two months ſpace, if that Father *John Adams*, an intimate Aſſociate of the Emperour, out of an extream hatred unto the thing, had not ſhewed himſelf averſe and oppoſite, and that by the allegation of many weighty reaſons: which perſwaſions of the aforeſaid Father took ſo good effect, that the Emperour was ſo far from vouchſafing to go forwards out of the City or the Walls to meet him, that he would hardly give him any farther entrance or admiſſion unto him, than the Garden of the Palace of *Pequin*; and at length after the uſual mode, being preſented with divers Preſents, diſmiſſed him unto his own Kingdom, wholly neglecting all thoſe accuſtomed Ceremonies that were uſually performed; and he that was ſuppoſed to have conferred great proſperity and happineſs by his approach and benediction, brought the contrary effects with him; for that ridiculous Archprieſt, after his departure, incurred the curſes and malediction of all perſons, as being the ſeeming cauſe of Famine, Peſtilence, and War.

The Seat of *Presbyter John* in the Kingdom of *Tanchut* in the Empire of *Tartary*.

But to return to our purpoſe; I ſay therefore, that it is very probable, that this *Presbyter John* reſided in the Kingdom of *Tanchut*; for he and his Succeſſors ruling far and wide in *Aſia*, and worthily promoting the Chriſtian Faith, thoſe Preachers of the Word of God, either being called, or of their own accord by the Fame of theſe Kingdoms, or a zeal of advancing the Chriſtian Faith, or which is more likely, that being compelled by fear, and flying from the foreſaid places, in the time of that horrid Perſecution, which began under the Empire of *Dioclefian* and *Maximianus*, in which in the Confines of *Syria*, *Egypt*, and the adjacent places of *Æthiopia*, the followers of the Chriſtian Perſwaſion were every where inquired and ſought after to be put to moſt cruel torments; they ſat down and planted themſelves in the middle of *Perſia*, *Bactria*, and *Turcheſtan*, and then it is altogether probable, that by degrees after long Exilement, they arrived in the utmoſt Regions of *Aſia*: and laſtly, *Anno* 600. in the time of the Empire of *Heraclius*, and perfidious and debauched *Mahomet* then rebelling, that new, and new Colonies were continually tranſplanted into the foreſaid Regions of the *Eaſt*. For it is manifeſt, that the *Syrian* or *Babylonian* Prieſts giving place to the fury of the Infidels, ceaſed not in ſucceſſion of time to propagate the Chriſtian Religion, as the alledged *Syriack* Inſcription doth clearly ſhew, where *Iidbuzad* Biſhop of *China* is called the Son of *Noah* a certain Prieſt, of the City of *Balech* in the Kingdom of *Turcheſtan*, as it is manifeſt from the *Syrian* words above-cited, and here again repeated, *viz. Anno* 1902. *Iidbuzad* Prieſt and Vicar of the Biſhop of the RegalCity of *Cumdan*, Son of *Noah* a Prieſt, Native of the City *Belech* in the Kingdom of *Turcheſtan*. Now that *Turcheſtan* is the ſame Region which the *Perſians* call *Usbec*, the beginning of great *Cathay*, and the City *Belech* ſeated in it, is clear from the *Arabian* Geographer, Part 8. Climate 4. Line 34, where treating concerning the *Turcheſtians*, a peculiar Province of the *Coraſini*, he placeth the ſituation of the City *Belech*, not far from *Samarcande*, the Regal Court of the Great *Tambarlaine*, formerly a moſt famous City: his words are theſe as they are tranſlated by me out of the *Arabick*. *Now this is the* 8. *Part of the* 4. *Climate, and it containeth a portion of the Region of* Coraſina, *and from* Karman *even unto* Kaſaralkamat *fifteen miles*; *hence to* Samarcande *ſix miles, and it is the Road of thoſe that paſs from* Samarcande *unto the City* Belech: *whence it is plainly manifeſt, that* Iidbuzad *Vicar of the Biſhop termed a* Syrian *by Original or Deſcent, was of the Country of* Turcheſtan *or* Coraſine; *and it is evident from the* Syro-Chineſian *Inſcription of the Stone, that many of the Region of the* Pagodes, *and other Countries of* Aſia, *penetrated into* China *for the advancement of the Goſpel: all which we leave*

farther

...er to be inquired after by the curious Reader. And thus much ſhall ſuffice concerning the tranſplanting of the Colonies in the Kingdoms of *Presbyter John*, and in *China*.

Moreover thoſe who ſuppoſe that moſt of theſe Evangelical Perſons firſt arrived in *India* out of *Syria*, *Ægypt*, and *Æthiopia*, and that Country being converted by their labours to the Faith of Chriſt, and afterwards to have ſent out ſome Colonies from amongſt them into *China*, by reaſon of the frequent Commerce which at that time was maintained by a Maritime Voyage between the *Indians* and *Chineſes*; as it is more true, ſo they have much more of certainty for their opinion. Of which undertaken Expedition I ſhall give a clear account in few words.

CHAP. III.

Of Cathay, *and its proper and genuine Situation.*

ALTHOUGH that in the preceding Diſcourſe we have produced divers Paſſages out of various Authors, both *Latines*, *Grecians*, *Jews*, *Arabians*, and *Perſians*, concerning the ſituation of *Cathay*; yet here notwithſtanding for the better elucidation and clearing of the matter, we ſhall declare by divers Voyages and Travels purpoſely alledged for that end, what at length this Kingdom of *Cathay* is, and where ſituated.

Cathay no other than *China*.

It is not only evident by the diligent ſearch of the Fathers of our Society, that *China* is the greateſt part of *Cathay*, but alſo it is moſt apparently proved out of *Marcus Paulus Venetus*; for he ſaith, that the moſt vaſt City *Cambalu*, or as the true pronunciation of the *Tartars* hath it, *Cambalek*, was the Regal Seat of the Great *Cham*; the Fathers of our Society ſay, that it was no other than the modern Imperial City of *China*, which they call *Pequin*, or *Pekin*, and that the vaſtneſs of the Walls made in a quadrangular order, and the incredible bigneſs of the City do more than ſufficiently demonſtrate the ſame. Now *Marcus Paulus* writeth, that the City *Cambalu*, ſituated near the great River, was in ancient time ſplendid and regal; for *Cambalu* ſignifieth the City of the Lord; the Great *Cham* removed this City to the other ſide of the River; for he learned from an Aſtrologer, that in time it would become rebellious unto his Empire. This City being built four-ſquare, comprehendeth in circuit 24 miles, the ſide of every ſquare or quadrate containing 6 miles: It hath Walls whited over, 20 paces high, ten in bredth, yet the thickneſs becometh narrower as it aſcendeth; every quadrature of the Wall hath three principal Gates, which are 12 in all, having ſo many magnificent Palaces built near unto every one of them: In the corners alſo of the Wall there are noble Towers, where the Arms and Ammunition of the City are ſtored, or kept. There are Streets and Paſſages ſtraight through the City, ſo that there is a free proſpect from one Gate unto the oppoſite Gate, moſt beautiful houſes being erected like unto Palaces on each ſide. And a little farther, he ſaith, that without the City of *Cambalu* there are 12 great Suburbs adjoyning unto each of the 12 Gates, in which Merchants and Strangers are continually found. All which are ſo agreeable unto the Princely City of *Pequin*, there is hardly any difference, as *Martinius* relateth in the 29th folio of his *Atlas*; alſo the names of the City *Ta-*

The Deſcription of the City of *Cambalu*.

dinfu, Cacanfu, Quelinfu, Cingianfu, Sianfu, which alſo is now called ſituated not far from the Saffron River, which was taken by the Great *Cha.* three years Siege by the help of battering Engines (as yet unknown in *China*) which he cauſed Chriſtian Artizans to make ; this happened *Anno* 1268. as *Marcus Paulus Venetus* (who with his Father *Nicolas*, and his Uncle that then were reſident with the Emperour) relateth. See *Marcus Paulus Venetus* in his Second Book, Chap. 58. For *Fu* in the *Chineſian* Language ſignifieth nothing elſe but a Great City, and alſo *Ceù* added unto other words or names, denoteth a ſmall or indifferent City, which words are proper and known unto no other Region but only that of *China* ; yet nothing ſo clearly demonſtrateth *China* to be taken for *Cathay*, as the Aſtronomical and Botanical Monuments of the *Perſians*, which the Learned *Jacobus Golius*, in his Appendix adjoyned unto the *Atlas Sinicus*, hath made apparent unto us from the Aſtronomical Tables of *Naſirodim*, a *Perſian* Mathematician famous throughout the whole Eaſt ; where you may plainly ſee the *Cathaian* names of the 12 hours, into which the natural day is divided amongſt the *Chineſes*, or *Cathaians*, ſo correſpondent unto the *Chineſian*, that they differ in nothing ; which is alſo teſtified by as many of the Fathers of our Society as have returned from *China* to *Rome*. But that it may be more evident, here I ſhall ſet down the Names.

Golius in his Appendix unto the *Atlas Sinicus.*

The Names of the Hours, into which the Natural Day is divided amongſt the Cathaians, *or* Chineſes.

1 2 3 4 5 6 7 8 9 10 11 12.
Cu, Cheù, Yin, Mao, Xin, Su, V, Vi, Xin, Yien, Siò, Hai.

If any one ſhall compare the Cycle of 60 years, which, as *Naſirodim* ſaith, the *Cathaians* uſe in the Calculation or Account of their Days, Weeks, and Solary years, with the *Chineſian* Account, he ſhall find the mode or form of the Computation, and the Names by which they call it to be wholly the ſame : and the ſame we affirm concerning the *Cathaian* year, which they divide, as alſo the Zodiack, into 24 Parts, beginning their year from the 15th degree of *Aquarius*. But concerning this, ſee the above-mentioned *Golius* in the place cited before, who alledgeth *Ulug Beg* a *Perſian* Aſtronomer for a Witneſs, from whoſe Aſtronomical Tables he ſheweth evidently whatſoever hath hitherto been delivered from the harmony or agreement of the *Cathaian* Calculations, or which is the ſame, that of the *Chineſes*. And I alſo read in the *Arabian* Phyſitians, the Musk that is found in *China*, often to be called the Musk of *Cathay*, and alſo that Drink which is made of a certain Herb proper unto *Cathay*, is for the moſt part termed *Cha* of *Cathay*. And the *Mogores*, which are originally *Tartars*, and had their deſcent from the Line or Stock of *Cingis-Can*, and the other ſucceeding potent Emperours, they, I ſay, I find to be ſo called (from their over-running of the Empire of *China*) by their Hiſtorians the *Chineſian-Mogulos*. But what he writeth concerning *Quinſai*, a City of a wonderful and almoſt incredible magnitude, is all found to be true at this day concerning the Metropolitan City *Hanchеu*, of which Father *Martinius* the Author of the excellent *Atlas Sinicus* thus diſcourſeth, Folio 109.

The Deſcription of *Hancheu* or *Quinſai.*

That the European *Coſmographers may no longer erre in making inquiry after, and ridiculouſly delineating of* Quinſai, *mentioned by* Marcus Paulus, *I ſhall here give the very exact portracture of the ſame, the very ſhadow of which did not appear unto the Author of the* Archontologia Coſmica; *& if the Divine Majeſty be propitious unto my Deſign, I ſhall peradventure in time ſend over the Theater of the Cities of* China, *printed by the* Chineſes *themſelves long before the* Europeans, *not known or ſeen, as I ſuppoſe,*

...serto in Europe. But to return to the matter in hand, I prove firſt by ...vincible Arguments, that this is the ſame City of *Quinſai* mentioned by *Paulus Venetus*; for this is that City, which is diſtant the ſpace of five days travel from *Singui*, that is *Sù Choù*: which holdeth good, if that we ſpeak of the Progreſs or March of the Army, in which it is manifeſt, that *Marcus Paulus Venetus* was; otherwiſe it is ſcarce four days Journey. This is that City which in his time was the Court or Imperial City of *China*, which the *Chineſes* in the elegant Tongue of their Learned Men term *Kingſu*, but in the common Speech of the Vulgar ſort of men, who tye not themſelves up unto that exactneſs of Phraſe, *Kingſai*, whence the term of *Quinſai* in *Venetus* had its Original. You muſt here note moreover, that *Kingſu* is a name of Dignity common unto Regal Cities, and not proper and ſingular unto one alone; for its genuine and true ſignification is Regal, although that oftentimes the ſame City hath otherwiſe a proper name, as this City is called *Hancheu*, which under the Empire of the Family of *Sunga*, was called *Lingan*, becauſe that the tenth Emperour of this Family, named *Coacungus Kin*, flying from the *Tartars*, there fixed his Court, and therefore in the time of *Venetus* it was called *Kingſu*, whatſoever others think to the contrary. This happened *Anno* 1135. and alſo in the ſame City the Family *Sunga* held the Empire until the Occidental *Tartars* under the Government of the Great *Hân*, erected the *Kin Tartars*, or thoſe of the Eaſt out of *Cathay*, that is, out of the Northern Provinces, and ſo then they became vanquiſhed, and a little after they advanced their Victorious Armies into the Kingdom of *Mangin*, having begun a ſeiſure of thoſe Southern Provinces. But to come more near to the buſineſs, this is that City which hath moſt high, and almoſt innumerable Bridges, both within its Walls, and without in its Suburbs, neither are they much beneath the number of ten thouſand, as *Venetus* reckoneth them, if that you account the Triumphal Arches amongſt the Bridges, which by reaſon of the ſimilitude of their Arches, *Venetus* might eſteem or take for Bridges, by the ſame miſtake by which he called Tygers, Lyons, when that notwithſtanding here are none to be found, as almoſt alſo in all *Aſia*; except that you will have him to be underſtood not only to comprehend the Bridges that are both within the City, and without in the Suburbs, but alſo thoſe of the whole Empire, and then indeed their number, which otherwiſe will hardly gain credit amongſt us *Europeans*, may eaſily be augmented, there being ſo vaſt an abundance of Bridges, and Triumphal Arches every where to be found. For the greater confirmation of this matter, there is a Lake of 40 *Italian* miles, which they call *Sihu*, which although that it be not within the Walls, yet it doth encompaſs it for a large ſpace from the Weſt to the South, and many Channels are drawn from it into the City; moreover the Banks or Shores of it on every ſide is ſo beſet with Temples, Monaſteries, Palaces, Libraries, and private Edifices, that you would ſuppoſe your ſelf to be within a moſt ſpacious City, and not in the Country, the Margents or banks of the Lake are ſo raiſed in every part with four-ſquare and cut Stone, and a convenient paſſage is left for Travellers; alſo ſome paſſages go clear through the Lake, furniſhed with many, and thoſe very high Bridges, under which Ships may paſs, in paſſing over which, they may to and fro encompaſs the Lake, whence theſe Bridges might eaſily be reckoned by *Venetus* to belong to the City. This is that City, which hath a Mountain within its Walls on the South-ſide termed *Chinghoang*, in which is that Tower with a Guard, where they meaſure the hours by an Hour-glaſs, and it is declared or inſcribed on a Tablet how many hours in large Golden Letters: this is that City, all whoſe Streets are paved with ſquare ſtone; and this is ſituated in a mooriſh place, and divided by many Channels, which are Navigable; this laſtly is the City, to omit other things, from which the Emperour took his flight unto the Sea by the great River *Cientang*, the bredth

The Etymology of *Quinſai*.

A City repleniſhed with innumerable Bridges.

The Lake *Sihu*.

The moſt adorn'd Shore of the Lake.

bredth of which exceedeth a *German* mile, and floweth to the South ſide City. So that here is the very ſame River which *Venetus* aſcribeth unto *Quinſai*, thence it is diſembogued into the Sea towards the Eaſt, from which this City is as far diſtant as *Venetus* doth affirm it. I adde, that the compaſs of the City is above an hundred *Italian* miles, if that you reckon in the large Suburbs, which extend very far on every ſide, whence you ſhall go over five hundred *Chineſian* Paces or Stadiums, by walking in a ſtraight line or way from North to South through the moſt large and populous ſtreets, in which you ſhall find no place deſtitute either of Houſes or People; you may perform the like journey almoſt from the Weſt to the North. Seeing therefore that according unto the *Chineſian* Hiſtory, the Name, the Deſcription, the Magnitude, and all other paſſages do demonſtrate this to be the City *Quinſai*, we ought no longer to queſtion, or doubt of the ſame. Thus Father *Martinius Martinii* in the place cited.

SECTION I.

The Voyage of Benedict Goes *of the Society of Jeſus, into* Cathay *or* China. *Out of Father* Nicolas Trigantius.

I Shall therefore now briefly ſhew whence proceeded that ſo great confuſion of opinions concerning the proper ſituation of *Cathay*. Now it is known both from the Hiſtory of *Marcus Paulus Venetus*, *Haytho* the *Armenian*, and alſo from the Chronology of the *Chineſes*, that the Great *Cham* Emperour of the *Tartars*, whom ſome call *Cublai*, others *Ulcam*, or *Uncam*, *Anno* 1256. making a breach or irruption through the Walls, gained the whole Empire of the *Chineſes* (which then was divided into two Empires, whereof the one towards the North was called *Cathay*, the other towards the South *Mangi*); whence as the North part of *China*, with the other Regions without the Walls, was otherwiſe called vulgarly *Cathay*, ſo alſo the whole Empire of the *Chineſes* being now poſſeſſed, the whole was called by the name of *Cathay* by the *Tartars* and the adjoyning *Saracens*, the name of the other circumjacent Regions without the Walls being extinguiſhed, ſo that from that very time that only Empire of the *Chineſes* that extended ſo far included within the Walls, was called *Cathay*, by as many as trafficqued or merchandized thither from *Indoſtan*, *Usbec*, *Camul*, and other Mediterranean Regions; as it is manifeſt from the Voyage of our Brother *Benedict Goes*. But becauſe that was not only undertaken and decreed by the command and advice of the Superiours of our Society, but alſo by the command of the Viceroy of *Aria* in *India* called *Saldagna*, yea and alſo of the Great *Acabar* Emperour of the *Mogores*, both to find out *Cathay*, and alſo to inſtruct in the Chriſtian Perſwaſion the Inhabitants of the interjacent Kingdoms; certainly it was performed with all the diligence and care poſſible by *Benedict Goes*, a Perſon very prudent and underſtanding, and alſo skilled in the *Perſian* Language, which he had excellently attained by a long ſtay or continuance in the Court of the *Mogor*, and where he was very familiar with the Emperour *Acabar*. Therefore *Benedict Goes* being ſufficiently furniſhed with ſupplies convenient for ſo great a Voyage from the Viceroy of *India*, and having alſo the Diploma, Patent, or Paſs, taking the habit of the *Armenians*, and changing alſo his name *Benedict* into *Abdulla*, that ſignifieth the Servant of God; and adjoyning unto an *Armenian* named *Iſaac* as his inſeparable Companion in his Voyage, *Anno* 1603. in the ſolemn

The Voyage of *Benedict Goes* for the diſcovery of *Cathay*.

Lent

Lent Faſt departing from *Labor* the Regal City of the *Mogor*, he travelled towards the Kingdom of *Caſcar* in the company of 500 perſons, which they call the *Caravan*, which he begun or ſet forth with a great multitude of Beaſts of Carriage, Camels, and Waggons in company, that in a months Voyage he arrived at the City *Athec* under the Jurisdiction of the *Mogor*; and having paſſed over the River *Indus*, after two months ſpace he came unto *Paſſaur*, where being inſtructed by an Hermit; he heard that in a Travel of two months ſpace towards the North, was the Region *Caphurſtan*, that is, the Land of the Infidels (of which I ſhall treat anon) that had many Chriſtians in it, unto which notwithſtanding, being hindered by the *Caravan*, he could not travel; hence in the courſe of 25 days he came unto a City named *Ghideli*, where he was in great danger of Thieves: departing hence, in 20 days he came to the City *Cabul*, a City yet ſubject to the *Mogor*; from hence he went unto *Chianacar*, a City abounding in Iron; and from thence in ten days he arrived at *Parvan*, the laſt Town of the Kingdom of the *Mogor*.

After five days reſpite, in the ſpace of 20 days he came to a Region named *Ancheran*, having paſſed over exceeding high Mountains, and after other 15 days he arrived at the City *Calcia*, and there having ſpent ten days, he came to a certain place called *Gialalabeth*, famous for the Portage or Cuſtoms of the *Brachmans*; after 15 days he came to *Talhan*, and hence proceeding forwards to *Chaman*, he incurred the great hazard of Robbers, whom having ſhunned, at length he came to *Ciarciunor*; and after ten days paſſing through *Sarpanil* a deſart Place, they came to the Province *Sarcil* over a moſt tall Mountain, and that in 20 days Travel: after two days he came unto the foot of the Mountain *Cetialath*, in which, by reaſon of the multitude of Snow, many periſhed by the vehemency of the cold. Having travelled ſix days through the Snow, he came to *Tamgheran* in the Kingdom of *Caſcar*, and after 15 days to *Jaconich*, and after five days unto *Hiarcham* the Metropolitan City of *Caſcar*, and the end of the Region of *Cabul*; the whole Region are Followers of the Law of *Mahomet*; and hence from *Hiarcham*, is the beginning of the expedition by *Caravan* into *Cathay*; and the Negotiation of thoſe that certainly know that they ſhall be admitted into the Kingdom, wholly conſiſteth as it were in fragments of precious Jaſpar, which are found in great plenty in *Cathay*, that is in *China*, and they are of two kinds: the firſt ſort is brought out of the River *Cotan*, not far from the Regal City, by Fiſher-men, like unto thick Flints: the other being digged out of the Mountains, is cleft into ſtony plates, almoſt two Ells long. This Mountain *Canſangui* is diſtant from the City Imperial 20 days Journey, and it is called the Stony Mountain, noted vulgarly in Geographical Maps; hence therefore *Benedict*, after long ſtay, again began his Voyage; firſt he arrived at *Jolci*, the place of Cuſtom for the Kingdom, and from hence in a Voyage of 25 days he paſſed over theſe following places: *Hancialix*, *Alceghet*, *Hagabathet*, *Egriar*, *Meſetelec*, *Thalec*, *Horma*, *Thoantac*, *Mingieda*, *Capetalcol*, *Zilan*, *Sarognebetal*, *Cambaſo*, *Aconſerſec*, *Ciacor*, *Acſu*; *Acſu* is a Town of the Kingdom of *Caſcar*, from which he paſſed by a laborious Voyage, through the Deſart *Caracatai*, that is black *Cataia*, unto *Oitograch*, *Gazo*, *Caſciani*, *Dellai*, *Saregabadal*, *Ugan*, and at laſt he arrived at *Guciam*: departing hence, in a Voyage of 25 days, he came unto the City *Cialis*, which is ſubject to the Dominion of the King of *Caſcar*, where the *Saracens* returning, in the Caravan of the year before, from *Cathay*, that is from *Pekin*, the Royal City of *China*, declared wonderful things unto our *Benedict*, concerning Father *Matthew Riccius*, and his Companions; and here our Father wondered that he had found *Cathay* in the chief place of the *Chineſes*: From hence in 20 days he came unto *Pucia*, a Town of the ſame Kingdom, and from hence to *Turpham* and *Aramuth*, and at length he arrived

A ſtony Mountain.

at *Camul* a fortified City; from *Camul* in nine days time he at last came to the Walls of the North part of *China*, which he had so long desired, unto a place called *Chiaicum*, where being admitted within the Walls by one days Journey, he came to the first City of *China* called *Socien*, and found no other *Cathay*, but *China*; so that from thence forward he laid aside all scruple of the proper and true situation of *Cathay*, which the *Saracens* often confounded with *China*. Note, notwithstanding that this Voyage was taken or begun from *Laor* towards the North, when that he might have come to his Journeys end from *Laor* by a much nearer way; but as this Voyage or Passage through the *Thebetick* Mountains, was not yet discovered, so that also on the other side by *Usbeck* and *Samarcande* at that time was more used, although that to conform himself unto the custom of Merchants, he was forced to attempt to pass by this latter, though it were very much out of the way, by reason of its vast windings and turnings, and also on every hand subject to Robbers. The Kingdom of *Usbec* is extended by a large interval of Regions from the West to the North, being made up of three very great Kingdoms, whereof the first is *Samarcande*, famous for the Birth of *Tamberlan*; the other *Tarphan*; the third is called *Turphan*: all of them infamous for the Religion of *Mahomet*; the Inhabitants, as Historians relate of the *Scythians*, are cruel, Thieves, bloody, and Capital Enemies of the Christians; so that this Kingdom is now altogether unpassable for the Christians, except such as will become Denyers of Christ, and Followers of the Law of *Mahomet*. And this is the passage from *Usbec* to *Cathay*.

The Kingdom of *Usbeck*.

But the Voyage, undertaken by Father *Antonius Andradas* a *Portugal*, into the Kingdom of *Thebet*, was after this manner: First passing over *Ganges* from *Laor*, he entred into *Scrinegar* and *Ciapharanga*, most great and populous Cities, and from these, having passed over a most high Mountain, on the top of it he discovered a vast Lake, the common Receptacle of the Waters of the River *Indus*, *Ganges*, and the other great Rivers of *India*; and hence by a Voyage of many days, and that also through high Mountains, he arrived in the cold Northern Region *Redor*, and in a City of the same name; from which, passing through the Kingdom of *Maranga* and the Kingdom of *Tanchut*, which belongeth unto the *Tartars*, in two months space you may easily touch or arrive at *Cathay*, that is, *China*.

SECTION II.

Another Voyage from China *to the* Mogor, *performed by the Fathers of our Society, Father* Albert Dorville, *and Father* John Gruberus.

These Fathers therefore accomplished their Voyage from *Pequin*, *Anno* 1661. in the month of *June*, they staid in *Siganfu* 30 days, and from hence they departed to *Sining* or *Siningfu* in almost so many days twice told over, having passed over the Saffron River. Now *Sining* or *Siningfu* is a great and populous City, built at the vast Walls of the Kingdom of *China*, by or through the Gate of which lyeth open the first entrance into *Cathay* or *China* for those that trade, or merchandize out of *India*, and where also they are forced to stay whilst that they have a further admission granted them by the King. This City is placed under the Elevation of the Pole, 36 degrees, 20 minutes.

The Voyage from the Walls through the Desart *Kalmack* even unto the entrance of the Kingdom of *Lassa*.

2. From *Sining* in three months space passing through the Desart of *Kalmack* in *Tartaria*, they came unto the very entrance of the Kingdom of *Lassa*, which the

the *Tartars* alſo call *Barantola:* The Deſart is partly mountainous, partly level, and overſpred with ſand and duſt, altogether ſterile and barren, unto which notwithſtanding Nature is here and there in ſome places propitious by affording ſome ſmall Rivulets, whoſe Banks afford a ſufficient quantity or abundance of green Herbs and Graſs: But as this Deſart deriveth its original from the innermoſt Mediterranean parts of *India*, ſo is it alſo extended in a ſtraight line from the South to the North, and no perſon hath yet unto this day been found, who hath diſcovered its bound: Many ſuppoſe it to be extended even unto the Frozen Sea, concerning which I have treated at large in my Book of the Subterranean World. Now it hath various names; *Marcus Paulus Venetus* calleth it *Lop*, infamous for Diabolical deluſions, and a multitude of Specters or evil Spirits that uſually appear in it, concerning which notwithſtanding our Fathers relate nothing; for the once or twice appearing of theſe Spirits, doth not prove the perpetual continuance of their appearance unto all: The *Tartars* formerly called it the Deſart *Belgian*, others ſometime *Samo*, the *Chineſes Kalmack*, others *Caracathai*, that is black *Cathay*, where you ſhall find no other Animals but wild Bulls of a mighty bigneſs: Yet the *Tartars*, accuſtomed unto Deſarts, wandring to and fro paſs over it at all times; and there alſo pitch or fix their Hords, where they find a place or River commodious for the paſturage of their Cattel; the Hords of the *Tartars* are Pens, or Tents, fit for the receiving both of Men and Cattel, as the Figure ſheweth.

The ſandy Deſart, and its various names

3. From *Laſſa* or *Barantola* placed under the elevation of the Pole 29 degrees, 6 minutes, they came in four days ſpace even to the foot of the Mountain *Langur*; now this *Langur* is the higheſt of Mountains, ſo that on the top of it Travellers can hardly breathe by reaſon of the ſubtilety and thinnels of the Air; neither can they paſs over it in the Summer Seaſon, without manifeſt hazarding of their lives, by reaſon of the virulent and poiſonous exhalations of ſome Herbs. No Wagon or Beaſt can paſs over it, by reaſon of the horrible great ſteepneſſes, and rocky paths, but you muſt travel all the way a foot, almoſt for a months ſpace, even unto the City *Cuthi* which is the firſt or chief City of the Kingdom of *Necbal*: Now although that this Mountainous Tract be difficult to be paſſed over, yet Nature hath plentifully furniſhed it with variety of waters, which break forth of the hollow parts of the Mountain in every part; theſe waters are both hot and cold, alſo with an abundance of Fiſh, for the ſuſtenance of Man, and plenty of paſturage for Beaſts: I take this to be the ſame Tract, which *Ptolomy* calleth *Parapaniſus*, which being linked in the ſeries of the *Caucaſian* Mountains is extended far and wide towards the Eaſt, and with its skirts toucheth the South and North. *Marcus Paulus Venetus* calleth it *Belor*, others give it other names according unto the diverſity of Nations through which it paſſeth.

A moſt high Mountain called *Langur*.

Cuthi a City of the Kingdom of *Necbal*.

Belor.

4. From *Cuthi* in five days paſſage they came unto the City *Neſti* in the Kingdom of *Necbal*, in which all the Natives, being involved in the ſhades of Idolatry, live without any ſign of the Chriſtian Faith; yet it aboundeth with all things neceſſary for the ſuſtaining of life, ſo that thirty or forty Hens are ſold for one *Scutum*.

Neſti a City of the Kingdom of *Necbal*.

5. From *Neſti* they came in 5 days Journey to the Metropolitan City of the Kingdom of *Necbal*, which is called *Cadmendu*, which is placed under the elevation of the Pole 27 degrees, 5 minutes, where there is a potent King that ruleth, and although an Heathen, yet not overmuch averſe unto the Chriſtian Religion.

Cadmendu the Metropolitan City of *Necbal*.

6. From *Cadmendu* in half a days time they came unto a City, that the Natives call *Badda*, the Regal City of the Kingdom of *Necbal*.

7. From *Necbal* in a Journey of five days you meet with the City *Hedonda*, a Colony of the Kingdom *Maranga*, being placed under the Altitude of the Pole 26 degrees, 36 minutes.

8. From

Mutgari a City of the *Mogor*.

8. From *Hedonda* in eight days ſpace they came even to *Mutgari*, which is the firſt City of the Kingdom of *Mogor*.

Battana a City of *Bengala*.

9. From *Mutgari* is a Voyage of ten days ſpace even unto *Battana*, which is a City of *Bengala* towards *Ganges*, placed under the Elevation of the Pole 25 degrees, 44 minutes.

The City *Benares*.

10. From *Battana* in eight days ſpace they came unto *Benares*, a populous City on *Ganges*, and placed under the Elevation of the Pole 24 degrees, 50 minutes, and it is famous for an Academy of the *Brachmans*, which flouriſheth there, in which all the Sciences proper unto the Region, or rather more truly unheard of Superſtitions, are taught.

Catampor. *Agran*.

11. From *Benares* in eleven days ſpace they came to *Catampor*, and from thence in ſeven days time to *Agran*.

Therefore from *Pekin* even unto *Agran*, was a continued Voyage of 214 days; but if that you have reſpect to the ſtay of the *Caravans*, it is a Voyage of one year and about two months. And theſe Relations I received by word of mouth from the above-mentioned Fathers, who performed the Voyage in the ſame manner as I have deſcribed it.

CHAP. IV.

Of the various Habits, Manners, and Cuſtomes of the Men of thoſe Kingdoms, which were obſerved and drawn by the foreſaid Fathers, Albert Dorville, *and Father* Gruberus, *as they paſſed through them.*

AS the Kingdoms, which the afore-mentioned Fathers paſſed through by a Voyage never hitherto attempted by any *European*, were unknown to Geographers; ſo alſo did they obſerve many things, very worthy of conſideration, in reference unto the Habits, Manners, and Cuſtoms of thoſe Nations, which on purpoſe being delivered to me, what by Pictures and what by Writing, they left to be inſerted into their Voyage performed; which I thought fit, having now an opportune and convenient time, to accompliſh.

A Deſcription of the Walls of *China*.

Therefore ſetting forwards from *Pekin*, the Metropolis and Imperial Seat of the *Chineſes*, they came in the ſpace of two months time to thoſe moſt famous Walls, at which that vaſt City *Siningfu* is ſituated, as it were a certain moſt ſafe Bulwark unto the Walls againſt the Incurſions of the *Tartars*, where in the end of our Book, we exhibit the Structure of ſo famous Walls (as much as the convenience of the place would admit of) as they were moſt diligently obſerved and drawn by them; and they added, that the Walls were of ſo great a bredth, that ſix Horſe-men ſet orderly a breaſt, might conveniently run a Race without being an hindrance one to another; whence they report, that they are ſo frequently viſited by the Citizens of *Siningfu*, both for the enjoying of the Air, which is moſt wholeſom, and which breatheth from the adjacent ſandy Deſarts, and alſo becauſe that they are very opportune for the performing of many other Exerciſes for the eaſing and recreating of the mind; for they are of that height, that they eaſily invite the Inhabitants unto them by their proſpect, which is on every ſide moſt clear and open, and withal exceeding pleaſant, and alſo by reaſon of the great conveniency of the Stairs, which give an aſcent unto them; now the longitude of the broadeſt part of the Wall, even unto the other Port or Gate, through which they

A KING

A QVEENE

A Pater of the Society of Iesus.



A Doctor of the Province of Nankin



A Souldier of the Province of Quecheu.



A Souldier of the Province of Quamsi



A Rusticke of the Province of Huquang.



A Rusticke of the Province of Suchuen.



a Woman of the Provin: of Xansi



a Woman of the Province of Honan



A Woman of y^e Province of Chekiang.



A Woman of the Province of Fokien.



they paſs from the Deſart unto the City *Sucien*, is ſo great, that it can hardly be paſſed in the ſpace of 18 days; which many do undertake, having firſt obtained leave of the Governour of *Siningfu*, not ſo much out of any neceſſity of traffick-ing or merchandiſe, as led by a certain curioſity, and withal being ſufficiently furniſhed with proviſion; for they ſay, that innumerable Habitations that are within the Wall, appear from thence as from an high Mountain; but without in the adjacent Deſart, as the Inhabitants related unto them by word of mouth, they may recreate themſelves with the wonderful and unwonted ſight (as it were from an high Tower) of all kinds of wild Beaſts (ſuch as are Tygers, Lyons, Elephants, Rhinoceroſes, wild Bulls, Leopards, Monoceroſes (that is, a certain kind of horn-ed Aſſes) and that all the while being free and out of all danger, more eſpecially from that part of the Wall, which leading towards the South, draweth near unto the more inhabited Regions, as *Quanſi*, *Junnam*, and *Tibet*; for from hence unto the Saffron-coloured River, and the places adjoyning that abound with Buſhes and Thickets, they are wont to betake themſelves in Herds and Droves at certain times of the year, both in reſpect of paſturage, and for hunting of their prey.

Therefore when that theſe Fathers had paſſed this Wall, preſently they met with a River repleniſhed with fiſh, of which they made their ſupper, which they prepared in an open Tent; and having alſo paſſed over the Saffron River with-out the Walls, and immediately having entred that moſt vaſt and barren Deſart *Kalmack*, a Deſart very dreadful and formidable, in two months time they came even unto the Kingdom of *Barantola*. This Deſart, although that it be parched and ruinous, is yet inhabited by the *Tartars*, which are called *Kalmack*, at certain times of the year, when that there is great abundance of paſturage on the Banks of the River, they there fixing of their Hords, which you may term, and that not unfitly, portable Cities; the *Tartars* rove up and down here every where to rob and pillage; whence it is very neceſſary that the *Caravan* be ſufficiently ſtrong to reſiſt the violence of the inſulting *Tar-tars*. Theſe Fathers, as they oftentimes happened upon their Tents, ſcattered up and down through the Deſarts, ſo they drew the Habits of each of them according unto the Mode, which I have here ſet down.

The Deſart *Kalmack*.



I. *A Lama Tartar.* 3. *A Woman of* Kalmack. 2. *A Tartar of* Kalmack.
A. *The Habitation of the Tartars.* IV. *The Turning Wheel.*

The Habit of the *Tartars* of *Kalmack*.

The *Tartar*, which the first Figure exhibiteth, weareth the Habit of a *Lama*, which is the Priest or Bishop of the holy Rites of the Nation of the *Tartars* of *Kalmack*; they use a Cap or Hat painted with a red colour, a white Coat or Cloak cast backwards, a red Girdle, and they are vested with a yellow Coat, from the Girdle of which hangeth down a Purse, as in the first Figure.

The second Figure sheweth a *Tartar* of *Kalmack* cloathed with a Leathern Garment, and a yellow Cap. The third Figure exhibiteth a *Tartar* Woman of *Kalmack*, cloathed with a Vestment made of skin, or of some green, or red matter; and each of them hath a Phylactery or Amulet hung about their necks, which they wear to preserve themselves from dangers and mischiefs. The Figure A expresseth their Habitations, and it is a *Tartarian* Tent made up within of small bended and wreathed sticks, on the outside it is framed with a course matter of a certain wool tyed or bound together with cords. The fourth Figure sheweth an Instrument, and it is a turning wheel in the form of a Scepter, which is moved round by the superstitious Auditors, or standers by at the time when the *Lama* pray.



V *The Effigies of* Han *King of* Tanguth *that is dead, & is worshipped for a God.*

VI *The Effigies of* Deva *King of* Tanguth.

The Effigies of the King of *Tanguth*.

The fifth Figure exhibiteth the Pourtraicture of *Han* the deceased King of *Tanguth*, whom they report to have had 14 Sons, and by reason of his Goodness, and Administration of Justice, all the Natives, as an holy person, give him the Honour proper to the Gods; he is said to have been of a darkish colour, his Beard of a Chestnut colour, and intermixed with grey hairs, full-eyed. Now *Tanguth* is a large Kingdom of *Tartary*, the greatest part of which our Fathers travelled through, and Father *John Gruberus* delineated or drew the King, whom they call *Deva*, and that by his own command, in the same form which the VI. Figure sheweth: His face is duskish, otherwise his Vesture or Attire is altogether like unto that of the *Lama*, which I have exhibited in the first Figure.

VII. *The*



The fore part of a Woman of Northern Tartary.

VIII *The back part of the ſame Woman.*

was at that time in the Court of *Deva* King of *Tanguth*, a Woman Northern *Tartary*, who as ſhe was dreſſed in an unwonted Habit, emed not unworthy of having her Picture taken unto the life : She r tyed or knotted like unto ſmall Cords, having her Head and Girdle with Sea-Cockle ſhells; ſee her exhibited in the fore and back part, in he 7th and 8th. There were alſo in the ſame Court of the King certain s, whoſe Habit, if that you obſerve it, is altogether Womaniſh, but on- ey uſe a Coat of a red colour, after the manner of the *Lama*; ſee Fi- 10. and 11. The 12. and 13. Figure ſhew you the Habit of the People Sexes in the Kingdom of *Tanguth*.



Another Habit of a Courtier.

IX *The Trophies which are erected in the tops of the Mountains with adoration unto the Great* Lama, *for the conſervation of Men and Horſes.*

X *The Habit of a Courtier in the Attire of a Woman.*

An execrable Custom introduced in the Kingdom of *Tanchut*.

There is a most detestable and horrible Custom introduced into these Kingdoms of *Tanchut* and *Barantola*, by the subtlety and craft of Satan, which is as followeth: They chuse a lusty Youth, unto whom they grant liberty, on set days of the year, to kill, with the weapons wherewith he hath armed himself, any person that he meeteth, of what Sex or Age soever without any difference or respect of persons; for they foolishly and madly suppose, that those that are thus slain, immediately, as if they were consecrated by *Menipe*, a deviliſh Spirit whom they worship, obtain eternal honours, and a most happy estate. This Youth in a wonderful gay Habit, furnished with a Sword, Quiver, and Arrows, and stuck or laden with the Trophies of Banners and Ensigns, at a prefixed time, being possessed with the Demon or Devil, unto whom he is consecrated, rushing with great fury out of the house wandereth through the ways and streets, and killeth at his pleasure all that meet him, no resistance being made: This Youth they call in their Country Language *Buth*, which signifieth the Slayer; whence our Fathers depicted him altogether after the same manner that they had a sight of him in the time that they there continued, as the XIV Figure sheweth.



12 *The Common Habit in the Kingdom* Tanchut.

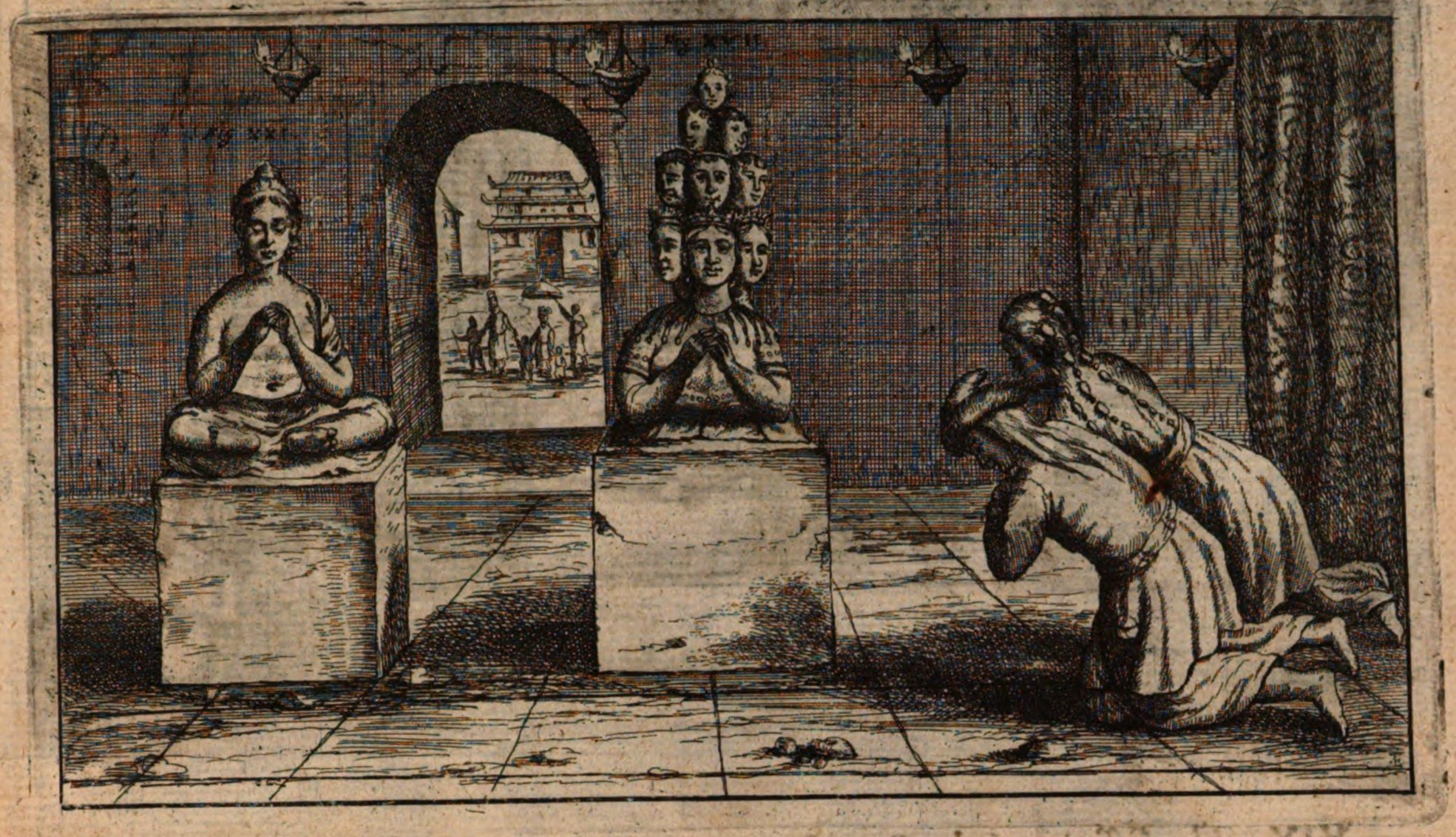
13 *The Habit of the same Nation.*

14 *The Habit of the possessed Youth that killeth men, called* Phut.

Menipe a Deity of *Tanchut* with many heads.

There are other Kingdoms included within the vast Kingdom of *Tanchut*, and in the first place there is *Barantola*, which they also call *Lassa*, which hath a Metropolitan City of the same name; it hath a King of its own, and is altogether intangled with the foul Errours of Heathenism, it worshippeth Idols with the differtence of Deities; amongst which, that which they call *Menipe*, hath the prehemience, and with its ninefold difference of Heads, riseth or terminateth in a Cone in a monstrous height, concerning which we shall speak more fully in the following Discourse, when we come to treat of the many headed Deities of the *Chineses*. Before this Demon or false God this fooliſh people performeth their Sacred Rites with many unwonted Gesticulations and Dances, often repeating of these words: *O Manipe Mi Hum*, *O Manipe Mi Hum*, that is, *O Manipe, save us*; and these sottish people are wont to set many sorts of Viands or Meats before the

the Idol for the propitiating or appeaſing of the Deity, and perform ſuch abominable kinds of Idolatry. Our Fathers, in commiſeration and deploring of the ſad Eſtate of theſe Nations, thought fit to ſhew their blind Worſhip, and to portraiture the Idol in the form in which they beheld it, and which the 17. Figure exhibiteth, although it be alſo diſcovered in the ſame Habit, which the 21. Figure ſheweth.



XVII. *The Idol Manipe in the City* Barantola *in the Kingdom of* Laſſa.

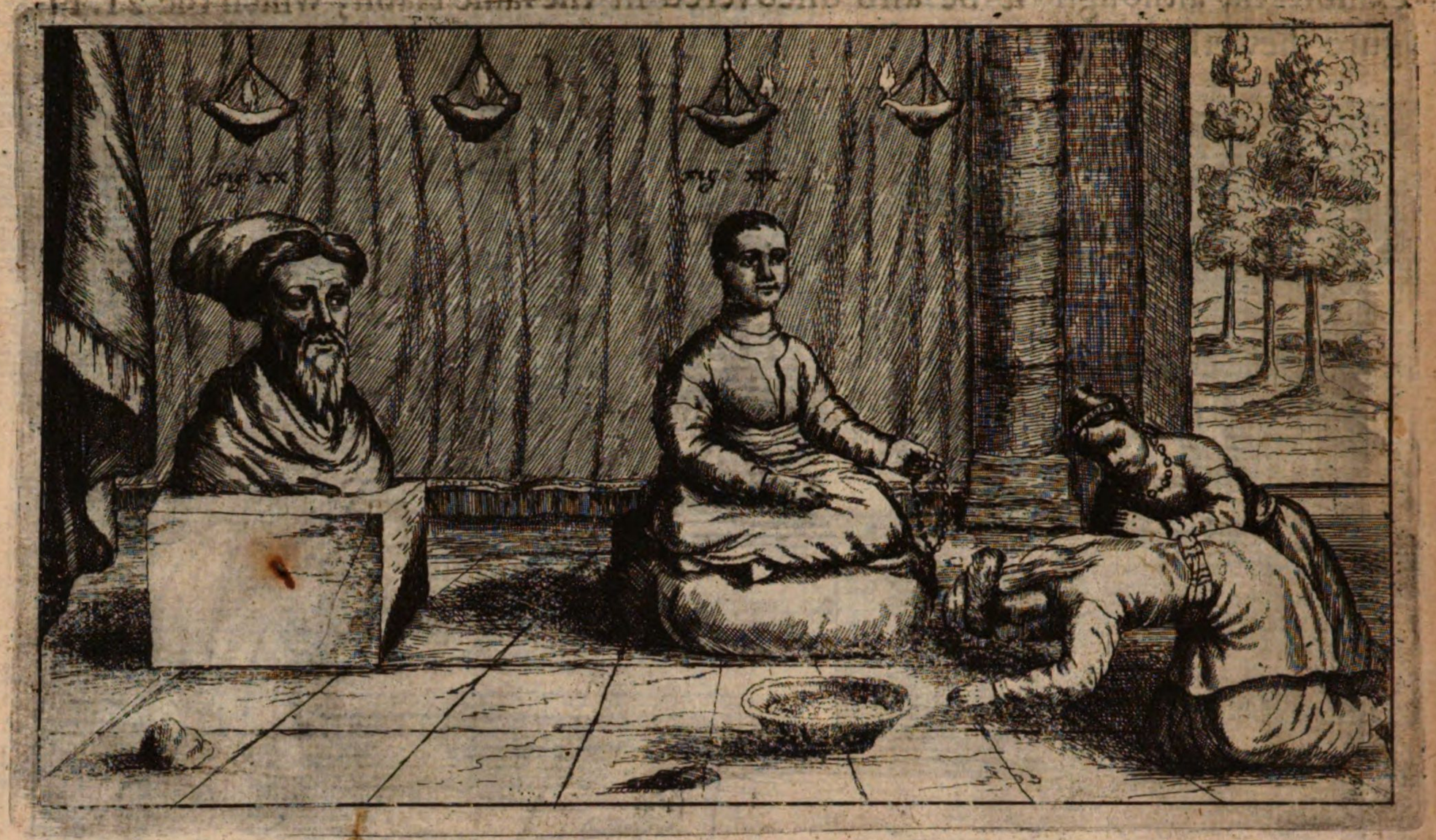
XXI. *Another Idol Manipe.*

There is alſo exhibited in *Barantola* another Spectacle of a falſe Deity, which as it almoſt ſeemeth to exceed humane belief, ſo it alſo doth require to be evidenced with the more ſingular care. Our Fathers relate, that whilſt they remained or continued two whole months in *Barantola*, to wait for the conveniency of the *Caravan*, that they obſerved many things in reference to the Manners and Cuſtoms of the People, of which they noted ſome to be ridiculous, and otherſome to be curſed and deteſtable. There are two Kings in this Kingdom, whereof one is truly concerned and employed in the Management of the Affairs of the Kingdom, whom they call *Deva*, whoſe Picture or Effigies is repreſented in the VI Figure; the other being ſeparated and taken off from the weight or incumbrancy of all extraneous Concernments, living in quiet and repoſe within the ſecret Apartments or Withdrawings of his Palace, is adored like unto a Deity, and that not only by the Natives, but of all the Kings, that are ſubject unto the Empire of *Tartary*, who undertake voluntary Progreſs or Pilgrimage unto him; they adore him as the true and living God, and they alſo call him the Eternal and Heavenly Father, which they atteſt by the multitude of Preſents, that they offer unto him. He ſitteth in an obſcure Chamber or Room of his Palace (as the XIX. Figure ſheweth) adorned with Gold and Silver, and rendred reſplendent by the multiplicite luſtre of flaming Lamps, in a lofty place upon a Couch, which is covered with coſtly Tapeſtry; unto whom Strangers at their approach fall proſtrate with their heads to the ground, and kiſs him with incredible Veneration, which is no other than that which is performed unto the Pope of *Rome*; ſo that hence the fraud and deceit of the Devil may eaſily and plainly appear, who by his

The unheard of and ridiculous Worſhip of the Great *Lama*.

The King *Deva*.

innate malignity and hatred, in way of abuſe hath transferred, as he hath done all the other Myſteries of the Chriſtian Religion, the Veneration which is due unto the Pope of *Rome*, the only Vicar of Chriſt on Earth, unto the ſuperſtitious Worſhip of barbarous people.



XIX. *The Effigies of the Great* Lama. XX. Han *the deceaſed King of* Tanguth, *whom they worſhip with Divine Honour.*

Whence as the Chriſtians call the *Roman* High-Prieſt Father of Fathers, ſo theſe *Barbarians* term their falſe Deity the Great *Lama*, that is, the Great High-Prieſt, and the *Lama* of *Lamas*, that is, High-Prieſt of High-Prieſts, becauſe that from him, as from a certain Fountain, floweth the whole form and mode of their Religion, or rather mad and brain-ſick Idolatry, whence alſo they call him the Eternal Father; and leſt that being about to dye he ſhould ſeem to be deveſted of the duration of Eternity, the *Lamæ* or Prieſts, which are perpetually about him, with great care and ſolicitude wait on his neceſſities, expound the Oracles that are taken from his mouth unto more ſimple Travellers with a wonderful counterfeiting of a feigned Divinity; theſe, I ſay, after his death, ſeek throughout the whole Kingdom for another perſon as like unto him in all reſpects as may be, whom, being found, they advance into his Throne; and by this means they perſwade and impoſe on the belief of thoſe that in the whole Kingdom are ignorant of the fraud and deceit, by divulging the perpetual duration of the Eternal Father, ſeven times now in an hundred years raiſed from the dead; the minds of thoſe barbarous people being ſo firmly blinded by a Diabolical Deluſion, that from hence they have no doubting or ſcruple of the truth or belief of it. Thence it cometh to paſs that he is worſhipped with ſo great ſigns of Veneration, that that perſon eſteemeth and reputeth himſelf bleſſed, who can obtain by the bounty or courteſie of the *Lamæ* or Prieſts (whom therefore they are wont to corrupt or bribe unto that very end with large and coſtly Preſents, which redoundeth much to their advantage) any of the Excrements or Urine of the Grand *Lama*; for from theſe worn on their necks, and the Urine mixed with their Meats, (Oh abominable naſtineſs!) they fooliſhly imagine themſelves to be moſt ſafe, and through-

The manner of the Reſurrection of the *Lama*.

ly

ly armed againſt the inſult of all infirmities. Theſe things the Fathers heard from the Citizens of *Barantola*, and were very much afflicted in mind, in conſidering of the great blindneſs of theſe Nations; and although that they could not ſee the Great *Lama* (by reaſon that thoſe that are of the Chriſtian Profeſſion are prohibited his ſight, as alſo any other may not be admitted, unleſs that he have firſt performed the foreſaid idolatrous Ceremonies proper or peculiar to the Great *Lama*) yet notwithſtanding they exactly drew his Effigies as it was expoſed to view in the Entrance or Porch of the Emperours Palace (in which the ſame accuſtomed Ceremonies are paid and exhibited, by burning or lighted Lamps, unto his painted Picture, as unto his living perſon) in the very Habit which the 19. Figure expreſſeth. And they thought it alſo requiſite to affix a Draught here, of the Caſtle which they call *Bietala*, at the end of the City *Barantol*, where the Great *Lama* reſideth, as the 18. Figure repreſenteth it.



Now he is of ſo great Authority throughout all *Tartary*, that there is no King crowned in any place, who firſt, having ſent his Embaſſadours with ineſtimable Preſents, doth not crave the Benediction of the Great *Lama* as an happy Omen of their entrance upon the Kingdom. See what I have ſaid at large in the preceding Diſcourſe concerning the Honour conferred or exhibited by the Imperial Monarch of *Tartary* and *China* on the Great *Lama*, where alſo I have demonſtrated in the ſame place, that this whole Superſtitious Worſhip of the Great *Lama*, took its original from that famous *Presbyter John*, who had his reſidence in this Kingdom of *Tanchut*. But thus much ſhall ſuffice for the Great *Lama*.



XV *An Old Woman.* *The Women in the Kingdom of* Coin. XVI *A Young Woman.*

They ſaw alſo ſtrange Women at *Barantola*, which came thither out of the adjacent Kingdom of *Coin*, a young Woman and an old one in this Habit as the XV and XVI Figures expreſs. Now all the Noble Women braid or curl all their Hair in the manner of Hair-laces or ſmall bands, and wreath it behind them; on their forehead they wear a red filet beſet with pearls, on the top of their heads they bear a ſilver Crown interlaced with Turchoiſes and Coral.

Having left the Kingdom of *Laſſa* or *Barantola*, in a months Voyage they came over the moſt high Mountain *Langur*, which we have deſcribed a little before, unto the Kingdom *Necbal*, where they found nothing wanting unto humane ſuſtenance except faith in Chriſt; for they are all involved in the thick Cloud of Heatheniſh blindneſs. The chief Cities of this Kingdom are *Cuthi* and *Neſti*. It is a Cuſtom in this Nation, that if you drink unto a Woman, that other Men or Women pour in the Liquor *Cha* or the Wine three times for them, and in the time of drinking affix three pieces of Butter unto the brim of the Pot or Cup, thoſe that pledge them or drink after them taking it off and ſticking it to their forehead. There is alſo another moſt cruel Cuſtom obſerved in theſe Kingdoms, by which deſpairing of the recovery of their ſick, and eſteeming them near to death, they carry them forth, and caſt them into deep ditches in the Fields, that are full of dead bodies, and there being expoſed to the injury of time they ſuffer them to periſh without any pity or commiſeration; and after that they are dead they leave them to be devoured by ravenous Birds, or Fowl, and by Wolves, Dogs, and ſuch like Creatures; whilſt in the mean while they perſwade themſelves that it is no mean Monument of a glorious death, to obtain or have their Tomb within the bellies of living Animals. The Women of theſe Regions are ſo deformed and ugly, that they appear more fit for Devils than Men; for out of a religious conceit they never waſh themſelves with water, but with a certain moſt ſtinking Oyl, which beſides that it giveth a moſt intolerable ſcent, it doth ſo much bedawb and render them filthy, that they ſeem not to be Women but Hags and Witches.

The moſt high Mountain *Langur*.



Habit of the Noble
ien of the Kingdom
'anguth.

24 *The Habit of a Woman near* Cuthi *a City of the Kingdom of* Necbal.

25 *The general Habit of the Kingdom of* Necbal.

Figures 24. 25. 26. 27. repreſent the Habits of this Nation. The King
f ſhewed himſelf extraordinarily courteous unto our Fathers, by reaſon of a
which they beſtowed on him, which was a proſpective Glaſs, and other
rious Mathematical Inſtruments, with which he was ſo taken, that he
determined with himſelf not to let them go, which he had not done, but
ey faithfully promiſed him they would return thither again; which if they
ned, he promiſed that he would there erect an Houſe for their uſe and
e, endowed with moſt ample Revenues, and alſo grant them a plenary
to introduce the Chriſtian Law into his Kingdom.



22 *A Northern* Tartar.

26 & 27 *The Habit of the Kingdom of* Necbal.

Departing from *Necbal* they came to the Confines of the Kingdom of *Maranga*, which is incloſed in the Kingdom of *Tebet*; whoſe Metropolis is *Radoc*, the utmoſt bound of the Voyage formerly undertaken by Father *Andradas*, where they found many marks of the Chriſtian Faith in time paſt there planted, from the names of *Dominick*, *Francis*, *Anthony*, by which the men are called. And from hence they arrived at that firſt City of the Kingdom of the *Mogor* ſo well known unto the world by the name of *Hedonda*, and thence at *Battana*, a City of *Bengala* ſituated on *Ganges*; thence at *Benares*, a City famous for an Academy of the *Brachmans*, and at laſt to *Agra* the Imperial City of the *Mogor*; where Father *Albert Dorville* broken with the labours of his Travels, and full or repleniſhed with Merits, leaving this terreſtrial Country, departed, as we piouſly believe, unto the heavenly manſion, in a middle way between *Europe* and *China*.

CHAP. V.

Of the Voyage attempted by Father *Amatus Cheſaud* a French-man, Superiour of the Reſidency of *Iſphahan*, for the Diſcovery of an eaſie and ready Paſſage into *China*, even in ſome meaſure unto *Usbec*. Out of his Letters written in the *Perſian* Language, and directed unto Father *Athanaſius Kircher*. The Letter is to this Effect.

The Voyage of Father *Amatus Cheſaud* a French-man

I Write not this Letter from Hiſpaham, *but in the way, being returned from the City* Hairat Sfahanum, *from which City it is almoſt a year ſince I departed towards* Balch, *which is the Regal City of* Usbeck, *that I might diſcover whether there were any poſſible way of paſſing through the foreſaid* Usbeck *and* Turkeſtan *into* Cathay, *and hence into* China. *But indeed as I came thither with the Embaſſadour of* Usbec *unto the Bounds of* Kezalbax, *I found that way both difficult and dangerous: therefore I continued for ſome months at* Hairat (*which City was formerly called* Sciandria) *and there I narrowly viewed the place, which the Ancients called* Bachtra, *where there is a great Univerſity or Academy, which the Son of the famous* Tamerlang *builded, which notwithſtanding is deſtroyed by degrees, and runneth to ruine for want of looking to, as alſo many other Edifices, which were formerly there built at the ſame time, in which that City was in the hands of the* Usbequi. *From this place at length I came to the City* Maxahad, *which others call* Sancta, *there is a great* Meſquit *adorned with Gold. In this place I continued two months, and here diſputed with the Learned, of whom there are many about the Law; I found that albeit they openly and abroad praiſe their own Sect, yet they hold, that others of a contrary perſwaſion ought to obſerve the Kings Law. Their time is not as yet come. I departed from this place, and came to* Nixapor *and* Sabazuar, *which belong unto* Chorasan; *from thence I paſſed over the Cities* Setam, Damgan, *and* Jamnam, *at laſt I arrived at* Kaxanum, *in the Province* Aracand *that is* 30 *Farſang diſtant from* Sfahamum. *This tract of Land is for the moſt part barren: at length I returned to* Sfahamum, *and here remain ready to fulfil the Commands of your Reverend Fatherhood. But doth not your Reverend Fatherhood in the mean while publiſh nothing unto the World? ſuch a Tree ought to bear ſome fruit. Beſides two Books that you were pleaſed to ſend me ſome years ſince, nothing elſe hath arrived at my hands. I have here compoſed ſome Treatiſes about the Controverſies of the Law, in particular an Anſwer to the Poliſher of the Looking-glaſs. I know no perſon that can better manage this Buſineſs at* Rome, *than your Reverend ſelf, whom I beſeech to render me more certain, whether that ſuch Books*

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can be printed there; but I much question, whether that any one can be found, that will be at the charge: yet in this matter I shall determine nothing, but what my Superiours shall ordain. To conclude, the least of your Reverend Fathership's Servants only more especially requireth this, That you would retain this my Epistle by you for a Memorial, and that you would not be unmindful of me in your Holy Sacrifices. Dated near Xaxan *about the time of the Festival of Saint* Francis Xavier.

CHAP. VI.

The Voyage performed by Marcus Paulus Venetus, *and* Haython *the* Armenian *into* Cathay *or* China.

SEeing that none of the Ancients have described the Kingdoms of the utmost Confines of the East, more fully than *Marcus Paulus Venetus*, therefore I esteemed it my duty, to describe his Voyage into *Cathay* at this time, having so fit a place; although that there do many things occur, which are both not apprehended or understood at this very day by any Geographer, by reason of the variety of names, by which he calleth Kingdoms, Provinces, Cities, Mountains, Rivers, Lakes, and that differently from all others; and also by reason of the Description of some Cities, which consent not with the modern Geography: Moreover, *Marcus Paulus* being ignorant of the use of the Globe, hence it came to pass, that he setteth not down the Longitude and Latitude of any City, from which knowledge alone the true Situation of Places is found. But now let us come to relate his Voyage. *Anno* 1269. *Baldwine* being Emperour of *Constantinople*, two famous Persons of the illustrious Family of the *Paulini*, *Nicolas* and *Matthew*, Citizens of *Venice*, set forwards unto *Constantinople* in a Ship fraighted with divers Commodities, where having a little refreshed themselves, and committing themselves to the *Euxine* Sea, they arrived with prosperous winds at a Port of *Armenia*, called *Soldadia*; now what this Port of *Soldadia* is, we have not hitherto found out. I interpret it to be *Trapezontem*, seeing that there is no Port of the *Armenians* nearer the *Euxine* Sea; neither can we discover what that Kingdom of *Bartza* is. From the Kingdom of *Bartza* they came by great windings and turnings of the Land unto the City of *Bochara* situated on the River *Oxus*, in the Kingdom of *Usbeck*, where great Wars arising between the King of *Bartza*, and of the *Tartars*; they therefore being much perplexed, and ignorant which way to take to return into their own Country, upon a new consultation and advice, they remained there full three whole years, and that they might not spend their time idly, in that space, they applyed themselves with all their endeavour to be attaining of the *Tartarian* Tongue. Therefore in this state of Affairs, a certain Embassadour came to *Bachara* to treat with the Great Emperour of *Tartary*, where when that he had found these fore-mentioned persons, he used his utmost endeavours, both in reference unto their great and noted Behaviour, and the *Tartarian* Tongue in which they were excellently accomplished, to have them with him in his return unto the Great *Cham*, unto whom he knew that they would be very acceptable; therefore they relying on the advice of the Embassadour, after the travel of many months, did make their appearance before the Great *Cham*. He first of all admiring the Countenance and Behaviour of these *Europeans*, and also being led with a curiosity of understanding the Affairs of *Europe*,

The confused Voyage of *Marcus Paulus*.

The Cause and Original of this undertaken Voyage into *Cathay*.

They staid at *Bochara* three whole years, and learned the *Tartarian* Language.

They go with the Embassadour of King *Allan* unto the Great *Cham*.

The Great *Cham* receiveth them very honorably.

Europe, was wholly intent in the discovery of the Mode and Form of the Government of the Occidental Regions, enquiring of them concerning the Pope, the Emperour, and the Rites of the whole Empire, as well those that are observed in Peace as War; unto which, when that they had prudently replyed, they so far wrought upon the Emperour, that entring into Counsel with his Nobles, he concluded of sending an Embassadour unto the Pope of *Rome*, which he thought fit in his Name to impose on these *Paulini*, whose faith and sincerity he had now sufficiently tryed, and together with them he sent a Golden Table and Letters, in which he requested that his Holiness would send him an hundred persons conspicuous both for Learning and Wisdom, to instruct his Subjects in the Christian Faith, which he said was the best and most pure of all others. Wherefore these persons having received their Embassie, being about to fulfil the Will and Command of the Emperour, by and by set forward on their Voyage, having this Golden Table, which being shewed, for it was sealed with the Seal of the Great *Cham*, throughout the whole Empire of *Tartary*, through which they were to pass, and also having the Great *Chams* Letters, in which he commanded all his Subjects that they should receive them with all honour and affection, and discharge them of all Customs and Tribute: Therefore they followed on their Journey by the great assistance of the Golden Table, and after the space of some months, they came at length to *Balzra* a Port of the *Armenians* (now what this Port was, whether on the *Caspian* or *Euxine* Sea, I have not as yet found) it is most probable to be the Port *Trapezontem*, placed in a corner of the *Euxine* Sea; for from this Port, within few months, *Anno* 1272. they came to *Ancona*, which could not be performed from the *Caspian* Sea, by reason of the great space of Land and Regions interjoyned.

A Consultation about sending an Embassadour unto the Pope of *Rome*.

They set forwards on their Voyage for *Europe*.

They arrive at *Balzra* a Port of the *Armenians*, & from thence to *Ancona*.

Moreover having returned unto *Ancona* whence they departed, the report of the death of *Clement* the IV. being noised abroad, and no other as yet placed in the Apostolical Seat, being destitute of advice, they were not a little disturbed: and setting forward unto *Venice*, to revisit their Native Soil, they heard of the new Election of a Pope; here *Nicolas* found his Wife, whom he had left great with Child at his departure, to be dead, having left behind her *Marcus* a Son of 15 years of age, who afterwards became the Companion of his Father into those most remote Regions of *Asia*, which his Father had before travelled unto, and also was the Author and Writer of this Geographical History. Wherefore a new Pope being chosen, and named *Gregory* the 10th (*Rudolphus* being Emperour) by the unanimous approbation of the Cardinals, they return to *Ancona*, having delivered the Letters of the Great *Cham*, together with the Presents, unto the Pope, with which he being moved, and greatly rejoycing in that he had a fit opportunity offered him for the propagation of the Gospel, he returned a literal Missive unto the Great *Cham*, in which all things were contained that might seem necessary to instruct them better in the Christian Religion, and render the mind of the great King more flexible and yielding unto the receiving of the Christian Sacred Law: unto these he adjoyned two excellent Persons for Learning, of the Society of Saint *Dominick*, *William* of *Tripoly* and *Nicolas*, whose sirname is not added. These therefore now being consummate in their desires, begin their Journey to the East, and at length after a long Voyage by Sea and Land, having entred *Armenia*, when that they had found all things in disorder, by reason of a War commenced between the *Armenians* and the Sultan of *Babylon*. The Fathers being struck with fear, and laying aside all prosecution of a further Voyage, took up their station, and continued in *Armenia*; but *Nicolas* with his Son *Marcus Paulus*, rejecting all fear of danger, out of a great desire by which they laboured to give the Great *Cham* a plenary satisfaction concerning his

The death of Pope *Clement* IV.

They go unto *Venice*.

The Letters of the Great *Cham* are delivered to the new Pope *Gregory* X.

Embassie,

Embaſſie, although that they were expoſed to great hardſhip, and the danger of unknown paths and travel, yet they arrived with him at the City *Clemeniſu*; of whoſe approach, when that *Cublai* the Great *Cham* was acquainted more certainly; he commanded his Meſſengers in forty days ſpace to ſet forwards to meet them, and to conduct them unto him, and withal to ſhew them all the reſpect that might be, and to let them want for nothing that might be any way neceſſary for them. Therefore being admitted into the preſence of the Great *Cham*, and having performed the accuſtomed ſigns or tokens of Veneration, they declared the effects of the Embaſſie that they were imployed in, and alſo preſented him with the Letters of the Pope, together with a Vial of Oyl borrowed from one of the Lamps of our Saviours Sepulchre; he admiring the preſence of *Marcus* the Son of *Nicolas*, gave ſuch reſpect unto both of them, that he admitted them for his domeſtick Attendants, which was a token of great honour, and made uſe of *Nicolas* as an Embaſſadour, whom by reaſon of that ſingular prudence that appeared in him, and his ſignal dexterity in diſpatching of buſineſſes, and his great skill in four different Tongues, he ſent him on divers Employments, all which redounded unto his no ſmall advantage; and when that he diſcovered the Emperour to be delighted with curious ſights of Nature, and ſtrange Cuſtoms, whatſoever he obſerved to be rare, admirable, and exotick, in the various tracts of his Embaſſies and Voyages, thoſe he ſet down with great induſtry, and preſented them to the Great *Cham*; by which you can hardly imagine how much he ingratiated himſelf in his favour, until that at length ſmitten with a deſire of returning to their Country after the diſcharge of many Embaſſies for the ſpace of ſeventeen years, having obtained, though with much reluctancy, a freedom to return, they came back well and ſafe, through many unknown paths of Sea and Land, having paſſed innumerable Regions, unto *Venice Anno* 1295. Now having related this by the way, there remaineth nothing but that I ſhould deſcribe ſomewhat more at large his Voyage into *Cathay*, ſeeing that many things, as I have ſaid, do occur in it, which do very much perplex Geographers.

The Voyage of Marcus Paulus Venetus.

HE, having ſailed over the Mediterranean Sea, and travelled through *Anatolia*, *Armenia*, and *Perſia*, came unto the Region *Balaſia*, which I ſuppoſe to be *Coraſina*, a Country interpoſed between *Perſia* and the Kingdom of the *Mogul*: From this place, avoiding the paſſage towards the South, he took his way between the North and Eaſt, which they call *Nordoſt*; thence he came, through the Deſarts, and then over the moſt high Mountain *Belor*, which we have deſcribed before, into the Kingdom of *Caſſar*, which now they call *Caſcar*, for a time tributary unto the Great *Cham*, partly inhabited by *Neſtorian* Chriſtians, and partly by *Mahometans*; thence winding a little towards the North, he entred into *Samarcande* the Regal Seat of the Great *Tamberlain*, in the Kingdom of *Carcham*, now called *Iarcham*; from thence they proceeded onwards, through the Deſart *Lop*, into the Cities *Peim* and *Ciarcia*, and at length into *Camul* and *Tarpham*, at that time Provinces of the Empire of *Tanchut*, and now ſubject to the Empire of *Usbec*. All which agree with what we have alledged before concerning the Voyage of *Benedict Goes*. Yet from hence he went not the ſhorteſt way unto *Cathay*, but declining towards the North he came unto the City *Campition*, the Metropolis of the Kingdom of *Tanchut*, where having entred between the Eaſt and South, that is South-eaſt unto thoſe that proceed forwards, he came into *Cathay* through the Deſart; yet laying aſide this paſſage, he proceeded forwards again towards the North, and having paſſed through many Provinces and Kingdoms

doms of the Eastern *Tartary*, where he found many Christians, at length he arrived at *Cambalu* the Royal Court of the Great *Cham*, of the largeness and Etymology of which City we have before treated at large: Where I wonder very much that *Paulus Venetus* maketh no mention of the Walls of the Empire of *China*, through which of necessity he should have passed; peradventure he straggling far and wide unto the Eastern Sea (unto which he writeth that he came) through the Northern Kingdoms, in all probability he came through *Coreanum* that belongeth unto the *Chineses* into *Cathay*, that is *China*; for whatsoever he afterwards relateth concerning *Cathay*, whatsoever he observeth concerning the vastness and magnificency of the Cities, concerning the frequency and multitude of the People and Merchants, of the affluency of all things necessary for humane life, of the abundance of the great and small Rivers, of the admirable structure and fabrick of the Bridges; these, I say, can agree unto no other Region, Kingdom, or Empire, but only unto that most vast Empire of the *Chineses*, unto which the *Chinesian* names of the Cities, and their Customs and Manners are altogether consonant and agreeable; as I have shewed in the preceding Discourse at large. *Haython* the *Armenian*, a Monk of the Order of the *Præmonstratensis*, and of the Blood Royal, a Traveller throughout the whole East, he with the fidelity of a religious person confirmeth whatsoever is more largely related by *Paulus Venetus* concerning the Kingdom of *Cathay*; for he beheld *Anno* 1307. all those Kingdoms of the utmost parts of the East with his own eyes, the cause, manner, and occasion of which Voyages we shall afterwards declare. Now he thus speaketh concerning the Kingdom of *Cathay*, in the first Chapter of his History: *The Kingdom of* Cathay *is the greatest that is to be found in the whole World, and it is replenished with infinite people and riches, and it hath its situation on the Sea-coast. The men of those parts are most subtle, and full of all deceit, and therefore in all knowledge make slight of all other Nations, for they say that they are the only people that see with both eyes, and all others with one only; they have for the most part little eyes, and are naturally without a beard; and moreover it is reported concerning this Kingdom, that it is in the chief part of the world, because that it hath the East on one part, and on the other part there doth no Nation inhabit, as they do report; on the West it hath its Confines on the Kingdom of* Tarsa, *on the North it is bounded with the Desart of* Belgian, *and on the East and South there are innumerable Islands of the Sea.* In which words he so describeth *Cathay* or *China*, that he differeth in nothing from the modern situation, the Customs of the Nations, and other things proper unto *China*.

Cambalu the Royal Seat of the Great *Cham*.

Why there is no mention of the Walls of *China* in the Itinerary of *Marcus Paulus*.

The Description of *Cathay* by *Haython*.

CHAP. VII.

Of the introduction of the Christian Faith into the forementioned Kingdoms of Tartary *and* Cathay, *by the now alledged Voyages.*

SEEING that in all the forementioned Voyages we at all times meet with the mention of the Christians, the Reader ought not to doubt, but that the Evangelical Doctrine of the Christian Law hath been introduced into the utmost Kingdoms of the East, from the very first times of the Primitive Church, either by the Apostles themselves, or by their Disciples, or their Successours in the Apostolical Function; which that it may appear more plainly,

plainly, I am reſolved to treat of the Apoſtolical Expeditions of all Ages into theſe Kingdoms; and although that I have in the former Part of this Book treated of the Expedition of Saint *Thomas* into *India*, and the neighbouring Kingdoms, yet I here endeavour to demonſtrate how by the aſſiſtance and labours of Saint *Thomas* and alſo of Saint *Philip*, *Bartholomew*, *Thadeus*, and other Apoſtles, the holy Goſpel was propagated in the Kingdom of the Mediterranean *India* even unto the utmoſt bounds of *Tartary*. Which whilſt that I perform, I muſt acknowledge that I received no ſmall light from the excellent Father *Henry Rho*, who hath travelled almoſt throughout all *India*; for being ſent from *Goa* into the Kingdom of the *Mogul*, into *Dalcan*, that is now called the Kingdom of *Viſipor*, having paſſed over the Mountain *Gati*, he came to *Colconda*, and thence into *Montipur*, and thence by a direct Voyage to *Bengala* and the Kingdom of *Decanum*, and from hence by the City *Delli* in a ſtraight path to the Court of the *Mogor* in the City of *Agra*; what rarities and curioſities he obſerved in ſo great a Voyage he will publiſh to the world in its due and appointed time in his Itinerary: He, when he reaſoned concerning the Kingdom of *Narſinga*, and thoſe ſo celebrated Reliques of Saint *Thomas* at *Meliapor*, ſaid, that amongſt other things which the Chriſtians reſerve in their Library unto this day, there is the Voyage of Saint *Thomas* (which that holy Apoſtle undertook from *Judea* into *India*) preſerved, and that he hath it tranſlated out of the *Syriack* into the *Latine* Tongue; which when that I earneſtly requeſted, he freely aſſented to my deſires; now it is that which followeth. *In the general diſtribution of the Globe of the Earth made by the Apoſtles at* Hieruſalem, *for the propagation of the Divine Goſpel, it is manifeſt from Eccleſiaſtical Hiſtory, that* India *fell unto the Lot of Saint* Thomas, *unto which that he might arrive, he thus began his Voyage; from* Judea, *having paſſed through* Syria, Armenia, Meſopotamia, *he came unto a certain City of* Perſia, *which is called* Soldania, *where having ſowed the ſeed of the Goſpel, he reaped a large harveſt of Chriſtian Converts: And hence through the Kingdom of* Candahar *and* Cabul, *which is* 40 *Lucæ diſtant from* Candahar; *now* Cabul *is alſo called* Galabor, *by which the holy Apoſtle paſſed over high Mountains unto the Region called at this day by the Moors* Gauorſtan, *that is the Region of Infidels, for ſo they term the Chriſtians, which continue there unto this very day; the Chriſtians are called the Chriſtians of Saint* Thomas, *who as they are naturally defended or fortified by moſt high Mountains, ſo there is no eaſie paſſage granted unto them, although that ſometimes ſome* Saracens *paſs unto them, who are preſently ſlain, out of an hatred of their perfidious Sect; but the Gentiles or* Heathen *are received, and although that theſe Chriſtians obſerve various Rites of the Chriſtian Religion, as that they imprint a threefold Croſs on their foreheads and temples, which is done or depicted by an Indian Herb or Weed called* Santalis, *of a red colour, and that in Baptiſm they dip their Children in water; yet notwithſtanding it ſo hapneth in proceſs of time, that the Church growing full of brambles by the want of Apoſtolical men, together with ſome ſmall ſparks of the Chriſtian Faith there as yet remaining, the body of Chriſtianity is much waſted and decayed; for the whole Nation is defiled with the various ſuperſtitions and blemiſhes of errours.* Which Father *Nicholas Trigantius*, in the Voyage undertaken by *Benedict Goes* into *Cathay*, confirmeth in theſe words. *Afterwards they came into another Town named* Paſſaur, *where they met a certain Anchorite, by whom they underſtood that* 30 *days Journey thence was a City of the Chriſtians named* Caphurſtan, *into which there was no paſſage admitted unto the* Saracens, *and thoſe that approach thereunto ſuffer death: yet the Heathen Merchants are not prohibited the entrance of their Cities, but are only excluded or debarred admiſſion to their Temples: He related, that all the Inhabitants of that Region go unto Church apparelled in black, that the Land is fruitful, and that there are plenty of Vines found there.* Which Narration cauſed a ſuſpicion in him, that without queſtion

The Voyage of Father *Henry Rho* through *India*.

The Voyage of S. *Thomas* the Apoſtle from *Judea* into *India*.

Nicolas Trigantius.

queſtion there was yet the habitation of Chriſtians although much degenerated, which he had alſo confirmed by report elſewhere. Which matter was ſo manifeſt unto others of our Fathers, the Propagators of the Chriſtian Faith in the Kingdom of the *Mogul*, that no perſon from hence forwards ought to doubt of the truth of the ſame; whence unto this very day they are called the Chriſtians of Saint *Thomas*, and queſtionleſs they had long ſince been gathered into the Church of Chriſt, if there had not wanted Labourers. Moreover, Saint *Thomas* is ſaid to have departed from *Caphurſtan* unto the leſſer *Guzarata*, not far from the Kingdom *Caſmir*, of which we have treated above, which is ſituated diſtant from *Lahor* three days Voyage towards the North; and thence he is ſaid to have paſſed the Mountains of *Thebet* in a long compaſs of Land towards *Bengala*, through the Kingdom of *Decan*, to have arrived at *Meliapor*. It is certainly related, that Letters written in the *Syriack* Tongue on a moſt ancient Parchment are yet preſerved in the Library or Repoſitory of the Church of *Meliapor*, in which Saint *Thomas* is ſaid to have convocated the Biſhops conſecrated by him in the foreſaid Kingdom, that is from *Candahar*, *Cabul*, *Caphurſtan*, the leſſer *Guzarata*, and the other adjoyning Provinces, unto the Council of *Meliapor*; which if it be ſo, it is very much to be lamented, that there have no perſons been found who might have tranſlated a treaſury of ſo great Eccleſiaſtical Antiquity into *Latine*. But let it be what it will, *Origen* and *Euſebius* write that Saint *Thomas* firſt went and preached to the *Parthians*, and *Gregory Nazianzen* delivereth, in his Homily againſt the *Arrians*, that he preached to the *Indians*; *Theodoret* conſenteth unto theſe, that the preaching and receiving the Goſpel amongſt the *Parthians*, *Perſians*, *Medes*, *Brachmans*, *Indians*, and the bordering Nations, ought to be aſcribed unto Saint *Thomas*; and *Nicephorus* relateth alſo, that he came unto *Tapraban*, now called *Sumatra*, which ſeeing that it is not remote from the Empire of *China*, it cannot but appear very probable unto any one that he came, or viſited them in his own perſon; any one, I ſay, who rightly underſtandeth what I have above related concerning the Voyages of Saint *Thomas* the Apoſtle, which is at large handled by *Oſorius* Biſhop of *Sylva*, who hath elegantly compiled the *Indian* Hiſtory: Whence from theſe Regions even now declared, *viz.* from *Cabul*, *Caphurſtan*, *Tibet*, *Mogul*, he might eaſily by the Biſhops his Succeſſors propagate the ſacred Goſpel of Chriſt into the remoteſt Provinces and Kingdoms, even unto the utmoſt bounds of *Tartary*: This *Ortelius* openly confirmeth, who ſaith that the Kingdom of *Archon* ſituated in the utmoſt Angle or corner of the North, was converted unto the Chriſtian Faith by Saint *Thomas*: you muſt underſtand it of his Succeſſors, ſo that by this account there is no part or corner of the world, which hath not been filled with the light of the Goſpel, by his care and diligence.

Archon a Kingdom of *Tartary* where there are Chriſtians of S. *Thomas*.

Nicephorus alſo relateth in his II. Book, Chap. 39. that Saint *Philip* preached the Goſpel in the upper *Aſia*; now the upper *Aſia* is nothing elſe but that vaſt ſpace of *Aſia Minor*, which the Ancients called by the name of *Scythia* on this ſide, and beyond *Imaus*; and they are all thoſe Regions, which are both comprehended in the extream Limits of the Eaſtern Sea, and alſo about the *Caſpian* Sea, as *Georgia*, *Iberia*, *Albanior*, *Micrelia*, *Armenia*, and part of the Tranſmarine *Aſiatick Tartary*: from whence in courſe of time the Goſpel of our Saviour by a farther ſprouting, was tranſplanted into the multitude of the Kingdoms ſpread about far and wide, as *Thebet*, *Indoſtan*, *Tanchut*, and the like. *Chryſoſtome* ſaith, that Saint *Bartholomew* inſtructed the people of the Greater *Armenia* in the Chriſtian Faith; *Sophronius* ſaith, that he taught the *Albanians*; and *Origen*, that he preached to the hithermoſt *Indians*. *Panthenus* a Chriſtian Philoſopher ſaith, that when he travelled to the *Indians*, he found Chriſtianity yet flouriſhing by the Preaching of *Bartholomew*. He that is curious to know more concerning this, let him have re-

S. *Philip* the Apoſtle.

S. *Bartholomew* the Apoſtle.

courſe

he Hiſtory of the *Armenians*, which they call *Giarrentir*, that is, a ations, which *Clemens Galanus* a Canon Regular, who ſpent many *nia*, *Georgia*, and the other Regions of *Colchis*, to propagate the th, here publiſhed at *Rome*.

The Hiſtory of the *Armenians* called *Giarrentir*.

thc refore the Chriſtian Faith was introduced into the fore-mentioned y the Apoſtles, *Thomas*, *Philip*, and *Bartholomew*, which afterwards in ie being propagated and cultivated by their Succeſſors, very holy men, ted with the holy Spirit, diffuſed and ſpread the Light of the Divine nout the whole Eaſt, unto the great advantage of Souls, until that by Labourers, the people following a more diſſolute and ill mode of life, g from the rectitude of Faith received, and alſo blemiſhed and beſpot- Rites of the Gentiles, altogether fell off from the true way. For when that by the inſtinct of Satan, the curſed *Arius*, *Neſtorius*, *Dio-* other Hereticks, but eſpecially the *Neſtorian* Hereſie had every where elf, and more eſpecially in an horrid manner weakned the Orthodox riſt: So above all other parts it infected with the Venom of its peſti- trine *Colchis*, *Armenia*, *Perſia*, *Turcheſtan*, and the utmoſt Bounds of the rtary, ſo that, as *Marcus Paulus* and *Haython* relate, there is no place of iid Regions, which it hath not defiled. Adde unto this, that in 32. or thereabouts, was the curſed riſe of the Incendiary of the World, who ſwelling and breaking in like an Inundation over a great portion of ſubjected the ſame to his moſt unjuſt Laws; whence it came to paſs, ithful Chriſtians, and more eſpecially perſons of the Prieſtly Order, be- their native Country, by degrees forſook the Provinces of the more in- of *Aſia*, either by fear of Perſecution, or by a voluntary Exile; thoſe armed with a zeal and deſire to the Houſe of God, being inflamed ervour to propagate the ancient Religon of the Orthodox Faith, ito *China* it ſelf, where how much they laboured to the advantage of ſtian Faith, is plainly ſhewed by the *Syro-Chineſian* I have expounded

The Chriſtians when infected with Heretical pravity.

How much the perfidious Law of *Mahomet* hath infected the World.

Now becauſe that nothing is firm and ſolid in humane Affairs, ſo alſo the roduced into the fore-mentioned Regions, now fading either through the Apoſtolical men, or the extream degeneration of Chriſtians, tended or de- ometimes to Idolatry, then to Mahumetiſm, and anon to the Religion of orian Hereticks, according as the luſt of each perſons Genius led or drew and this Viciſſitude or Alteration of the Orthodox Faith, ſometimes re- and other-ſome being rejected, continued more eſpecially in the Eaſtern unto the year 1252. in which (as *Haython* the *Armenian* relateth, who was Blood Royal) *Haython* King of *Armenia* his Brother reigned, until that he no longer endure the *Turkiſh* Spoilers of his Kingdom; wherefore by a di- ſtinct taking a new Counſel, and going in his own perſon unto the Great Emperour of *Tartary*, whom *Paulus Venetus* calleth *Cublai Cingiſchan*, who in *Tartaria* and *Cathay*, both to make a League againſt the *Saracens*, and to he favour and good will of that moſt potent Prince for the confirming of hriſtian Commonwealth in a peaceful eſtate and condition, after a tedious ge he arrived at *Almalech*, that is *Cambalu* the Court of the Great *Cham*; the t *Cham* or *Cublai*, being much joyed at his coming, received him with great ho- and affection, as he deſerved, beſtowed on him great Preſents, and adviſed his les, that they, following his example, ſhould do the ſame. Therefore when King *Haython* had reſted himſelf ſome weeks after the toyl of his continual ls, then he addreſſed himſelf to the Emperour, and with much ſtrength and ht of rational arguments opened the cauſe of his ſo far undertaken age. The Emperour having duely pondered the juſt reaſons of his Petition,

Haython King of *Armenia* converteth the Great *Cham*.

and greatly admiring both the condeſcenſion of the Kings perſon in expoſing himſelf to ſo great labours and danger, and alſo conſidering that the quiet of his Kingdom, and the advantage or intereſt of the Chriſtian Commonwealth was very much concerned, out of his clemency promiſed to grant him whatſoever he ſhould demand. *Haython* accepting of the obſequiouſneſs of ſo free an offer, preſented him in writing with ſeveral points of his Petition; whereof the firſt was, that the Great *Cham* would vouchſafe to embrace the Chriſtian Faith; the ſecond was, that a perpetual League of Friendſhip might be confirmed between the Chriſtians and the *Tartars*; the third was, that all the Chriſtians, both Eccleſiaſticks and Laicks, with their Churches might be free from all perſecution, and enjoy their immunities and priviledges in all the Kingdoms which the *Tartars* had ſubjected to the Empire; the fourth was, that he ſhould raiſe an Army to free the Holy Sepulchre of Chriſt from the *Turkiſh* tyranny, and alſo reſtore the Holy Land poſſeſſed by the *Saracens* into the hands of the Chriſtians; fifthly, that he ſhould joyn his Forces with his, to root out the moſt potent *Caliph* of *Baldach*; ſixthly, that he ſhould grant him that priviledge, that he might implore the aſſiſtance of the *Tartars* whereſoever they inhabit, more eſpecially thoſe that border nearer *Armenia*, and that without any delay they ſhould be obliged to aid him; ſeventhly, that the Priviledges and Jurisdictions of his Kingdom of *Armenia*, which firſt was poſſeſſed by the *Saracens*, and they being thence expulſed by the *Tartars*, the tributary Kings of the Great *Cham* poſſeſſed, ſhould be reſtored to him the King of *Armenia*.

The conditions, or requeſts propoſed by the King of *Armenia* to the Great *Cham*.

The Great *Cham*, having heard the demands of the King, preſently calling a Council of his Nobility, the King being ſet in preſence before them all, anſwered in theſe words: *Becauſe that the King of* Armenia *hath addreſſed himſelf to our Empire, not by any compulſion, but moved of his own free will; in truth it very much becometh our Imperial Majeſty, to aſſent unto his lawful requeſts, and by all ways poſſible to farther his deſires, therefore we accept of your prayers, and ſhall be careful to accompliſh all by Gods aſſiſtance: Firſt of all I the Emperour and Lord of the* Tartars *will cauſe my ſelf to be baptized, I will hold that Faith which the Chriſtians hold, and I do adviſe all the Subjects of my Empire to do the like, but not with that intention, that I deſire violence to be offered unto any perſon. Unto the ſecond we anſwer, and effectually intend, nay and command that there be a perpetual League between the Chriſtians and the* Tartars *inviolably confirmed. Alſo we will, and it is our pleaſure that all the Churches of the Chriſtians, and the Clergy of what condition ſoever, whether ſecular or religious, have and enjoy their priviledges and liberties in all the Kingdoms or Provinces ſubject unto my Dominion, neither that any one may moleſt them. As for what concerneth the Holy Land, we ſay, that if we could with our conveniency, we would, out of reverence unto our Lord and Saviour Jeſus Chriſt, go in perſon; but becauſe we have much buſineſs in theſe our Kingdoms, we will and enjoin our Brother* Haolon *to bring all this buſineſs to effect, as it requireth and becometh the ſame: for he ſhall free the City of* Hieruſalem *and all the Holy Land out of the hands of the* Pagans, *and ſhall reſtore the ſame unto the Chriſtians. And now for what concerneth the* Caliph *of* Baldach, *we ſhall iſſue out our commands unto our Captain* Baydod, *who is General of the* Tartars, *and thoſe that are in the Kingdoms of* Turcia, *and all others that inhabit about thoſe Regions, that they reduce them all under their yoke, and utterly deſtroy the* Caliph, *our capital Enemy. And as for the priviledge that the King of* Armenia *requireth by the aid of the* Tartars, *it is our pleaſure, that he may have ſatisfaction according unto his deſire, which we alſo are reſolved freely to confirm. And laſtly as concerning that, that the King of* Armenia *demandeth, that we ſhould reſtore the Lands of his Kingdom taken from him by the* Saracens, *and afterwards poſſeſſed by the* Tartars, *this we willingly and freely grant unto him, and it is our pleaſure that our Brother* Haolon *reſtore*

The Anſwer of the Great *Cham* to the King of *Armenia*.

ſtore all the ſame Lands without delay; and alſo our will and pleaſure is, that many Tents may be granted unto the foreſaid King, and that by a ſpecial grace, for the augmentation and defence of his Kingdom. Thus *Haython* the *Armenian*, who was Brother of this King of *Armenia*, and alſo his inſeparable Companion in his Voyage unto the Great *Cham* into the remoteſt parts of *Tartary*. The points which King *Haython* requeſted of the Great *Cham*, were obtained with wonderful conſtancy of faith and ſincerity; for as the *Armenian* Writer of this Hiſtory teſtifieth in his 24th Chapter, he accompliſhed the firſt point, in reference unto Baptiſm, without delay; for after that he had been inſtructed in the Chriſtian Faith, he with his whole Court, and all his Nobility, with the reſt were baptized by a certain Biſhop that was Chancellour of *Armenia*, and by his Brother *Haython*, the King of *Armenia*; and having now happily diſcharged his Embaſſie, and accompliſhed his deſires, accompanied with *Haolon*, after that he was reſtored unto his Kingdom, he gained the poſſeſſion of all *Perſia*, being then without a King, without almoſt any reſiſtance: He deſpoiled alſo the *Caliph* beſieged in *Baldach*, and plundred the City, that abounded with innumerable riches, and blocked up the *Caliph*, the Head of the perfidious *Mahumetan* Religion, a perſon extreamly covetous, who reſerved his money to raiſe an Army, in a Caſtle or Tower, and thence caſt out his Gold, Silver, and precious Jewels, to maintain and preſerve his life, if poſſible; but he famiſhed him by depriving him of all proviſion, and thus ſpake unto him: *If thou hadſt not ſo covetouſly and penuriouſly reſerved this Treaſure, thou hadſt freed thy ſelf, and thy City; but now enjoy thy wealth, and eat and drink that which thou haſt ſo dearly delighted in.* And thus he repoſing confidence in his riches, periſhed with hunger. Thence wheeling about his Army he wan all *Turcia*, and reduced into his poſſeſſion *Alepo*, a moſt ſtrong and populous City, and alſo abounding in all wealth, after 9 days Siege; which being gained in, and *Damaſcus* being aſſaulted and taken by the ſame Valour of mind, he then ſubdued with the like ſucceſs the Holy Land, even unto the Deſart of *Ægypt*; where in all the Kingdoms now ſubjected under his Dominion, this was his only care, that whatſoever Chriſtians he found either exiled or debarred of their liberty, were reſtored unto the ſame again, and alſo had the priviledge of their Churches granted them, and thoſe that were demoliſhed, were re-edified at their coſt; being induced unto this more eſpecially by his Wife, who was named *Doucoſcaron*, who was reported to be one of the Lineage of the three Kings that were led by the Star, and offered their Preſents unto our Saviour at his Birth: For ſhe as having been long before inſtructed in the Chriſtian Religion, ſo alſo being inflamed with a zeal and deſire of promoting the Chriſtian Faith, made it her whole endeavour, by the extirpation of the wicked Sect of *Mahomet*, to reſtore the Holy Land and the Sepulchre of Chriſt unto the Chriſtians. Therefore it ſo hapned by the zeal of this *Haython* to the Chriſtian Faith, that beſides the hithermoſt *Tartary*, both the Kingdoms of *Armenia* and *Colchis*, and alſo *Turcia*, *Babylon*, *Syria*, and *Paleſtine* freely and with great liberty enjoyed the Chriſtian Profeſſion, with a great acceſſion of the Infidels unto the Faith of Chriſt. And in the Greater *Tartaria*, all every where, following the example of the Great *Cham*, embraced the Chriſtian Profeſſion even unto the utmoſt bounds of *Cathay*.

Haython the Writer of the *Tartarian* Hiſtory, was Brother of the King of *Armenia*.

Saint *Antonius* confirmeth all this in his 3. *Tom. tit.* 19. *chap.* 8. *ſect.* 21. and he, whom we before called *Haolon*, he calleth *Ercaltay*, a Prince and Brother of *Cublai* the Great *Cham*; for he a long time after his Baptiſm, being ſent in the name of the Emperour to deſtroy the perfidious Sect of *Mahomet*, out of a great and incredible zeal he had to the Orthodox Religion, and alſo to recover the Holy Land, as we have before related, atchieved many exploits worthy eternal memory. There is an Epiſtle of his extant, in the ſame quoted place of *Antonius*, unto

Saint

Saint *Lewis* King of *France*, who was also at the same time intent on a War undertaken against the *Mahometans* in the Island of *Cyprus*; in which Epistle he ardently exhorteth him to accomplish the same Enterprize together with him, and because it is worthy of consideration I thought requisite here to insert it. This is the Exemplar or Transcript of the Letter which *Ercaltay* Prince of the *Tartars* sent unto King *Lewis*, and by his command translated into *Latine* word for word.

The Letter of *Haolon* unto Saint *Lewis* King of *France*

'The words of *Ercaltay* sent by the Power of the High God from the King of 'the Land of *Chaam*, unto the Great King, the Strenuous or Victorious Conque-'rour of many Provinces, the Sword of the World, the Victory of Christianity, the 'Defender of the Apostolical Religion, Son of the Evangelical Law, King of '*France*, let God increase his Dominion, and preserve his Dominion for many 'years, and fulfil his desires in the Law, and in the World now, and in the World 'to come by the Verity of his Divine Power, that leadeth all men, and all the Pro-'phets, and Apostles, *Amen*. An hundred thousands of Salutes, and Benedictions; 'and this I request, that he will accept these Benedictions, and that they may ap-'pear great in his sight; God grant that I may behold this magnificent King, 'who hath approached so near unto us. Now the most high Creator grant this our 'meeting may be in Charity, and cause us to assemble together in Unity. Now 'after this our Salutation, let the King know, that in this our Epistle we intend 'nothing but the advantage of Christianity, and the strengthening of the hands of 'the Christians, and I beseech God, to render the Christian Armies successful, and 'that they may become triumphant over their Adversaries that contemn the Cross. 'Now on the part, or behalf of the great King, let God advance him, let God in-'crease his Magnificence in the presence of *Cyochaym*: we come with Power and 'Command, that all Christians be free from Servitude and Tribute, from Force, 'Compulsion, and the like, and that they be honoured, and had in reverence, and 'that none taketh away, or depriveth them of their Possessions; and that their de-'molished Churches be re-edified, their Tables sounded, and that no person may 'restrain them to pray with a quiet conscience, and free mind for our King; now 'we have sent hither by our faithful Servant the venerable person *Sabaldi*, *David*, 'and by *Mark*, and they declare those good Reports, and relate by word of mouth 'in presence, how matters are carried with us; now the Son may receive their 'words, and may concredit them, and in our Letters the King of the Earth may be 'exalted: his Magnificence commandeth, that in the Law of God there be no dif-'ference between the *Grecian* and the *Roman*, the *Armenian*, *Nestorian*, and *Jaco-'bite*, and all those that adore the Cross; for they are all one with us, and so we 'desire that the magnificent King would not be divided, or be contrary amongst us, 'but that his Piety may be shown upon all the Christians, and that his Goodness 'and Clemency may continue. Thus far the Example of the Epistle, which was sent unto the King of *France* into *Cyprus* from *Ercaltay* Prince of the *Tartars*, unto which other Letters are sufficiently consonant, which a little before were presented unto the same King from the King of *Cyprus*, and the Count of *Joppa*; a Transcript of which also, together with the Transcript of the foresaid Letter of *Ercaltay* were sent by the venerable Legate unto Pope *Innocent* the IVth. This I have transcribed out of *Antonius*.

The Letters of Saint *Lewis* unto the Emperour of the *Tartars*.

The Presents of Saint *Lewis* to the Great *Cham*.

Also Saint *Lewis* sent unto the fore-mentioned *Ercaltay*, and to the great *Cham*, Embassadours of the Order of Saint *Dominick*, with precious Gifts or Presents, whereof one was that which they call a *Baldachin*, which the great *Cham* commanded to be sent unto him, a most precious and magnificent Present, in which the whole Life of Christ was beheld interwoven in Tapestry-work by wonderful Art, together with a piece of the Cross: But concerning this, see more at large Saint *Antonius* in the place cited; as also *Vincentius* Bishop of *Bellay* in his *Speculum Histori-*

Hiſtoricum, or Hiſtorical Looking-glaſs; all which happened about the year 1256. and are conſonant to what we a little before alledged out of *Paulus Venetus* and *Haython*: Saint *Antonine* aſſerteth, in the place quoted, that ſome *Tartars* came unto the Councel held under *Innocent* the IVth; at length, *Anno* 1300. as *Vadingus* relateth in the Life of Saint *Odiricus*, many Religious perſons of the Order of Saint *Francis*, were ſent unto the great *Cham* into the greater *Cathay* and *Tartary*, and remained in the Cities of *Cambalu*, *Nanchin*, which they call the City of Heaven, as alſo in the Kingdom of *Tebeth*, converting many of the Infidels and Pagans unto the Faith of Chriſt. This Saint *Odiricus* above-mentioned, was a perſon of the ſame Order, who being inflamed with a zeal of gaining all the people of thoſe Kingdoms unto Chriſt, is reported to have travelled thither, as is ſhewed at large by the Reverend Fathers *Bollandus* and *Hoënſchenius* in that ſplendid Work of the Lives of the Saints, unto which I refer the Reader, where in the firſt Tome on the 15. day of *January* they at large demonſtrate the ſame in their Learned Commentaries. And therefore by this occaſion the Goſpel of Chriſt, being ſpread throughout all *Tartary* and the Kingdom of *Cathay*, which is *China*, was in every place much augmented. But as we have often ſaid before, what through the defect of the Cultivators of the Vineyard of Chriſt, or by the various Succeſſors of the Empire very little addicted unto the Chriſtian Faith, or from ſome other cauſes, the *Tartarian* Church reduced unto its Chaos, partly adhered unto the ſuperſtitions of the Gentiles, partly unto the Law of *Mahomet*, or elſe to the Hereſie of the *Neſtorians*; who *Anno* 1300. undertaking an Expedition or Voyage from *Chaldea* into *Tartary* to ſow their Tares, infected the minds of the Chriſtians there yet remaining with the venome of their impious opinions, and alſo taught them, who were ignorant of Writing before, the Uſe of the *Chaldean* Characters, which the *Tartars* uſe unto this day. But how the *Tartars* became *Mahometans*, read in *Matthias Michou* in his firſt Book of the *Aſiatick Tartary*. And this is that which in brief I eſteemed requiſite to acquaint the Reader with concerning the Change of the Chriſtian Religion in *China*, *Tartaria*, and the other Regions of *India*.

CHAP. VIII.

Of the laſt introduction of Chriſtianity into China.

THerefore the Church of Chriſt continuing from *Anno* 636. in which the *Syro-Chineſian* Monument was erected in *China*, and making great progreſs, behold the Enemy of Mankind, by the aſſiſtance of wicked men, threw down at one ſhock, or ſtorm, whatſoever the Church of God had perfected in many years; the Preachers of the Chriſtian Faith out of the hatred and envy of the *Bonzii* being partly put to death, and partly baniſhed; whence the Faithful at that time perſevered in the conſtancy of the Faith received even unto the death, but their poſterity in proceſs of time being brought up in the Rites of the Law of the Gentiles even unto the year 1256, in which the Great *Cham* Emperour of the *Tartars*, making an incurſion into *China* or *Cathay* with an innumerable Army, in a ſhort ſpace, as I have related before, ſubjected the whole Country unto his Dominion, who as he was inſtructed in the Chriſtian Religion, ſo alſo a great multitude of Chriſtians, as *Paulus Venetus* and *Haython* record, entering with him, propagated them-

The various changes of the Chriſtian Law in *China*.

themſelves in a great number, who at length, when again the Natives recovered the whole Empire, and expelled the *Tartars*, the Chriſtians alſo, whether out of fear of perſecution, or out of hope of living better amongſt the *Tartars*, left *China* and followed the *Tartars*; and thoſe that remained behind, retained nothing but ſome external Ceremonies: And theſe are thoſe Chriſtians whom the *Chineſes*, by the name of the Adorers of the Croſs, relate to have lived in *China*; concerning which ſee what I have ſaid before. Therefore *China* being again accuſtomed unto its Country Worſhip of Idols, ſo continued unto the year 1542, in which a new light of truth ſhone forth unto it; for after that Saint *Francis Xavier*, an Apoſtle elected by God for the ſalvation of the *Indians*, had ſowed the ſeed of the Word of God through all the unknown parts of the World with a great and incredible gain of Souls, and had united *Japan*, an Iſland hardly noted to the World, unto the Faith of Chriſt, at length he applyed his mind, inflamed with a thirſt of obtaining Souls unto Chriſt, to the Converſion of the *Chineſes*; whence he ſo wholly uſed his endeavour, that he might become Maſter of his deſires: But it ſeemed otherwiſe fit to the divine diſpoſal of the Heavenly Majeſty; for expecting an opportunity of entering into *China*, in *Santian*, an Iſle adjoyning to the Coaſts of *China*, he was ſeized with a Fever, where being repleniſhed with Merits, and now ready to receive the reward of eternal bleſſedneſs for thoſe his ſignal labours performed, he rendred his ſpirit unto his Creator, and took his flight unto Heaven, and what he could not perform of himſelf, that he obtained with God by his interceſſions that his Succeſſors, in ſo great a Charge, might accompliſh, after the manner that followeth: *Alexander Valignanus* of our Society, who *Anno* 1582. conducted the three Viceroys of *Japan*, who were converted to the Chriſtian Faith, to render obedience to Pope *Gregory* the 13th; he, I ſay, had come out of *Europe*, as appointed Viſitor by the Vicar-General of all the *Indies*, and now having paſſed over that part of *India* that is on this ſide of *Ganges*, he ſet ſail to view that which is ſituated on the other ſide of *Ganges*, and at length he arriving in the Port of *Amaca*, he determined with himſelf to paſs over into *Japonia*; but being hindred by the Laws of Navigation, he continued full ten months in our ſtation of *Amaca*, there being wholly informed of the *Chineſian* affairs, he kindled the ardency of his Voyage or Expedition that hitherto lay hidden in the Embers; for from the magnitude of the Empire, the nobleneſs of the Nation, their great Peace now enjoyed for ſo many years, the Prudence of the Magiſtrates, as alſo the Political Mode of Government, unto which none were admitted, but only ſuch Perſons as were accompliſhed in all kinds of Literature; hence he moſt rationally concluded, that the *Chineſes* being a Nation ſubtle, and moſt addicted unto the Studies of good Arts, might ſo far at length be wrought upon, as to admit of, or tolerate certain perſons excelling in the fame of Virtue and Learning, to abide or inhabit in their Empire, and eſpecially ſuch as were not unskilful in their Country Language and Learning; and he ſeemed to be of that perſwaſion, that in time it might ſo come to paſs, that the Rules or Statutes of the moſt holy Chriſtian Law might have a Propitious Influence on this Nation, ſeeing that thoſe Rules were ſo far from the diſturbance of the Political or Civil Adminiſtration of the Republick or Empire, but rather highly promoted the ſame; whence *China* abominating their Heatheniſh Vanities, might conceive an hope or deſire of the Heavenly good things, and have an eye unto Eternity: therefore on that very account he commanded without any delay, ſome perſons, ſent for out of *India*, to employ their endeavours for the attaining of the *Chineſian* Language and Learning; they were two *Italians*, *viz.* Father *Michael Rogerius*, and Father *Matthew Riccius*: which when that theſe had in ſome meaſure attained, with very great induſtry they entered the City of *Canton*, with

The Goſpel of Chriſt again introduced into *China* by the Fathers of the Society of Jeſus.

The zeal and fruit of Saint *Francis Xavier* in the converſion of the Infidels.

The Death of Saint *Francis Xavier*.

Alexander Valignanus the firſt that undertook that expedition.

Father *Michael Rogerius* and Father *Matthew Riccius* the firſt Founders of the Church of *China*.

hope

hope to get ſome habitation in it; but being often fruſtrated in their intentions, they returned to *Amaca*. It can hardly be expreſſed how many and various adventures or caſualties interpoſed, which rendered the buſineſs of the undertaken Voyage, if not deſperate, yet at leaſt very much eclipſed and fading; all which in the end being overcome, the matter was brought to the wiſhed concluſion by Father *Matthew Riccius*, unto whom by the proſperous lot of our Fathers, the firſt way was opened into the Empire of *China*, unto whom alſo the bleſſed ſucceſs of the Chriſtian Law ought deſervedly to be aſcribed. This Perſon had been formerly the Scholar of Father *Chriſtopher Clavius*, and one very well skilled in the Mathematical Sciences; he being aſſociated unto Father *Rogerius*, and being ſtored with an abundance of curious things, together with a formal Embaſſy from the *Portugals* to the Vice-Roy of *Canton*, made his entrance into *China*, and ſo bewitched the fancy of the Governour with the Novelty of the Preſents that he brought with him, that he avouched that neither he himſelf, or all *China* ever beheld the like; and he alſo not only ſo retained theſe Fathers with him as perſons dropt from Heaven, but likewiſe ſhewed them all the reſpect and civility that poſſibly he could. The fame of ſuch great matters being noiſed abroad, poſſeſſed the minds alſo not only of many learned Perſons in the Kingdom of *Canton*, but of all that were throughout the whole Empire, whom when that they could not poſſibly behold in preſence, or carry thoſe admirable things with them that were ſo reported of, they called them unto them every where, by Letters dated out of all the Kingdoms, to come and behold them; for thoſe things which were now grown common in *Europe*, were eſteemed as Miracles in *China*, being there as yet both unſeen and unheard of. Now there were amongſt the reſt a Clock both exact and curiouſly framed, ſhewing beſides the hour of the day, the riſing and ſetting of the Sun, the day of the month and age of the Moon: There was alſo a Trigonial Glaſs, which ſome thought to be an ineſtimable Jewel, and others ſuppoſed it to be a part or portion of the Celeſtial Orb; moreover, Geographical Maps which expreſſed the Globe of the Earth, unto the great amazement and admiration of all. For as the *Chineſes* were of an opinion that there was nothing elſe without the vaſt Empire of *China*, ſo they could not apprehend that the Globe of the Earth was furniſhed with ſo many, and thoſe ſo Potent Nations and People unknown unto them, that it ſhould be encompaſſed with ſo large an Ocean, with ſo great a multiplicity of Iſlands here and there on every ſide ſcattered abroad. Adde moreover that *Europe* ſhould be ſituated ſo far off in the ultimate receſſes of the Weſt, diſ-joyned by the interpoſal of ſo many Lands and Seas, reſplendent for ſo many Kingdoms and Monarchs, and more eſpecially for the Majeſty of the Roman Empire; alſo that *China* ſhould be placed in the utmoſt corner of the Eaſt; this indeed they admired at, and were withal much diſpleaſed, that their Empire, beyond which they imagined nothing to be remaining, yea, which was fixed in the middle of the Earth as a Jewel in a Ring, ſhould be caſt into the extream part of the world. Father *Riccius* being moved at this their diſpleaſure, that he might not any way abate of that reputation he had gained amongſt them, he deſigned a new lineation of the Globe of the Earth in a greater form, diſtinguiſhed into two Hemiſpheres, that *China*, the proportion of the Parallels and Meridians being obſerved and kept, ſhould be in the middle. Laſtly, he Illuſtrated all the Kingdoms, Regions, Provinces, Cities, Mountains, Rivers, Seas, Lakes, in the *Chineſian* Character and Language; which work of ſo unuſual diligence and labour you can hardly expreſs, how much it drew and faſtned the minds and eyes of all upon it, eſpecially ſeeing that now, what before they admired as a rude indigeſted heap, having no further underſtanding of it; now they did not only behold the on-

Father *Riccius* with the Novelty of his Curioſities gaineth the affection of the Vice-Roy of *Canton*.

The ignorance of the *Chineſes* who thought that there were no other Regions but *China*.

constitution of each part of the world declared in their own Language, but also comprehended and discovered all and every place in it; whence when that the house was not able to contain the great number of Persons that came to see this hitherto unseen work, that many might become partakers of so great a good, the Map at the cost of the Vice-Roy was speedily Engraven, and abundance of the Copies of it were dispersed throughout the whole Empire, which excited such a flame in the minds of persons that were curious, that they believed *Matthew Riccius* like a revived *Atlas*, to be the most excellent Astronomer in the whole world, and to have fallen from the Clouds. Therefore the Grandees of the Empire being smitten with those first fruits of his curiosity, every where laboured to call our Fathers unto them, but by reason that they were unmeet for so great undertakings, having sent for divers of the Fathers of great Abilities from *Maccao*, they employed them in Fishing; by this means first the minds or phantasies of the great Personages being allured by such preparative inventions of curious things, as they acquired an high esteem of their admirable Learning and incomparable Wit, so nothing was more easie then by laying hold on the occasion, which was the chief inducement of their Voyage into *China*, to discourse concerning Religion and the God of Heaven; now the *Chineses*, who for a long space of time had a great controversie about the Worship of the true God, being captivated with their deep reasonings that were strengthned with the great weight of Arguments concerning the one and true God, and the nullity of the Gentile Figments and Images, presently submitted themselves to be instructed in their Worship and Discipline; whence within few years, Men of great note, together with other persons of all states and conditions, discovering the vanity of their own Religion, being washed with the Sacred Water of Baptism, were received into the bosome of our Holy Mother the Church; amongst which were many noble Persons and Governours of the Empire, whom they term *Mandorins* and *Colaos*, who acknowledging the benefit of the Divine Call unto the safe harbour of saving Faith, so warmly embraced the Law of Christ, that they seemed hardly able to rest before that they had brought over many others to embrace the same: Hence many Books which delivered the Fundamentals of the Christian Religion in the *Chinesian* Language, were written throughout the whole Empire, and by and by divulged, unto the incredible advantage of Souls. But the great Enemy of mankind suffered not such a prey to be rescued from him; for now places of residence being established through the chief Provinces of the Empire, and Churches also erected unto the service of God; by the envy and hatred of the *Bonzii*, that is their Priests, who were almost frantick at the so great advancement and propagation of the Divine Gospel, so heavy a Persecution was raised against our Fathers and Converts, that often being clapped up in Prison and cruelly Tormented; and lastly, by their withdrawing and the total exilement of the Christian Profession, so happy a Progress of the Faith was almost reduced unto the extreamest hazard; but that by the assistance of the Divine favour, and the indisturbed constancy of our Father, and also by the Zeal, and Books published by great Persons whom they had gained unto Christ; also by reason of the great Authority that they bore, the innocency of the Fathers demonstrated by the detection of the calumnies of the Adversaries, they were restored unto their former liberty; they learning from this one example, that it cannot possibly be brought to pass that such another Persecution should ever go about to obscure the so famous Fruits managed for the Glory of the Divine Majesty, no more then a shadow can put out the light of the Sun; therefore matters being again brought unto this Tranquillous condition, Christianity arose to so much the more height, by how much it had been the more lowly and violently depressed; for the Faith

The promotion of the Christian Religion.

The Nobility of *China* receive the Law of Christ.

of


P. ADAM SCHALIGER A GERMAN, MANDARIN OF Y FIRST ORDER.

of Chriſt did not only extend it ſelf throughout the utmoſt bounds of the Empire, but alſo entered the Palace of the Emperour; and the inviolable force of verity was ſuch, that it drew the Empreſs and her Son into the love of it, by the pains of Father *Andrew Coſsler* an *Auſtrian*; whence being waſhed with the water of Baptiſm, the Empreſs triumphed with the name of *Helena*, and her Son with that of *Conſtantine*; the chief Miniſter of whoſe Court *Pan Achilleus*, having now a large while been inſtructed in the Chriſtian Religion, and being a Perſon mightily inflamed with the zeal of propagating the Chriſtian Faith; ſo that he often ſolicited by ardent entreaties, that Letters might be ſent unto the Pope, and alſo unto the General of the Society of Jeſus, for the ſending over of a great plenty of Labourers into *China*; they had ſo great a devotion towards the Apoſtolical See, that what Homage and Obedience they could not perform in their own perſons, they enjoyned Father *Michael Boim* to diſcharge at *Rome* unto the Pope in their ſteads.

Things thus proſperouſly ſucceeding, and according unto the deſires of all, behold a new Whirlwind with great violence from the North diſturbed the proſperous and fortunate Tranſaction of the Chriſtian Affairs, which being eſtabliſhed and confirmed by the broad Seal of the Emperour, they hoped might have enlarged the Preaching of the Goſpel throughout the whole Empire: But the *Tartars* being allured or inticed by the Inteſtine or Civil Wars of the *Chineſes*, and breaking through the Fortreſſes of the Walls, did not only reduce *Pequin*, but alſo as it were by a certain inundation, and in little ſpace after ſubjected all *China* unto their Empire. *Vumly* Emperour of the *Chineſes* being forced unto that exigency, that when no place of ſafeguard was granted unto him by his Rebellious Subjects of *China*, ſo great a Monarch deſerted by all, that he might not be compelled to ſee or behold ſo great a confluency of imminent or approaching miſchief or calamities; having firſt with his own hands ſlain both his Wife and his Daughter, at length heightned unto a deſpair, he miſerably concluded his life by the Halter; concerning which occurrences, he that deſireth farther to underſtand the Cataſtrophe of humane concernments, may have recourſe unto Father *Martinius* in his Tractate of the *Tartar* War, and from thence he may learn not to be any farther inquiſitive after the height of an unhappy Monarch in ſuch ſort exalted, which lyeth ſubject and expoſed unto ſo horrible Precipices, and ſo great Ruines, in the ſo great diſturbance of Affairs and confuſion of the Empire. The Chriſtians placed between hope and fear, with careful minds expected the inclination of the now Emperour, acknowledged by them, unto the progreſs of the Chriſtian Faith hitherto continued; at length they found it more propitious unto them than ever they could have wiſhed or deſired, in the manner that followeth.

The Emperour *Vumly* when that he had ſlain his Wife and Daughter, hanged himſelf.

There had now been reſiding in *China* for many years Father *John Adam Schall*, Native of the City of *Colonia* in *Germany*, who as he was inferiour to none, whether that you have reſpect to his knowledge in the Mathematicks and other Sciences in which he excelled, or his excellent skill in the *Chineſian* Tongue; or laſtly, the prudence of the Perſon, and uſe in the management of Affairs acquired by long experience: ſo was he the moſt famous throughout the whole Empire; concerning whom when that the new Emperour had been informed many worthy things of him, as in reference unto a ſtranger, he was very much joyed with this information, that he had found a ſtranger, which for a long ſpace he had deſired, ſo much knowing in all the Affairs of *China*, unto whom he might ſafely and ſecurely intruſt the cloſeſt ſecrets of all his Councils, and whom he diſcovered happily to have conjoyned the *Chineſian* Arts unto an *European* Wit or Capacity; therefore having called him to Court, he received him with great teſti-

Father *John Adam Schall.*

mony of Friendship, and obſerving the gravity of his deportment, his candour of life, prudence, and excellent Wit at ſudden repartees; he was ſo well pleaſed with his Converſation, that he immediately created him one of his moſt intimate Counſellours, a *Mandorine* of the prime rank, and aſſigned unto him the higheſt place in the Aſtronomical Tribunal of the Calender, and commanded all throughout the whole Empire to obey his Aſtronomical determinations; he eſpecially wondering at his infallible prediction of Eclipſes, in which the others did ſo much erre, performed by his accurate Calculation; he admired his skill in the Mechanick Arts, eſpecially in caſting of great Ordnance. The Emperour being taken with theſe things, loved and honoured him as a Father, for he looked upon him as more then Man, as having ſomething of Divinity about him; and when any addreſs was ſcarcely admitted unto ſo ſublime a Majeſty, beſides that of the Empreſs and Eunuchs, he obtained without any prohibition, a favour granted unto none, a priviledge of coming into the Emperours preſence, whether at home or abroad; and therefore he was eſteemed as his *Maſſa*, for ſo the Emperour called him, that is to ſay, Venerable Father, a priviledge never read of in the Annals of the *Chineſes*. He four times in a year vouchſafed to viſit the Houſe and Church of our Society; going into all the corners of the Houſe, he was pleaſed to converſe with the *Maſſa* privately in his lodging room, refuſing all Ceremonies of State befitting ſo great a Monarch, ſometimes ſitting upon the Bed Pallat, and ſome time in the old decrepid Chair, condeſcending to view ſome of our rarities, not refuſing to ſmell flowers which he preſented him from his own Garden, and never ſeemed more pleaſantly to recreate himſelf than in the houſe of the poor Prieſts; and in the Church he wondred at the brightneſs of the Altars, and the elegancy of the *European* Images, curſorily enquiring concerning the Books, their Characters, and Images, with the myſteries thereof; which when explained unto him, he worſhipped, eſpecially the Figures of Chriſt and the Bleſſed Virgin, and aſſerted that the Chriſtian Religion was the beſt, and excelled all others; his Anceſtors have formerly been of the ſame perſwaſion, and that he might not ſeem to eſteem of the Chriſtian Faith in words only, he reſolved to do ſomething in honour thereof; for on a great Marble Stone erected before the doors of our Church, he cauſed to be engraven in the *Tartar* and *Chineſian* Character, his will and pleaſure for the propagation of the Faith of Chriſt, by a Regal Edict, which at this day is to be ſeen Printed on a *China* ſheet of Paper in the Library of the Roman Colledge, which is as followeth.

Father *Adam Schall* admitted into the Emperous Privy Council.

He viſiteth the Churches and worſhipeth the holy Images.

THE *Heavenly Science of Aſtronomy deſerveth, which our Progenitors ſo highly eſteemed of, as we alſo do who trace their Footſteps, to be extolled unto the Skies, eſpecially after that the ſame, formerly under divers Emperours, being almoſt wholly collapſed, is reſtored, and eſpecially hath been rendred more exact by* Co Xeu Kim, *in the time of the Empire of* Juen, *Emperour of the* Tartars, *who formerly ruled the* Chineſes 400. *years: and laſtly, was become very much erroneous in the latter part of the reign of the former Emperour* Mim. *There is found* John Adam Schall *coming from the fartheſt part of the Weſt into* China, *who underſtandeth not only the Art of Calculation, but alſo the Theory of the Planets, and whatſoever doth belong unto Aſtronomy; he being brought unto the Emperour our Anteceſſour, by his command took upon him the care of reſtoring the Mathematicks and Aſtronomy in the Univerſity; but becauſe that many apprehended not the fruit that would redound unto the Commonwealth from this Science; he could not then conclude that his Subjects ſhould employ themſelves in that Science, but now I being come unto the Empire, make the order of time my firſt care, as conducing unto the profit and advantage of my Empire; for in the Autumne of the firſt year of my rule, demanding of an experiment in that Art*

which

which John Adam *hath restored, I commanded him to observe the Eclipse of the Sun, which he had most diligently calculated long before, and having found both the moments of time, and also the points of the Eclipse most exactly to correspond in all circumstances with his Calculation; and also in the Spring of the following year, when that there was an Eclipse of the Moon, I commanding him with the same diligence to observe it, I also found this not to erre or differ an hairs bredth; wherefore I presently discerned that Heaven sent this Person unto us at such a time, in which I undertook the regiment of so great an Empire, whence I committed unto him the whole government of the Mathematical Tribunal; but because* John Adam *is chast from his Youth, and will not undertake any businesses contrary to the rules of the Religious Order, I thought it necessary to bind him with an absolute command to undertake this Function, and to adde the dignity of the second Order unto the title of the Master of the Celestial Secrets, in which office he being now employed for some years, hath daily used more diligence and study; and because that he hath a Temple or Church near the Gate of the City, named* Xun Che Muen, *in which, according unto the Rites of his Law or Religion he offereth Sacrifices unto God; I therefore contributed some assistance unto him for the building and adorning of it, and when I entred that Temple, I discerned the Images and Utensils of it to have the shapes of strange things; and when that I had asked him what the Books of his Religion, which I found on the Table, contained; the aforesaid* John Adam *answered, that they contained the explication of the Divine Law: I indeed, although that I had first applyed my mind to the Doctrine or Religion* Yao Xun Cheu, *and that I learn some things out of their Books* Cum Cu; *and albeit that I have read somewhat in the Books* Foe *and* Tau, *yet notwithstanding I can remember nothing contained in them, and seeing that I could not by reason of the Affairs of my Kingdom hitherto peruse the Books of this Divine Law, but only cursorily, therefore I cannot pass an exact judgment out of them concerning the Law; but if that you reflect upon, or consider Father* John Adam, *who for many years having been conversant with the* Chineses *and with us, followeth this Law and Preacheth the same, then I judge and esteem it the best; for* John Adams *doth so reverence his God, that he hath dedicated this Temple unto him with so great modesty and integrity, for so many years always conforming himself in the same method unto this Law, and not in the least point varying from it: this indeed is an evident sign that the Law is most perfect, in which* John Adam *sheweth himself of most approved Vertue, and fulfilleth that exactly by his Fidelity, which that Law teacheth or commandeth,* viz. *to serve God, to obey Kings and Magistrates, to do wrong unto no Person, and to have a respect to the good and welfare of the Commonwealth and our Neighbours; and would to God that both all my Magistrates, Officers, and Subjects, would imitate this his method in serving of God, and keeping of this his Divine Law, and at a long distance would but shadow this in the homage they owe unto their Emperour, without doubt it would fall out better and far more happily with me and my whole Empire; as for my own part I praise and greatly approve of this his Belief and Law which he followeth, and therefore in a perpetual Commemoration I affix this Title to his Church,* Tum hiuen hia Kim, *that is, The excellent place for ascending to Heaven. Given at* Peking *the seventh year of our Empire.*

The approbation of the Christian Law or Religion.

This Patent written in the *Chinesian* and *Tartar* Languages and Characters, on a black Table by a polite and elegant hand, is to be seen in our Study, or Gallery, and the *Tartar* Characters do indeed resemble the form of the *Syriack*, wholly different from those of the *Chineses*. Now on what occasion the *Tartar* granted this priviledge, is related before. From whence it is manifestly apparent, what affection so great a Monarch had for the Christian Faith, and how much he endeavoured the promotion and promulgation thereof, even to the embracing of it himself,

Polygamy the only hinderance of the Emperours not becoming Christian.

himself, confessing the only obstacle of his Conversion was Polygamie; which Doctrine being so dissonant to the Customs and Nature of the Heathen Princes, made them boggle at first, and then flye from that true Faith they were ready to receive, to the perdition of their Souls. But to return to our purpose.

Notable conversions in the Court both of the Noble Personages and also of the Eunuchs.

From this most ardent propensity of the Emperour unto our Religion, immediately there succeeded a great conversion of the Ladies of Honour, the Eunuchs, and *Mandorines*; the Christian Law being spread abroad in the City of *Peking*, there were gathered into the bosom of the Church almost eighty thousand Converts. But all this flourishing and blooming Spring was blasted in the bud by the sudden death of the Emperour, he not obtaining that eternal salvation which he so much desired on the behalf of others; and although oftentimes he requested the ghostly assistance of Father *Adam*, yet by the craft and subtlety of the *Lamas* and *Bonzii*, who stood before the Emperour in the last conflict of life and death, it so fell out that all address was obstructed unto him, until it was too late; for being frustrated of his hope, whom he thought alive, he to his incredible sorrow, found dead. Now when his Funeral Rites were performed, a pile being made of precious wood, the Treasures of so wealthy a Prince were cast into the flames with the dead Corpse, which put an end to his Imperial Magnificence and Grandeur.

The Death of the Emperour.

The dead Corpse of the Emperour burnt together with most rich treasures.

His Son a Youth of 14 years of age succeeded him in the Government, who as he was under the discipline and tuition of Father *Adam*, being wholly committed unto his care by the Emperour, so he devested not himself of that innate affection which he had to the Christian Faith and our Religious Fathers. Now how much the Christian Concerns were augmented under these Emperours in respect of former times, is evidently shewn by the Inscription of this new erected and consecrated Church at *Peking*; which, as being worthy of consideration, I shall here subjoyn instead of a Conclusion.

THE INSCRIPTION OF THE CHURCH OF *PEKING* BELONGING UNTO THE SOCIETY OF JESUS.

The Inscription of the Church of the Fathers of the Society of Jesus engraved in Marble.

AFter the Faith introduced by Saint Thomas *the Apostle, and after the same was again and that more largely propagated by the* Syrians *in the time of the Reign of the Emperour* Tam. *And the third time the same being again divulged in the time of the Regency of the Emperour* Mim, *by the conduct of Saint* Francis Xavier *and Father* Matthew Riccius *of the Society of Jesus, both by preaching and Books published in the* Chinesian *Tongue, performed with great study and labour, but by reason of the inconstancy of the Nation not altogether with equal success. The Empire being now devolved unto the* Tartars, *the same Society for a conclusion of their labours of restoring the Calendar called the XI of* Hien Lie, *hath publickly placed and dedicated this Temple to the most high God, at* Peking *the Royal City and Palace of the Emperours of* China.

Anno 1650. *and the* 7th *Year of* Xun Chi.

Father John Adam Schall *of* Zell *a* German, *Professor of the Society of Jesus, and Author of the forementioned Calendar, out of the labour of his hands bequeatheth this Temple and his patience unto posterity.*

CHAP.

CHAP. IX.

Of the Correction of the Chineſian *Calendar, and how much Good redounded from thence.*

THE *Chineſes* never ſo much delighted in any thing, as in an exact Calculation of Times and Seaſons, without which they juſtly believed, that neither the Actions of Princes, or the Hiſtories of any Age could methodically be compoſed; alwaies endeavouring to confirm the ſame, if that their Rules of the Aſtronomical Science had not failed them; for they relate in their Annals, that they have had an Academy of Aſtronomers maintained at the publick and royal coſt above 3900 years, whoſe employment was, to compute the courſe of the Sun and Moon, and the Eclipſes, and as accurately as might be to note the Houſes of the New Moons entring, and her other apparencies; that by theſe Lunary Obſervations they might give advice to the Husbandman and others concerned; for they had no knowledge of the various walks of the Planets, ſo that they were of an opinion before the arrival of the Fathers of our Society, that all the Conſtellations of what Sphere ſoever, were equally diſtant from the Earth; diſcovering thereby their groſs ignorance in this Science. The *Chineſes* relate that their Aſtronomy had its original from a very antient King called *Jao*; he had two brothers, one named *Hy*, and the other *Ho*, moſt famous for their skill in Aſtronomy, whom he enjoyned to declare and ſet down in a ſhort and clear method whatſoever they thought might be known concerning the compute of times, to be obſerved by a conſtant rule; which they performed with ſuch care and diligence as was requiſite: but after the ſpace of about two thouſand years, *Cin Hoam* obtained the Empire, who in the 34th year of his Reign did not only prohibit the uſe of all Arts, but alſo cauſed to be burned all the Books that he could find; but ſo it hapned in courſe of time, that amongſt the ruines of vaſt Fabricks, the ſo long deſired Aſtronomical Volumns were diſcovered, to the univerſal joy of the Empire: but as they had lain neglected for the ſpace of ſo many years, ſo alſo they were found ſo erroneous, that they were of little uſe without correction; the emendation of which at length was undertaken by *Coſcencin* an Aſtronomer of great note in *China*: at length it came to paſs alſo, but how I know not, that a Book concerning the Diurnal motion of the Planets was found preſerved in the Kings Library, which was preſented by the Embaſſadour, ſent out of *Perſia* to the Emperour of *Tartary*, when the *Tartars* were expulſed out of *China* by the Emperour *Humun*; he cauſed the ſame Book to be Tranſlated out of the *Perſian* and *Arabick* Tongue into the *Chineſian* Language, hoping that in time to come their *Chineſian* Calender might be reſtored unto its Priſtine Perfection. But the *Mandorines* moſt learned in the Arts, not fully underſtanding the ſubtle Theories of the *Perſians*, it came to paſs that the *Chineſian* Calender remained uncorrected until the arrival of the Fathers. The Maſters of the Aſtronomical Function being forced to make uſe of their accuſtomed erroneous Tables in the yearly publication of the Lunaries, with ſuch grand eſcapes in the computing Eclipſes; in which having in vain employed themſelves three years, they ingeniouſly acknowledged that they were wonderfully miſtaken, and therefore preſented the Emperour with a Petition, in which they ſhewed the great neceſſity of correcting the Calender, recommending unto him the Fathers of the great Weſtern part of the world, both in relation unto their skill in Aſtronomy,

The original of the *Chineſian* Aſtronomy

The Emperour *Cin Hoam* an hater of all Books caused the Aſtronomical Monuments to be burned.

By the Emperours Edict our Fathers are appointed to correct the Calender.

nomy, and alſo the acuteneſs of their ingenuity in that Art. The Emperour when he had read the Petition, was very much rejoyced, and aſſented unto whatſoever they deſired, and preſently by his Proclamation manifeſted his Majeſties high pleaſure for the carrying on of the work without delay: Our Fathers being exalted to an honour, they never durſt hope for, or ever could deſire a means more commodious for the propagation of the Goſpel of Chriſt, willingly applyed themſelves unto a buſineſs of that great and weighty concernment: thoſe that were firſt employed were Father *Sabatinus de Urſis*, and Father *Jacobus Pantoja*, *Anno* 1611. Perſons excelling in the knowledge of the Aſtronomical Sciences; Father *Sabatinus* immediately endeavoured to have the Theories of the Planets, very neceſſary to the underſtanding of the motion of the Conſtellations, Tranſlated out of the Latine Tongue into the *Chineſian*, by the aſſiſtance of two *Mandorines*, *Paul* and *Leo*, now become Chriſtians, who with great proficiency had ſome while ſince attained the Aſtronomical Diſciplines, by the inſtruction of Father *Matthew Riccius*; then he applyed himſelf to find out the longitude of the City of *Peking*, by obſervations made by his Correſpondents both in *China*, *India*, and *Europe*, without which the Calculation of Eclipſes is in vain undertaken. *Pantoja* undertook to ſearch out the latitude of the Cities of *China*, beginning from *Canton* he moſt exactly meaſured with the Aſtrolabe through the latitude of the whole Empire, in a direct line from the South unto the limits of the North of *Peking*, ſporting himſelf night and day in the indagation of the preparative exerciſes, concerning which there was not the leaſt hint in the *Chineſian* Aſtronomy; and although the *Chineſes* vaunt ſo much that they excel other Nations in ſubtlety of Wit, they knew not what the longitude or latitude of places was; ſo that when the Fathers of our Society firſt entered in *China*, and cauſed ſome Sundyals to be made, they admired that the Cities of *China* ſhould be under divers elevations of the Pole, ſeeing that they aſſigned but thirty ſix degrees unto all *China*, relying upon the tradition of the Antients, who fooliſhly perſwaded themſelves that the Earth was not Globular, but that it was extended into an infinite Superficies, and that the Sun and Moon about or under the Weſt entered into a certain deep Cave, from which again they aroſe about the Eaſt: moreover that the Sun and Moon were no bigger than what the eye demonſtrated them to be, *viz.* that thoſe lucid bodies are not above ſix handfuls in magnitude: from whence it is manifeſt how maimed, lame, and imperfect the *Chineſian* Aſtronomy was. But to return to our purpoſe, this happy beginning of the emendation of the Calender continued not long, by reaſon that the Academy of the Mathematical Colledge being enraged at our Fathers for the great honour granted unto them by the Emperour, they preſented an humble Petition, in which, with great eagerneſs they complained of the ſuppreſſion of the Studies of their Country Sciences, and of the ſignal advance of *Barbarians* in the Royal Employment; but the Emperour having diſcovered the deformity of the Computations made by the Adverſaries, and that the Calculations of our Fathers alwaies agreed to the point of the Prediction; at length by a New Patent, granted unto the Fathers a Plenary Power, in reference unto the Aſtronomical Arts, Father *John Terentius* being more eſpecially taken into this employment, at the requeſt of the *Mandorines Paul* and *Leo*.

The Errours of the *Chineſes* in Geography.

The ignorance of the *Chineſes* about the Globe of the Earth, the Sun and Moon.

This Father *John Terentius* was a *German* of the City of *Conſtance*, who before he entered into our Society was in great favour and requeſt with Princes and Noble Perſonages, for his exact knowledge of the Occult Secrets of Nature, and happy skill in Phyſick; but weary of his honour and fame, divulged far and near, and renouncing the world, reſolved to employ his Talent in the Converſion of the Infidels; ſo he undertook the *Indian* expedition, which he obtained with

with no great labour; for as he had ſhewed himſelf an indefatigable ſearcher out of the myſteries of Nature, ſo now by this opportunity, through the vaſt Voyages of the Ocean, not after the mode of idle Perſons, and ſuch as ſleep away their times, or ſpend it in other trivial employment; but our *Terentius* left nothing unenquired after, whether that you have an eye to the natural ſituation of Promontories, or Coaſts, the original of winds; and laſtly, the properties of the Sea, and the varieties of Fiſh therein. And being now arrived in *India* in the Fields and Woods, being a moſt skilful Botaniſt, he met with no kind of Plant, but having moſt exactly examined, he entered them in his Book, together with their proper ſhapes and diſtinct forms: hence having ſearched out the Coaſts of *India*, *Bengala*, *Malaca*, *Sumatra*, *Couchinchina*, and the rarities of Nature worthy conſideration; he at laſt arrived at *Maccao*, and from thence he came into *China*, the accompliſhment of his deſires, over all which he Travelled by a direct, tranſverſe, and oblique Voyage; and becauſe many Rarities of Natures Secrets more perſpicuouſly preſented themſelves in theſe moſt diſtant Climates, *viz.* in Stones, in Plants, in Animals, and in the Cuſtoms, and Manners of the Inhabitants, he left no way unſearched, nor means unexamined, but made tryal of the Vertues of each by Philoſophical Experiments; and as he was not unskilful or unſeen in Painting, he exhibited each of them Penciled to the life with his own hands, according to the Prototype or Draught of Nature, unto the admiration of the *Chineſes*, in two large Volumns which he called *Indian Pliny*, a title becoming ſo great and worthy a Work: It was the only intention of this Perſon by theſe his admirable Secrets, firſt for to lay open a way for himſelf, and at length for others, both of the Learned and alſo of the *Mandorines*, to obtain their aſſent for a liberty of Preaching the Goſpel; which he ſo dexterouſly gained, that there was hardly any perſon that did not eſteem and honour him as a man ſent down from Heaven; and being an excellent Phyſician, he was ſent for at laſt unto all perſons, of what eſtate or condition ſoever they were, that were afflicted with any diſtemperature, whom with the embracements of the bowels of an invincible Charity, he both cured of their bodily Diſtempers, and healed their Souls that were oppreſſed and infected with the darkneſs of Gentiliſm, by the Word of Life, unto the incredible fruit and advantage of the Chriſtian Commonwealth: therefore being intent on theſe Concernments, after the ſo long ſuſpended buſineſs of the mending of the Calender, and the return of our Fathers from Exile, as a Maſter now of a long while exerciſed in the Aſtronomical Diſciplines, by the labour of *Leo* the *Mandorine* now converted unto the Chriſtian Faith, he was called unto *Peking*, at the Emperours coſt to correct the Calender, and when that he only employed himſelf in this Affair, being ſeiſed on by death, the buſineſs was obſtructed, unto the great grief of all Perſons, and more eſpecially of the Emperour; but there were not wanting new *Atlaſes*, for in his place immediately were ſubſtituted Father *Jacob Rho* an *Italian* of the City of *Milan*, and Father *John Adam*, who by an united force at length happily brought the buſineſs to effect. But Father *Rho* departing this life, the whole management of the the Affair was laid on the ſhoulders of Father *Adam*, who with the applauſe of the whole Empire made a final concluſion thereof; but the malice of their Adverſaries can hardly be expreſſed, when in their Apologetical Writings unto the Emperour they ſeem to lament, that they had preſcribed the Laws of the Arts and Sciences unto the *Chineſes*, to the diſgrace and ſignal contempt of the whole Empire, and that the *Barbarians* and Sons of an unknown Land ſhould be exalted with ſo great honour from the Emperour, and that by the Imperial Diploma or Patent; as if that the excellency of Wit of all the *Chineſian* Learned Men concentred in the heads of two obſcure Perſons, leaving them

them for the future no hope of Glory: And when they could accompliſh nothing by ſuch like accuſations, returning unto horrible Calumnies, they were invective againſt our Fathers as the overthrowers of the Republick, the contemners of the Gods, promulgators of a new Law wholly and diametrically contrary unto theirs. The Emperour perceiving their malice, anſwered: *That the Aſtronomical Concernment had nothing to do with their Religion, and that they ſhould know his Royal Judgment was juſt and right, which laying aſide all reſpect, was confirmed in the truth of reforming the Calendar, and Calculation of the Eclipſes, in which he had long ſince found them very much miſtaken; always diſcovering the Calculation of our Fathers to anſwer exactly to their predictions.* Wherefore he commanded them to ceaſe from contentions, if not, according to the ſeverity of his Juſtice, he would immediately inflict due puniſhments upon the unjuſt ſlanderers: Therefore, being as it were thunder-ſtruck, they deſiſted from any farther contradiction, judging it more fit, for ſome ſpace to decline the diſpleaſure of the Emperour, than by ſuch accuſations to loſe all hope of farther promotion, and to run the hazard of baniſhment, and the loſs of life it ſelf.

The Speech of the Emperour unto the Calumniators.

Now the Emperour, by nature moſt curious, reſpected and favoured our Fathers for the great collection of Books which they made for the reforming the *Chineſian* Aſtronomy, which they preſented unto him. There was an Aſtronomical Book of Logarithms adapted unto the *Chineſian* Accompt, which, beſide that it was involved with innumerable difficulties, was altogether inſufficient for all manner of Aſtronomical Operations; for what they could not perform in many leaves by Addition, Subſtraction, and the other known kinds of numbers alone, thoſe our Fathers by introducing the *European* Compute, comprehended in a few lines. They alſo publiſhed a Trigonometry, ſo neceſſary to the accompliſhment of Aſtronomical Concluſions, concerning which the *Chineſes* even unto that very day had not received the leaſt glimpſe. There followed another work of the Opticks, in which was deſcribed the ſituations of the Stars, their magnitude, their diſtance from the Earth, and from one another, the Doctrine of Parallaxes, of their other accidents and phænomenas, or appearances. Next unto this ſucceeded the Mechanicks, or the Uſe and making of Aſtronomical Inſtruments; with which the Emperour being much delighted, they reduplicated his joy, by preſenting him with each Inſtrument, as they were newly made in *Europe*; and he was ſo taken therewith, that he gave a ſtrict order they ſhould be laid up in the moſt withdrawing receſs of his Bed-chamber; and that he might exactly underſtand each, he would be inſtructed therein by the Fathers. And from that time they obtained not only what concerned Learning, but alſo the propagation of the Goſpel of Chriſt, accompanied with Revenues neceſſary for their own private ſupport; moreover the Emperour deputed an hundred of the *Chineſian* Aſtronomers, who ſhould acquieſce in the Judgment of Father *Adam Schall*, in the deciſion of all things, as the ſupreme Head and Arbiter of the Tribunal of Rites or Aſtronomical Councel. Which Edict was confirmed with ſo great force, that unto this very day no perſon durſt ſo much as to motion any thing contrary unto it, and his Authority was ſuch, that no Ephemerides that was wont every year to be divulged through the Empire, might now be Publiſhed without it were Compoſed or Authorized by him, a great penalty being inflicted on thoſe that ſhould act to the contrary: But the Perſon that deſireth to know more concerning the matters above-mentioned, may have recourſe to the whole, if that ever it chance to be Publiſhed, which Father *Adam Schall* hath compiled concerning the reformation of the *Chineſian* Aſtronomy, which I have read in the Manuſcript; and the curious Reader, if that it be made publick, ſhall with admiration diſcover how much the labours of theſe

Books of Aſtronomy tranſlated out of *Latine* into the *Chineſian* Language.

The Aſtronomical Calculation.

Trigonometry

The Opticks.

The Mechanicks.

theſe our Fathers hath contributed unto the free propagation of the Goſpel of Chriſt throughout the Univerſal Monarchy of *China*, and how much Glory, Honour, and Reputation hath thence redounded unto all *Europe*; and from the favour that Father *Adam Schall* had with the Emperour, may conceive great hopes of the Converſion of the Infidels; for of a certainty this Grand Prince is ſo inclinable unto the Faith of Chriſt, which he acknowledgeth his Predeceſſours to have formerly been inſtructed in, that being convinced by the undeniable truth of our moſt holy Faith, he hath for a long while ſince determined to receive Baptiſm, but that the affection he beareth unto *Polygamy*, which conſiſts not with our Religion, hath proved an obſtacle, and alſo equally hindereth the minds of all the *Indian* Princes from this holy reſolution; otherwiſe he willingly admitteth of Chriſtians, eſpecially the Doctors of the Divine Law of the great Weſtern World, ſo he termeth the *Europeans*, by whom he ſaith, that he hath learned from the Antient Monuments of his Predeceſſours, that the Chriſtian Faith was formerly Preached and received throughout all *Tartary*, and that in many places of his Empire of *Tartary* many Croſſes are erected, and other Emblems of Chriſtianity: and he glorieth that the Characters which they uſe in writing, the *Tartars* received from the Maſters of the Divine Law of the Weſt; ſo that in this reſpect he hath very little favour for the frantick and fond Worſhip of the horrible Deities of the *Bonzii*; and if at any time enforced by his own Imperial Law, he go to their Temples according to cuſtom, it is not out of Religious but Politick reſpects, having an antipathy to the Manners of the *Chineſes*, which is evident from his rejecting the Habit that the *Chineſian* Emperours uſed to wear, and commanding the Officers of Court to follow his example; and that the difference may be the better diſcerned, the following Figure doth repreſent the Emperour in his Royal Habit, alſo Father *Adam Schall*; the Emperours Habit is adorned with Dragons and Feathers of Fowls, as alſo with Jewels and Pearls of ineſtimable value, by which he ſtrikes an awe and reverential fear in his Subjects. Now the cauſe why all that have admiſſion into the Emperours Court ſtand near the Throne with their arms hanging down, is this; the *Tartars* eſteem it a grand offence in the preſence, to geſticulate acting with the hands, or moving with the feet; from whence fearing his high diſpleaſure, they ſtand like Statues without any motion, and their eyes fixed on the Earth: the Emperour by the ſame poſture of his part, ſeemeth to demonſtrate what others ought to do, neither may any one dare to appear in his preſence in any other habit but that which the Dignity of his Office, or the Mode of the Royal Employment preſcribeth; for by that habit his Office is known, both by the Emperour and all others; hence by the Figure of a Crane on the Breaſt of Father *Adam Schall*, is declared the Dignity of his place: and becauſe it is eſteemed diſhonorable to come into the preſence on foot, therefore both the *Colai* and the *Mandorines* of the higheſt rank, are carried in Magnificent Chairs placed on mens ſhoulders.

He glorieth that his Anceſtors were Chriſtians.

He abhorreth the *Chineſian* Cuſtoms.

The habit of the Emperour and of Father *Adam Schall*.

Now how much this Habit is different from the Habit of the Emperours of *China*, the Reader may eaſily collect from that Figure which is exhibited in the firſt place of the Geographical Chart of the Empire of *China*, where I have alſo ſet down the proper Habits of the private Perſons in each Province. Moreover in the time of *Matthew Riccius*, in which the *Chineſian* Emperours reigned, the chief *Colai* and *Mandorines* of the Tribunals were alſo veſted in a different Habit, ſuch as is this that followeth, where you ſee the Habit of Father *Paul Riccius*, which is proper and peculiar to the Doctors of the great Weſtern World, which the Fathers of our Society uſed conſtantly before the Invaſion of the *Tartars*.

The other is the Portraicture of Doctor *Paul*, long ſince converted unto the

Christian Faith by the foresaid *Paul Riccius*, a man of a most quick and clear judgment, who as he was a great *Colaus* of the Empire, and of great Authority amongst the *Chineses*, so both by his Preaching and Writing he very much Illustrated the Christian Religion: But seeing that the Historians of *China* have sufficiently described their Lives and the Grandeur of their Actions, I thought it not requisite to repeat them; wherefore it shall suffice here to set down both their Pictures in the *Chinesian* Habit.

Now the Emperour of the *Chineses* before the irruption of the *Tartars*, when he went unto the Tribunal, was accustomed to present himself unto view, like a petty Deity from a lofty place at a window; he bore in his hand a skreen of Ivory to cover his face, and another half a Cubit broad and a Cubit long over his Royal Diadem, from which, Pretious Stones of inestimable price were so inserted on threads that they hung down, and by their lustre masked his presence, by a certain affectated sort of Divinity, from the eyes of the beholders.

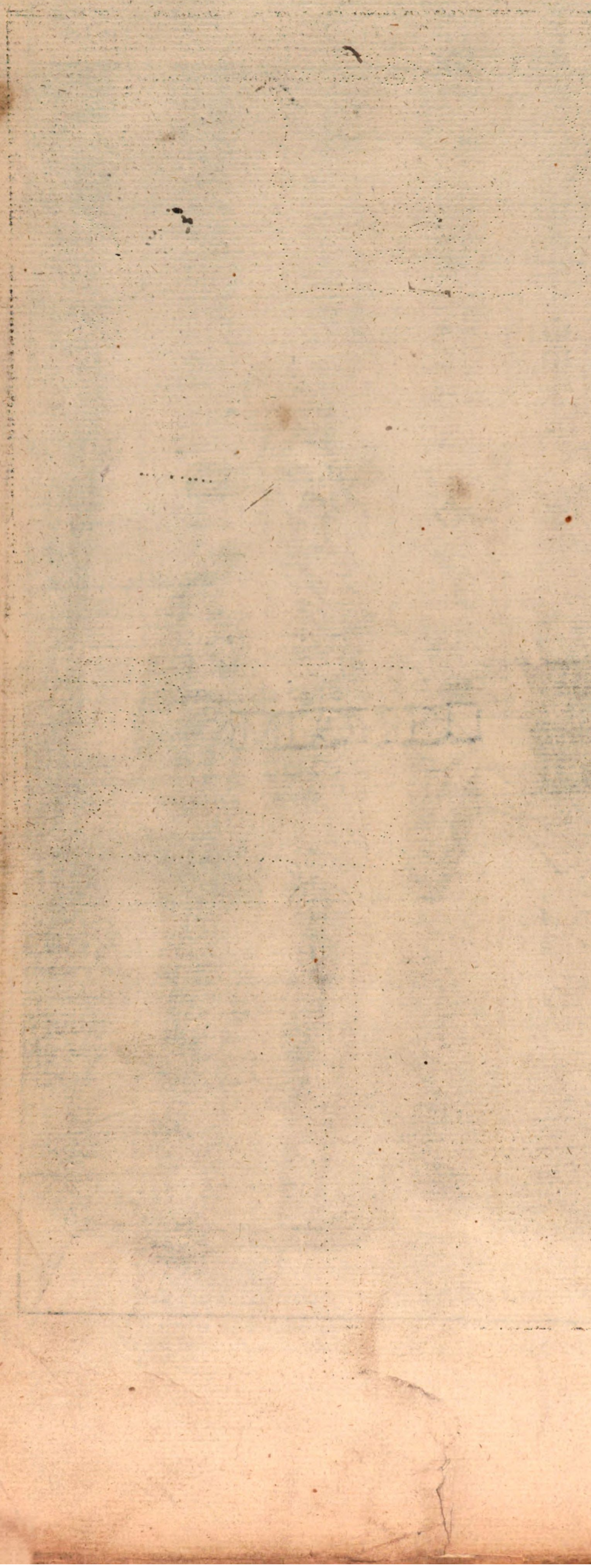
As for the Women, the *Chineses* have this custom, the *Plebeians* and Poorer sort buy their Wives, and as often as they will they sell them again; for the Emperour and the Royal Lineage in their Matrimonial Contracts have regard only unto the Beauty of the Body, neither do the Noble Personages aspire unto such Marriages, both by reason that the Queens and Empresses have little command, and being confined in their Palace are for ever deprived the sight of their Relations; and also because in the election that is made by the Magistrates that look after the concernments of Marriage, very few of an innumerable company are advanced to the dignity of the Royal Bed. The Emperour hath one primary Wife, besides which he and the Heir to the Crown marrieth nine others somewhat inferiour; and lastly thirty six others, all which enjoy the Conjugal title: Unto these are added a far grearer number of Concubines, which are neither termed Queens, Empresses, or Wives, reserved for collateral pleasure; the primary Wife only sitteth at Table with her Husband, all the rest, especially those that are not of the Royal Kindred, are Servants to the Prince, and Ladies of Honour unto the Empress, who in the presence are not permitted to sit; neither do their Sons call them Mother, but the primary Wife: It can hardly be expressed how strictly the Women are kept throughout the whole Empire, not only those of quality, but the common sort, who are obliged by an inviolable Law so strictly, that not only those persons that are not allyed unto them by any affinity, but also those that are near unto them by blood, yea, their very Children come not at them; for the Womens Apartments are so contrived, that they can neither see or be seen by others; from whence they very seldom have liberty granted to go abroad, which if on urgent occasion they obtain, they are so closed up in Sedans, that there is not so much as a chink or cranie left open to shew themselves. The *Chineses* esteem their Beauty chiefly to consist in small stature and little feet, so that what may seem unto us unbecoming, they esteem as miracles of Beauty; whence from their very Infancy their feet are so closely swathed, which continueth all their life, that they can hardly go without great pain; if you demand a reason of them, they answer, that they have kept this custom derived unto them about 2800. years, by the example of *Tachia* the Wife of the Emperour *Chei*, which Empress for her incredible Beauty they suppose to be placed amongst the Gods, and therefore she is esteemed by them for the *Chinesian Venus*; and they feign the Beauty of this Personage to have arose from nothing else but the straight binding of her feet, which consequently caused the smallness of them: Others say that this coarcitation was enacted by a Law of the wise Men, that Women may learn to sit at home, which if they do not voluntarily, they are by this means compelled. Their habit is modest and full of gravity, being vailed so, that no part

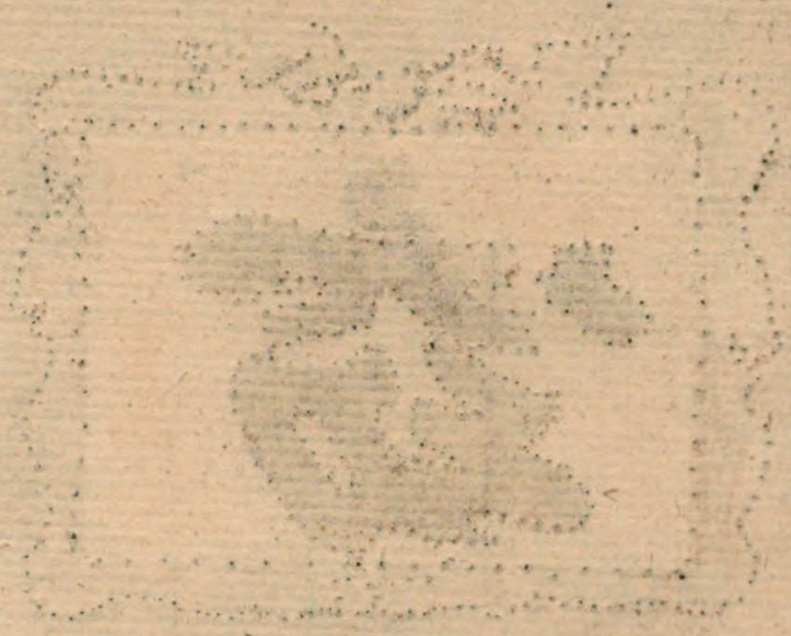
of

P. MATTHÆVS RICCIVS MACERAT. of the Society of Iesus, the first propagator of the Christian Religion in the Kingdo of China,

LY PAVLVS GREAT COLAVS OF the Chineses propagator of y Christian Law.







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of their body is naked except the face; they adorn their heads, eſpecially the more noble ſort (and thoſe that live at Court) with divers wreaths or fillets beſet with Precious Stones, which adde wonderful ſplendour; their Veſts interwoven with Flowers, Birds, and the like Ornaments, trail at their feet, but yet ſo, that what they eſteem their chief beauty is not obſcured; and to paſs away their time, they ſport with little Dogs, Birds, and ſuch delights: But that their Habit may be the better underſtood, the Attire of the Court Ladies is ſet forth in the annexed Figure brought from *China* by ſome of our Society.

CHAP. X.

Of the Mode that our Fathers are wont to proceed in, in the Converſion of the Chineſes.

IF that ever any Monarchy in the world were conſtituted according to Political Principles, and the dictate of right reaſon, I dare be bold to ſay it is that of the *Chineſes*; for in it I find all things diſpoſed in ſo great order, that whereas all in a manner are ſubject to the pleaſure and command of the Learned, ſo almoſt nothing is tranſacted in the whole Empire, which hath not a dependance on them; neither is any one advanced to any dignity before he is ſufficiently inſtructed in their Learning and Arts, and by a rigid examination of the Learned Tribunal hath firſt been approved, and by ſo much any perſon obtaineth an Office of great Port and Honour, by how much he is the more eminent in the knowledge of the Sciences, and the principles and intrigues of Policy; and theſe have the charge of the Empire, whom they vulgarly term *Mandorines*, the Governours of Cities, or Vice-Roys of Provinces, who are diſtributed in ſuch order, that nothing hapneth throughout the whole Empire which the Emperour is not made acquainted with: now ſeeing that the anſwers and dictates of the Emperour hath an obligation of a Law amongſt his People, there is no perſon but doth forthwith put in execution his will and pleaſure, under a penalty of the privation of his Office and Dignity, than which nothing is more feared by them; ſo that the leaſt concernment falleth not out in ſo vaſt an Empire, that hath relation either to the Machinations or Plots of Forreign Enemies, or the fidelity and care, or the negligence of the *Mandorines* in their charge; or laſtly, the Revenues of the Empire and Grievances of the Subjects, which is not firſt made known by theſe ſorts of *Mandorins* unto the *Colai*, and by them immediately the Supream Monarch hath intelligence, whence every one diſchargeth his place with incredible care and ſolicitude, without any reſpect had either to friends or kindred: now ſeeing that amongſt all their other Laws that is the chief, by which all Strangers are prohibited entrance into *China*; it is manifeſt both from what we have declared, and alſo from what is related in the Hiſtories of *China*, how greatly our Fathers laboured for divers years to procure a diſpenſation from this Law, which by the favour of Almighty God they obtained, not without the incredible labour of many years, if you conſider their unskilfulneſs in the Language, which is the moſt abſtruſe of all others to write and ſpeak, in which if a Stranger be not well ſeen, he can neither lye obſcured without the Character of Treaſon, or commerce in publick without evident danger of baniſhment or infliction of torments, being preſently diſcovered not only from the pronunciation of the *Chineſian* ſpeech, but alſo by their perſons very much differing

The Emperour immediately informed of whatſoever hapneth in the whole Empire

ring from the *Chineſes*. Theſe things being proved by experience, it was concluded that none ſhould undertake this expedition, who was not in ſome tolerable meaſure inſtructed in the *Chineſian* Language at *Maccao*, where on purpoſe the New Converts Teachers of the ſame were kept; and being skilled in the Tongue, they expected no fruit of their labour, unleſs they obliged the minds of the *Mandorines* by ſome curious Preſents of their Ingenuity: where is no place for them to boaſt of Metaphyſical Speculations, nor ſtudy of Scholaſtical Quirks and Subtleties, or more ſublime Theories, but you muſt extract and ſhew ſome undertaken ſpecimens of the Mathematicks, and things ſenſible, both to cauſe admiration, and to gain a repute to the *European* world: laſtly, ſome Documents of Moral Philoſophy, unto which they are addicted, to be approved not by vain gaietie of words, but example of an exquiſite, excellent, and innocent life, removed from all deſires of mundane pretenſions, ſuch as becometh the Apoſtolical Labourers in the propagation of the Divine Law. And as the Precepts of the Chriſtian Faith ſeem to differ as much from their Religion as the Heaven doth from the Earth, ſo it cannot be expreſſed how many toyls and labours muſt be undergone, and how many dangers paſſed through, that they may be rendred capable of receiving our moſt holy Law, and the truth of the ſame, dextrouſly or genuinely explained; here the vanities of Polytheiſm, or of having many Deities, muſt be confuted; here Polygamy, or the Marrying of many Wives, muſt be razed and deſtroyed by ſtrength of Argument; here the incomprehenſible myſteries of our belief muſt be inculcated with great dexterity and caution, wherein labouring with more then ordinary patience and continual ſubjection of the body, how many calumnies muſt they be ſubject unto! But for this peruſe the Hiſtory of Father *Daniel Bartolus*, lately Publiſhed in the *Italian* Tongue. And becauſe the Preaching of the Goſpel could not take root without the publication of Books, I might treat opportunely in this place concerning thoſe publiſhed on this occaſion. As firſt the Works of the Venerable Father *Matthew Riccius* of *Macera*, the founder of the *Chineſian* expedition after Saint *Francis Xavier*. Secondly, Father *Nicholas Trigantius* a *Flandrian* of *Doway*. Thirdly, Father *Jacob Rho* of *Millan*; all which writ many large and learned Volumns; and beſides theſe there were many who Publiſhed large Treatiſes to ſatisfie the curioſity of the *Europeans*, as the twofold Univerſal Hiſtory of Father *Nicholas Trigantius*, Father *John Terentius* his *Indian Pliny*, and many more particularly mentioned by our Author, from *Folio* 117. to 121. in which are the particulars at large.

PART.

PART III.

CHAP. I.

Concerning the Idolatry of the Chineses.

THE Books of the *Chineses* make three Sects of Religion in their World of *China*; having little knowledge of any other.

The three Sects of the *Chineses.*

The first is that of the Learned; the second is *Sciequia*; and the third they term *Lancu*. One of these three all the *Chineses*, and other conterminate Nations which use the *Chinesian* Characters, do profess; such are those of *Japan*, *Corian*, *Tonchini*, and *Cocincina*. These three Sects do very much resemble the *Egyptian* Priests or Wisemen, their Hierogrammatists or those that were versed in the Sacred Writings, and the Plebeians. The Sect of the Learned *Chineses* rule the Commonwealth, abound in Books, and are applauded above the rest: They acknowledge *Confutius* as the Author and Chief of the Philosophers, as the *Egyptians* do their *Thoyt*, whom the *Grecians* call *Hermes Trismegistus*; and as the *Egyptian* Sages worshipped one God, whom they termed *Hemepht*; so the Learned Men of *China*, according to the Dictates of *Confutius*, worship not Idols, but one Deity, whom they term the King of Heaven.

Confutius the Moral Philosopher and the *Hermes* of the *Chineses*, Author of the first Sect. The Learned men worship one Deity whom they call the King of Heayen.

Concerning whom thus writeth *Trigantius* in his Christian Expedition into *China*. *They assert that the function or office of sacrificing to, and worshipping of the King of Heaven doth only belong unto the Prince; therefore the Emperour hath two magnificent Temples in his Palaces of* Nanquin *and* Pequin; *the one dedicated to Heaven, the other to the Earth; he himself formerly sacrificed in them, but now the most grave Magistrates supply his place, they slay and offer up Bulls and Sheep in Hecatombs to the Heaven and the Earth (as the* Egyptians *did to* Osiris *and* Isis) *and perform many other Rites. The peculiar Temple of the Learned is that of* Confutius, *which is erected by Law in every City, in a place above their Schools*; *the stately Edifice hath the Magistrates Palace adjoyning, being President over those that have taken the first degree in that Learning*; *this Statue is obvious in the most noted place of the Temple, full of Characters, or instead of a Statue his name inscribed in Golden Letters on an elegant Tablet*; *on his side stand the Statues of some of his Disciples, whom the* Chineses *have canonized amongst the Deities of inferiour order. All the City Magistrates meet every New and Full Moon in this Temple, with those that have taken the degree of Batchelors, to honour their Master with accustomed crouching even to prostration, lighted Torches and Incense.* Much after the same manner that the *Egyptians* on the first day of the Month *Thoth* performed their Solemnities unto *Mercury*. There are also various Statues of this God, some of them very great, others small, and easily carried about with them; one was communicated unto me by the Reverend Father, Assistant of the *Portugal* Society of Jesus, *Nunnius Mascarenias*, the which engraved I thought good to adjoyn.

The Temple of *Confutius.*

The Statue of *Confutius.*



The other Sect of the *Chineſes* anſwereth to the Philoſophers amongſt the *Egyptians*, and is called *Sciequia*, or *Omyto*, but vulgarly *Amida*, the *Japonians* term it *Xaca* and *Amidabu*; this Law came to the *Chineſes* from the Weſt, brought from a Kingdom called *Threncio* or *Sciuro*, which Regions, as *Trigantius* affirmeth, are concluded under the only name of *Indoſtan*, ſituated between the River *Indus* and *Ganges*. This Sect will eaſily appear by their Opinions, to have proceeded from the *Gymnoſophiſts*, *Brachmans*, *Perſians*, and *Bactrians*, who antiently inhabited this *Indoſtan*, and haye planted their Colonies in *China*; for they hold a multitude of Worlds, a Metempſychoſis or Tranſmigration of Souls into Brutes, profeſſing all the Philoſophy of *Pythagoras*: Father *Martinius* in his *Atlas* thus relateth concerning them.

The ſecond Sect of the *Chineſes* what it containeth.

Xekiao *is a Sect which our Fathers hold to have been introduced into* China *firſt after Chriſt; it admitteth a Tranſmigration of Souls after Death as a puniſhment for ſins committed, and that both external and internal: they Worſhip Idols, and perpetually abſtain from whatſoever had life, a Law judged neceſſary by them, for a withdrawing of the rude Multitude from Vice, and as an incitement to Virtue. The internal Metempſychoſis is that part of Moral Philoſophy moſt famous and excellent, as having reference unto the Vacuity and univerſal Victory of the paſſions and depraved affections; that this may take place, they hold that they paſs into Plants and Animals, as they were obnoxious and inclineable unto their affections; in their ſceptical way they will have nothing to have the ſtamp of truth in this life, but as we apprehend it, and that good and bad are the ſame in reſpect of divers.* Now *Trigantius* ſubſcribeth unto this: *This opinion framed,* ſaith he, *with* Democritus *and others, many worlds, but they ſeem chiefly to have borrowed the Tranſmigration of Souls from the Doctrine of* Pythagoras, *and they have added many other fictions unto it, to Paint over the falſity: now they appear not only to have received theſe Tenents from our Philoſophers, but alſo to have borrowed a certain ſhadow from the Evangelical light; for they introduce a certain mode of a Trinity, in which they feign three Gods at length to co-unite into one Deity.* Of which alſo the *Spaniſh* Epiſtles make mention in theſe words; *They had notice of the Goſpel, becauſe in the Province of* Peking, *amongſt other Idols, there is the figure of a Man which hath three Heads, and they look one towards the other; and the* Chineſes *ſay, that it ſignifies that all three of them have but one will and deſire.*

ſire. And a little after: *there is another Image of the Figure of a Woman, with a Child in her arms.*

Father *Martine Martinius* reporteth that he hath ſeen many Images, the Prints, or Footſteps of the Chriſtian Faith in the Province of *Fokien*; he alſo aſſerteth, that he beheld antient Croſſes, and the Image of the Bleſſed Virgin embracing her Son, which are now to be ſeen in our Church: now we may piouſly ſuppoſe theſe to be the reliques of Saint *Thomas* the Apoſtle, or of ſome later propagators of the Goſpel; and it is more probable that Idols had their original from the *Perſians*, *Medes*, and the *Indian* Philoſophers, Heirs of the *Egyptians*, amongſt whom it was a peculiar property to make many Statues to ſignifie the effects of one thing. They continually ſhave their heads, they give themſelves up unto contemplation on Mountains, and in Caves; their Temples are ſo full of Idols made of Braſs, Marble, Wood, and Clay, that you would take them for *Egyptian* Chappels.

The third opinion of the Prophane Religion called *Lanzu*, anſwereth to the *Plebeians* and *Egyptian* Magicians, and had its original from a certain Philoſopher who flouriſhed at the ſame time with *Confutius*; they feign that his Mother bare him eighty years in her womb, wherefore he was called *Lanzu*, that is, the old Philoſopher: this opinion promiſeth Paradiſe unto thoſe that are made up of Soul and Body; and they hang up in their Temple the Effigies of certain Perſons, whom they fable to have ſoared up unto the Heavens; they preſcribe certain methods of exerciſes to attain the ſame, which conſiſt in various Rites, and certain Prayers, alſo in Potions, by which, and with the favour of the Gods they promiſe a long life; it is the peculiar office of the Prieſts of this Sect by impious Prayers to exorciſe Devils out of houſes, which they attempt by affixing on the walls the horrid ſhapes of *Dæmons* delineated on yellow Paper with black Ink; then they fill the houſes with ſuch ſtrange cryes, that themſelves ſeem to be Furies; they alſo promiſe to fetch down ſhowers in a drought, to ſtop great rains, and to avert private or publick misfortunes. *The third Plebeian Sect of the Chineſes.*

And theſe are the three chief heads of the opinions of theſe Idolaters, but the ſubtlety of theſe Maſters have wrought them into ſo many Meanders, that they ſeem ſcarcely to be numbred, and the incredible number of Images ſufficiently ſhew the ſame, which they do not only expoſe often to be adored in their Temples, but alſo in each private dwelling, a place is deputed for them; and in the Market, the Streets, their Ships, and publick Palaces, they are firſt obvious to the ſight, wherein they imitate the *Egyptians* who were infamous for all ſorts of Idols. But to clear this; firſt as the *Egyptians* and *Grecians* believed certain Deities to preſide over the Univerſe, ſo unto theſe do the *Chineſes* build myſtical Temples; theſe they, after the manner of the *Egyptians*, pacifie and attract with various Rites and Ceremonies. The ſecond Argument, that the Religion of the *Chineſes* was borrowed or derived from the *Egyptians*, is ſo manifeſt, that no perſon can in the leaſtwiſe doubt or queſtion the ſame; and it is this, that unto this very day there are found Temples Dedicated unto *Mars*, *Venus*, Fortune, Peace, the *Oreades* or *Nymphs* of the Mountains, and other Gods common both to the *Grecians* and *Egyptians*, which the Ichnography of the Metropolitan City of *Nanking* in *China*, no leſs elegantly than exactly imprinted on *Chineſian* Silk by our Fathers, and ſent from *China*, to *Rome* ſome years ſince, will ſufficiently prove, which I have here adjoyned as I copyed it with great fidelity, to demonſtrate the great affinity that there was between the *Chineſian*, *Grecian*, and *Egyptian* Religion.

The

The Temples of the Chineſian *Gods.*

The Temple of the Dragon of the Sea or *Typhon.*
The Temple of the Queen of Heaven, Dedicated to the Moon.
The Temple Dedicated to Heaven.
The Temple Dedicated to *Dæmons* and Spirits.
The Temple Dedicated to Mountains and Rivers, that is, to the *Oreades* and *Nereiades.*
The Temple of a grateful mind.
The Temple Dedicated to the Planet *Mars.*
The Temple Dedicated to the Preſident of the Walls.
The Temple Dedicated to good Peace.
The Temple Dedicated to the Spirit of Medicine, *Eſculapius*, or *Apollo.*
The Temple Dedicated to the Preſident of the Woods or *Diana.*
The Altar of Heaven.
The Altar of the Earth or *Ceres.*
The Altar of the God of Rain.
The Altar of the King of Birds.

Theſe are ſo agreeable to the *Grecian* and *Egyptian* Deities, that all their Idolatry ſeemeth to have made a Voyage thence into *China.* The third Argument is, That beſides their Letters, in which they come very near the Hieroglyphicks of the *Egyptians*, as I have ſhewed in the ſecond part of my *Oedipus*, they have the ſame Ceremonies.

But know that the *Egyptians* always adored the figures of the *Pyramids* with a certain Divine honour, the tracts of which ſort of worſhip continue in *China*; for they have alſo *Pyramids*, which they call *Chinees*, in ſo great Veneration, that no perſon dareth to undertake any thing before he hath performed his devotion there; I ſhall alledge *Petrus Jarricus* as a witneſs of this matter, who in the Fifth Book of his *Indian* Hiſtory Publiſhed in *French*, the 51. Chapter relateth concerning them in theſe words.

'Beſides theſe Wooden Idols, there are others which they call *Chinees*, made 'for workmanſhip in faſhion of *Pyramids*, within which there is a certain kind of 'white Ants or Emmets, which diſcover not themſelves without, but have their 'little Cabines or Lodges within, ſo that none knoweth from whence they receive 'their nouriſhment; and they deſtroy the Lodges where they have the Troughs, 'which are made in form of Oratories or private Chappels; which the Idola-'ters much admire, for they greatly fear theſe *Chinees*, inſomuch that when 'they buy a Slave, they firſt bring him before ſome one of theſe *Pyramids* or '*Chinees*, with a Wine offering, or other things which they preſent unto it, ſuppli-'cating the Idol, that if the Slave ſhould run away, he would cauſe (in a ſort) the 'Serpents, Lizards, and Tigers, to kill and devour him; whereupon the Poor 'Slaves are ſo fearful, that although they are ill uſed by their Maſters, yet do they 'never preſume to forſake them.

From which it is apparent that the *Chineſes* borrowed all theſe from the *Egyptians*, *Perſians*, and others, who, as I have ſhewed in my *Oedipus*, worſhipped a Stone or Rock terminated in a Cone, or a Pyramide, inſtead of a Deity; but for the *Novizonian* Pyramids hear Father *Martinius*, who in his *Atlas folio* 57. thus deſcribeth them. *In the Province of* Foquien *are many beautiful Fabricks, not a few Temples; but the Tower without the Walls excelleth all the reſt in ſplendour and magnitude of work: the figure is eight-ſquare, it riſeth from the ground nine ſtories in height, and therefore it is called* Novizonia: *its perpendicular from the Vertex to the foundation is* 90 *Cubits, unto which the bredth anſwereth in a due proportion; the exteriour wall is adorned with carved and painted figures made of the fineſt clay, of*

which

which they make their Porcellain: the inward wall is veſted with party-coloured marble, which is ſo poliſhed, that like to a moſt bright mirrour it reflecteth the face of the beholder: You aſcend by ſtairs, built not in the middle of the Tower, but within the doubled walls; from which there is a paſſage unto each ſtory, and thence to moſt beautiful footpaces cut in marble, and gilded Iron Grates, by which the Galleries are every where fortified and adorned. Without the Tower to the Galleries, and eſpecially at the top ſmall bells and tinckling inſtruments are ſo hung, that being moved by the wind they make a moſt pleaſant Muſical Conſort: The laſt round containeth the Idol, unto which the Tower is dedicated, it is caſt in Copper and gilded over. About the Tower are, ſomewhat adjacent, Temples of Idols, which may eaſily compare with the ancient Fabricks of the Romans. *And this is one of thoſe Towers which I have ſaid to have been ſuperſtitiouſly erected by the* Chineſes, *they ſuppoſing that their Fortune and Felicity doth depend on it; I have briefly deſcribed it, becauſe that I my ſelf aſcended it, and diligently viewed every corner of it; and though there be many more beautiful than it, yet from this (as the Lyon from his paw) you may collect and judge of the reſt, ſeeing they are for the moſt part alike, and built in the ſame order of Architecture.* Moreover as the *Egyptians* neceſſitated and confined their Demons within Statues, and Conſecrated certain Temples unto them, ſo in like manner do the *Chineſes*; concerning which, hear *Jarricus* before cited, in the place above quoted, thus diſcourſing.

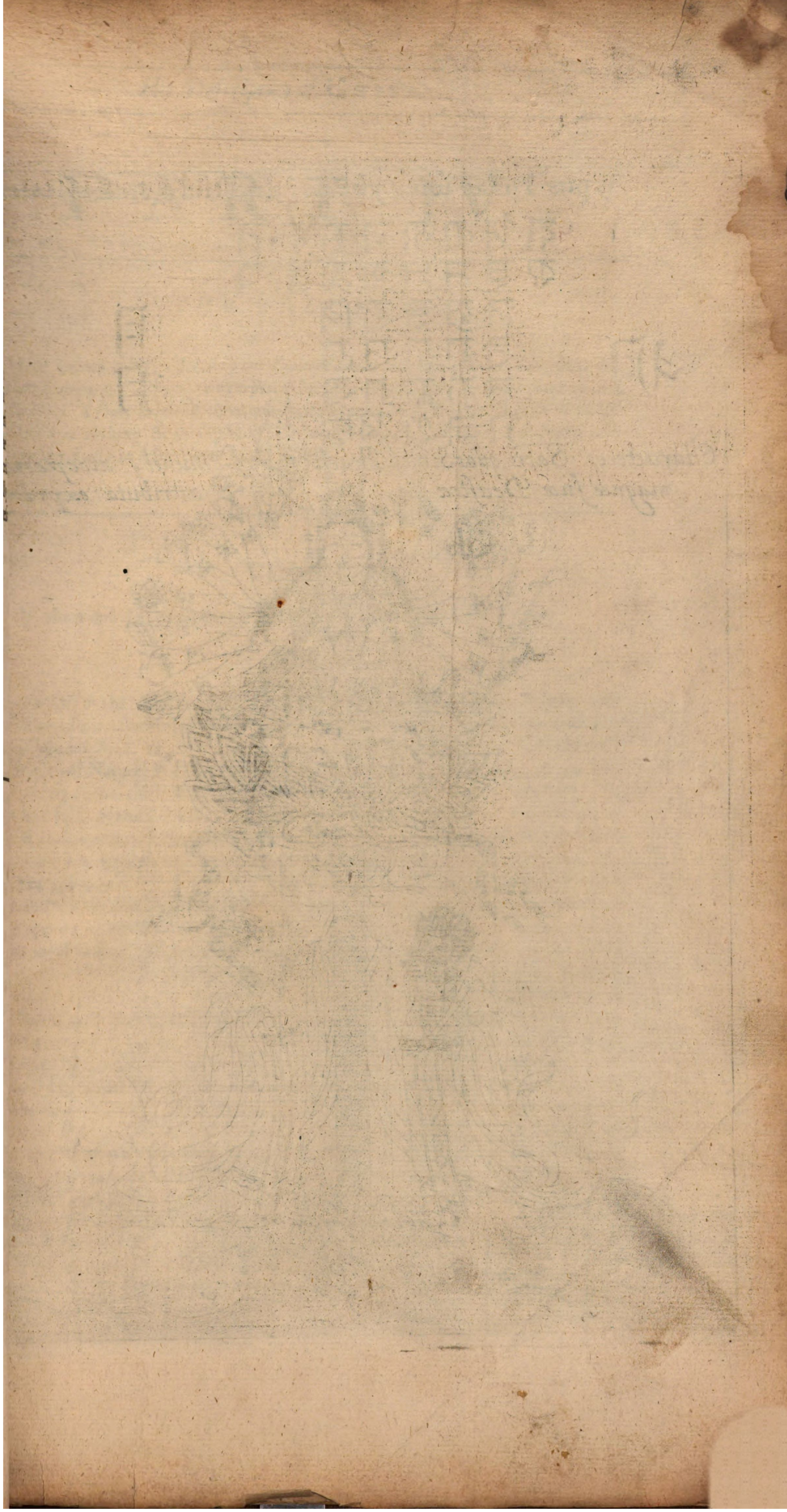
'There is likewiſe in every Empire a place dedicated to the Devil, where they 'go to make their moſt Solemn Sacrifices unto him in a little Iſle; they call the 'the Idol *Camaſſono*, and thoſe that paſs by, much dreading this Idol, and fearing 'leſt their Veſſels ſhould be caſt away, when they are over againſt the Iſle, make 'an offering, caſting in the Sea either Oyl or ſuch other Merchandiſe as they have 'aboard.

Concerning their Oracles, thus writeth *Trigantius* in the Firſt Book, Chap. 8. of the Voyage into *China*. 'Some of the *Chineſes* conſult the Devils, and there 'are many familiar Spirits which they commonly ſuppoſe to have more of their 'Good Demon, then any fraud or malice of an Evil Spirit; they diſcover things 'paſt, declare preſent, and foretel future events; theſe we read to have been com-'mon to all the Heathen. But there is one ſpecial Science peculiar only to the '*Chineſes*, the erecting of a Terreſtrial Scheme, that is, by the Configuration and 'Poſition of the Mountains as we may term it, in preſent Proſpect, as if they were 'moving Planets, aſpecting variouſly ſeveral fixed Conſtellations, all Landskips ſo 'altering by the leaſt change of place, either in longitude or latitude, they calculate 'and ſo chuſe a piece of ground to build on, either publick or private Edifices, in 'which thoſe that reſide or are moſt concerned, may live happily, & be ſucceſsful in 'the future, and alſo to Interr the departed, ſuppoſing ſuch ſituation very much addi-'tional to their eternal bliſs and quiet after death; which choice Plot they ſo ſettle 'in poſture with the Dragons they dream of under ground, affirming this place to 'be juſt over the Dragons head, that his tail, and there his feet; for from theſe 'Subterraneous Spirits they more then Superſtitiouſly believe all Humane Affairs, 'private or publick, even to the Tranſlation of Kingdoms and Empires, depend on; 'and therefore many grave perſons are employed in this more myſterious and oc-'culter Science, who are eſpecially conſulted when any publick Buildings, Ma-'chins, or Operas are to be erected; to which kind of Prediction not only the 'Great ones, but the whole Nation are enclined, every corner of the Streets and 'Houſes of entertainment ſwarming with theſe blind Prognoſticators. Thus far *Trigantius*; and who beholdeth not here another face of *Egypt*, in which all Af-fairs were carried on by *Auguries* and *Omens*; he that deſireth to know more of this may have recourſe to the Authors cited.

Theſe things being propoſed, I ſhall adde in this place a Scheme of the *Chineſian* mad Idolatry, by which the Learned amongſt them are bewitched; and that they may appear to be ſomewhat wiſer than the vulgar, they divide their falſe Deities into the three orders, the Supernal, Terreſtrial, and Infernal; they place in the Supernal the Properties of the Divine Eſſence, whom they Worſhip under the name of the one God, termed *Puſſa*; but for this ſee our Syntagma, or Treatiſe concerning the *Cabala* of the *Hebrews*: And for better Illuſtration I ſhall here annex the Effigies of the *Chineſian Puſſa*, drawn from the Original, which Father *Gruberus* not long ſince brought out of *China* to be preſerved in our Study.

The three Deities worſhipped under the name of one *Puſſa*, are ſeated in a more elevated place, together with two Attendants, which the Chorus or Quire of the Deaſters beneath, with ſtretched out and lifted up hands ſeem to uphold; in the middle is the Deaſter termed *Fe* or *Fo*, which ſignifieth a Saviour, like another *Jupiter* reſplendent with an Auguſt face, and wonderful majeſty, encompaſſed with many Gods and Goddeſſes (whom they call the *Heroes* of the antient times begotten by the Gods) under which are again placed a Troop of the Semi-Gods, Gods of Nature and Kingdoms, which are uſually exhibited as ſo many Internuncii, who with great Veneration and ſignal readineſs attend to execute the commands of the great *Fo* or *Chineſian Jupiter*.

PART



Typus Pullæ seu Cybelis aut Ilidis Sinensium



Characteres Sacri quos Sinæ a Brachmanib⁹ acceperunt ijsq⁹ magnæ suæ Deastræ attribuita exprimunt

PART IV.

THE PREFACE.

SEeing many things related by our Fathers concerning the Indian *Kingdoms and the Empire of* China, *are carped at by ſome Criticaſters as being feigned and falſe; I ſhall here call them anew unto examination, that it may be manifeſt there is nothing in thoſe places ſo ſtrange or exotick, which is not found both in* Europe *and alſo in other parts of the World.*

CHAP. I.

Of the wonderful ſituation of China, *and the manner of the Peoples Living there.*

NOW as the Empire of the *Chineſes* is the moſt Opulent, Potent, and Populous, containing fifteen Kingdoms, ſo the Government is the moſt abſolutely Monarchical of all other Nations, being furniſhed both with the Arts and Rarities of Nature, Policy, and good Order, that being independent and totally ſeparated from the reſt of the world, it ſeems a Microcoſm or little Univerſe within her ſelf, Nature having on the North and Weſt, beſides a Wall of three hundred *Italian* miles, hedged it about with the vaſt and unbounded defence of a Sandy Sea; on the Eaſt and South ſhe has ſo fortified it, both with the unlimited, and as yet unknown receſſes of the Eaſt and South Ocean, and alſo with wild Roads and unſafe Harbours for Shipping, that without manifeſt danger you can hardly approach her Shores, both by reaſon of the boiſterouſneſs of the winds, and the moſt violent reciprocations of the Marine Tides; and leſt on the Weſt ſome entrance ſhould be granted, Nature hath blocked up her paths with rugged unacceſſible, and yet unpenetrated Mountains, and ſo armed with Garriſons of Wild Beaſts, and Venemous Serpents, Ambuſcaded in their obſcure receſſes, that on this ſide no one can hope for paſſage; wherefore *China* is often called in their Language *Cunghoa*, ſignifying the middle Empire; for they believe themſelves to be ſituated in the midſt and navel of the world; and ſometimes *Cungque*, a Garden in the midſt, or a florid Garden, by reaſon of the affluence of all things neceſſary for humane life: for the whole Empire is ſo much enriched from the defuſion of Lakes, and Rivers, breaking out every where from the Mountains of the Weſt, and from the Mediterranean Parts of the continued Mountains, that there is ſcarcely a Field that is not watered with them, almoſt no City but may hold a correſpondency with others by Shipping, that ſail through Rivers and Trenches, to the great conveniency of Merchants and Travellers: the moſt perſpicuous Rivers are, *Kiang*, for its largeneſs termed the Son of the Sea, and another *Hoang*, ſo called from his Saffron colour; theſe water all *China*, and riſing from the bordering *Indian* Moun-

Mountains by a divided Dominion ſeparate the whole Empire, at length diſembogue themſelves into the Eaſtern Ocean. And this is alſo moſt worthy of admiration in the *Chineſian* world, and which hapneth unto no other Monarchy, that at this day the Empire is ſo ſituated from the South towards the North, that not content with the proper munificencies of the temperate Zone, it hath moreover ſubjected both the torrid and frigid unto its juriſdiction; for being from the 18. degree of the torrid Zone, and proceeding in a ſtraight line through the temperate, it is extended almoſt unto the 70. degree of the altitude of the frozen *Tartarian* Ocean within the frigid Zone, which ſpace maketh 32. degrees, which if divided into 15. make 780. Aſtronomical miles, of which 15. make one degree, and 3120. *Italian* miles, 60. of which miles make one degree.

From whence it followeth, that all ſorts of Fruits, Aromaticks, Trees, and Animals, are ſo common unto this Empire, as they are each of them proper to their peculiar Climate, and therefore what is ſcattered in ſundry parts, is here collected with abundant increaſe: What Monarch ever had the happineſs every day to have his Table furniſhed with the ſeaſonable and proper Fruits of the *Indies* brought from the burning Zone, and to be delighted with the variety and abundance of all Fruits peculiar to the temperate Zone, and what ever elſe ſerves for Food, Rayment or Pleaſure? for what this vaſt Empire hath, either rare, delicate, or admirable, is all ſerved up for the uſe of the Emperour.

CHAP. II.

Of the Political Government of the Chineſes.

SEeing in the former Chapters we have treated at large of the Political Empire of the *Chineſes*, here I thought good to adjoin ſome things worthy of greater conſideration: The Emperour of *China* is abſolute Lord of the whole Monarchy, and the Empire is ſo governed by him, that no perſon may undertake any buſineſs of importance without his aſſent; the Monarchy deſcendeth ſucceſſively from the Father to the Sons, and where the direct line fails, it runs collateral; all the reſt whether they be Brethren or Nephews, or otherways joyned in Conſanguinity, are Honoured with the Title of Kings, each of them having a Province aſſigned him, which they Rule, but yet with ſuch a limitation of Authority, that having certain Revenues aſſigned them, all the reſt is transferred into the Emperours Treaſury. There are ſix Tribunals or Courts of Juſtice which determine all Cauſes and Controverſies of the whole Empire: The firſt for chuſing of Magiſtrates. The ſecond the Exchequer of his Imperial Majeſties Revenues. The third for Emergencies in Eccleſiaſtick Affairs. The fourth for the Militia. The fifth orders Publick Edifices and ſuch like Buildings. The ſixth ſpreads it ſelf into ſeveral Courts concerning Criminal Cauſes; and by theſe ſix, with their ſubordinate Officers, all buſineſs is diſpatched. The Emperour hath Lords of his Privy Council, which they call *Colaos*, who as they are perſons excellently verſed in the knowledge of State Affairs, ſo alſo are they had in eſtimation next to himſelf; he hath likewiſe his Governours, or Lords Lieutenants of divers degrees, which are termed *Mandorines*, all of them accompliſhed in variety of Learning

and

and Knowledge, ſo that the whole Kingdom is in a manner ruled (as *Plato*'s Commonwealth) only by Learned Men; and that Kingdom cannot but arrive to the greateſt height of Felicity, in which either the Prince acts like a Philoſopher, or a Philoſopher reigneth. This is manifeſt by the innumerable multitude of the Inhabitants, which the Emperour governeth with as much facility, as the Maſter of a Family doth his Houſe; it is clear from the Magnitude, Splendour, and incredible Magnificence of the Cities, and the frequency of Bridges, the ſtructure of which, whether you have a reſpect to their length, or the Rules of Architecture, hath amazed ſuch as beheld them: adde unto this the conveniency of publick Paſſages, the afflux of Shipping from all parts reſorting to the Metropolitan Cities, the indefatigable labour and induſtry of the Husbandmen in cultivating their Lands, the great vigilancy and unwearied guard of the Souldiery, the extraordinary rigour and ſeverity of the Judges in puniſhing Malefactors; all which cannot have their original in ſo great an Empire, without the ſuppoſition of excellent Laws eſtabliſhed for the confirmation of the Peace and Tranquility thereof.

As for the Emperours Annual Revenues, although they are not always fixed and certain, by reaſon of the viciſſitude and alteration of times, yet for the moſt part in Peace they eaſily amount to 150000000 millions, according to their Exchequer-rolls, in which, as Father *Martinius* avoucheth, they have not only the number of the Inhabitants in every Province and City, but alſo a compute of each years Revenue moſt exactly Regiſtred. In the Regency of the Emperour *Vanly*, the number of the Inhabitants throughout the whole Empire amounted to about 200 millions, not accounting the Emperours Servants, Eunuchs, Women, and Children, and the Revenue was eſtimated at 15000000. of Gold after our rate; but now under the Regency of this Emperour, the Revenues of his Kingdoms being alſo in the Audit, it far exceeds; and for better ſatisfaction, I have here annexed a Table of the Annual Incomes of each of the fifteen Kingdoms of the Empire of *China* paid into the Exchequer, together with the number of Inhabitants contained in every one of the Kingdoms in the time of the Emperour *Vanly*, which Table I have extracted out of *Martinius* his *Atlas*.

A Catalogue of the Families, Fighting-Men, not reckoning the Emperours Retinue, together with the Tributes yearly paid throughout the whole Empire, excepting of Tolls and Customs, extracted from the Book of the Compute of the Chineses, *in the year that the Empire flourished, according to Father* Martine Martinius *and others.*

	Families.	Fighting Men	Sacks of Rice.	Pounds of Silk.	Trusses of Hay.	Pounds of Salt of twenty four ounces.
1. *Pechinck Peckali* or *Cambalu* the Metropolis, and an hundred 35 Cities under it.	418989	3452254	2274022	45135	8737284	180870
2. The Kingdom of *Xanfi* hath under it five Metropolitan Cities, unto which are subject ninety two less	589939	5084015	1929057	4770	3544850	420000
3. The Kingdom of *Xenfi.*	831051	3934176	2812119	9218	1514749	
4. *Xantung* hath under it six Metropolitan Cities, and ninety two Cities subject to them.	770555	6759675	2414477	54990	3824290	
5. The Kingdom of *Honan* hath eight Metropolitan Cities, and an hundred Cities subject to them.	589296	5106270	6106960	9959	2288744	
6. The Province *Suchen.*	464129	2204170	2167559	6339		149177
7. *Huquang* hath fifteen Metropolitan Cities.	531686	4833590	1616600	17977		
8. *Kiangfi* hath thirteen Metropolitan Cities under it, and fixty two Cities under them.	1363629	6549800	5995034	11516		
9. *Nanking*, or *Quiang*, hath fourteen Metropolitan Cities, and a 100 Cities under them.	1969816	9967429	2510299	28452	5804217	5804217
10. *Chekiang* hath eleven great Cities, and fixty two Cities subject unto them, it aboundeth in Silk.	1242135	4525470	883115	2574	8704491	444763
11. *Fokien* hath eight Metropolitan Cities, and unto them forty eight others.	509200	1802677	1017772	600		
12. *Quantung*, vulgarly *Canton*, hath ten Metropolitan Cities, unto which are subject seventy three.	483360	1978022	1017772			37380
13. *Quangfi* hath twelve Metropolitan Cities, and subject to these above one hundred others.	186719	1054760	431359			
14. *Queichen* hath eight Metropolitan Cities, and to these ten others are subject.	45305	231365	47658			
15. *Junnan* hath twelve Metropolitans and under them eighty four Cities.	132958	1433110	1400568			56965

CHAP.

CHAP. III.

Of the Cities of China, *and the Cuſtoms of the Inhabitants.*

FATHER *Martinius*, *Samedus*, *Trigantius*, and *Gruberus*, Eye-witneſſes, relate that the Empire of *China* is ſo full of Inhabitants, the Towns and Villages ſo contiguous, that did the Wall reach the South Sea, it might deſervedly be termed but one City; but there are Metropolitans and chief Cities of Provinces in number 150. and thoſe of the inferiour order 1262. all fortified with Walls, Works, and Trenches; beſides, there are Caſtles, Corporation Towns, Villages and Granges without number: The Cities for the moſt part are built four ſquare, their Houſes generally are Wood, and not above one Story, poor and rude without, but within very ſplendid, each Houſe is bound to affix a ſhield upon the door, containing the number of Inhabitants, and of what condition each perſon is, to the end the *Mandorines* may know how many perſons every City contains, for the avoiding of Seditions, and to gather in the Revenues; by which means it cannot be thought ſtrange, that if Forraigners come into *China* they are diſcovered, their Landlords being obliged under the infliction of a ſevere penalty not to conceal them. The Mechanick Arts are in great eſteem amongſt them, and they ſo manage them, that they ſuffer not the vileſt droſs to periſh, but convert it to ſome gain: The learned gang apply themſelves unto no other Sciences, but Politick, and Moral; they know not the name of the Scholaſtick and Speculative Diſciplines, which is wonderful in a Nation that aboundeth with Ingenious Perſons; yet their Phyſitians by tradition are endowed with an admirable knowledge of the Pulſe, by which, with incredible induſtry, they find out the moſt Latent Cauſes of Diſeaſes, and then apply for cure their proper Remedies; but in the Arts anviled out by modern curioſity, as Architecture, Sculpture, and Weaving, if you except the knowledge of Proportions and the Opticks, they come not behind the *Europeans*: for their other Acquirements ſee what I have ſaid in the preceding diſcourſe; and he that deſireth more full information, may have recourſe to the above-cited Authors.

The Mechanical Arts.

No uſe of the Speculative Sciences.

The skill of their Phyſitians.

A Recitation of ſome Rarities found in China.

CHAP. IV.

Of the Mountains of China, *and the ſtupendious Prodigies of Nature which are obſerved in them.*

ALthough in this Empire Mountains are ſo numerous, yet the greateſt are the continual Theme and Argument of their Studies; for what our Aſtrologers perform by the Celeſtial Houſes, they make out by the Terreſtrial Hills: But amongſt their many enquiries by Terene Calculations after their good and bad Fortunes, there is nothing they more labour in, then the buſineſs of Sepulchre, about

about which they ſpare no coſt or pains, not only obſerving with no ſmall Scrutiny the Summits, tops and ſuperficies, but alſo make ſubtle inſpections into the very bowels of the Mountains, to find a fortunate ſpot of ground which they fancy reſembles the Head, Tail,or Heart of the Dragon; which done,they joyfully conclude they have found a place in which the perſon Interr'd ſhall be happy, and his Poſterity ſucceſsful, which I believe to be inculcated by ſome Grave Philoſopher, to advance a filial Piety to their Deceaſed Parents,and more ſpecial care of the honour of Funerals. Now the Mountains of *China* are for the moſt part encompaſſed with great Villages, pleaſant for moſt Beautiful Sepulchral Monuments, Chaſes, and Groves, and a waving Sea of Rice make them like a Plain, which when Groves and Woods do ſmile with their Summer attire, render a moſt pleaſant Proſpect,the Chappels placed on them excelling for magnitude and ſplendour; there are alſo the Monaſteries of the Prieſts, but yet in the thick and overgrown Woods liveth a Barbarous Nation not yet ſubjected to the *Chineſes*.

The wonderful properties of ſome Mountains.

Many things are obſerved in theſe Mountains, which if true, they may deſervedly be accounted amongſt the Miracles of Nature; ſome by reaſon of their immenſe height have a perpetual ſerenity on their tops, others are covered with a continual dark Mantle of ambient thick Miſts; there are ſome which triumph only with wholſome Plants,exiling all Venomous Weeds. In the Mountain *Queyu*, both ſmall and great ſtones are found in a cubical or fourſquare Figure, which are alſo in one of the Mountains of *Calabria*, of which we have treated in our Book of the Subterranean World. The Mountain *Paoki* in the Province of *Xenſi*, hath the Figure of a Cock, who on the approach of a ſtorm ſendeth forth ſuch murmurs and roarings,that may be heard far diſtant; and *Olaus Magnus* in his Hiſtory of the Northern Regions ſaith, that ſuch monſtrous ſounds happen in the Mountains of the *Botnick* Sea.

A moveable Mountain.

That is worthy of admiration which the *Chineſian* Oreoſcopiſts relate concerning the Mountain *Cio*, that on the top of it there is a ſtone five perches high, and another alſo in the Kingdom of *Fokien*, which as often as a ſtorm is near totereth,and is moved hither and thither, as Cypreſs Trees ſhaken by the winds. *Vide* Author *Part* 4. *Folio*. 170.

There is another Mountain continually covered with Froſt, the cauſe of which may be conjectured to be the Nitrous Spirits, which the Mountain, together with the vapours of the watry receptacles therein laid up, perſpireth. Further *Vide* Author *Part*, 4. *Folio* 171.

A Mountain in the Province *Kiangſi* hath two tops, the uppermoſt of which reſembles a Dragon, ſeeming to ſtoop fiercely at the lower Spire, which appeareth like a Rampant Tyger; from whoſe various Aſpects the Prieſts make many rules of divination for their Diſciples.

Another Mountain by its ſeven tops configureth the ſeven Stars in the Conſtellation of the greater Bear.

But the Mountain faſhioned in the ſhape of an Idol near the City of *Tunchue*, in the Province of *Fokien*, exceedeth all admiration; concerning which thus writeth Father *Martinius* in his *Atlas*, *Folio* 69. *The firſt Mountain of this Province is worthy of admiration, being ſituated on the banks of the River* Feu; *for from this Mountain they have, as I may ſay, not formed a Monſtrous, but a Mountainous Idol, which they call* Fe; *it ſitteth with croſs legs, or decaſſated feet, folding the hands in his boſom*. You may judge of the Magnitude, the Eyes,Ears,Noſtrils,and Mouth, being perſpicuous to the beholders at leaſt two miles, ſuppoſed not to be cut out, as *Dinoſtratus* offered to carve the Mountain *Athos* into an *Alexander*, holding a City in one hand, and a River in the other; but the meer work of Nature much aſſiſted by fancy.

They

They report of the Mountain *Taipe* in the Province of *Xenſi*, much celebrated by the Oreoſcopiſts or Mountain-Diviners, that a Drum being beaten on it raiſeth ſuddenly thunder, lightning, and great tempeſts: Therefore is there a ſtrict Law and ſevere puniſhments provided to the contrary.

The Oreologiſts relate that there is a Mountain in the Province *Vquang*, which is ſo tenacious of its own right, that if any one hath feloniouſly taken any of its wood, fruit, or the like, he ſhall never be able to depart thence, being perpetually included as in a Labyrinth; but he that religiouſly abſtaineth, may go thence without trouble. But we reckon this amongſt the Fables of the *Bonzii.*

There alſo are *Æolian*, or windy Mountains, ſuch as in *Europe*; for in the Province *Huquang* is a Mountain called *Fang*, from which, as *Martinius* relates, in the Spring and Autumn not the leaſt breath appears; but from the hollow Caverns in Summer aſſiduous blaſts and continual blowings iſſue.

CHAP. V.

Of the Wonders of Lakes, Rivers, and Springs.

THE Lakes of the *Chineſes* are like their Mountains, full of Rarities. There is a Lake in the Province *Fokien*, which converteth Iron into Copper; the water being very green, we preſume it is full of Nitrous ſpirits, and ſo diſcoloured with Coperas, which operates in the converſion of this metal.

Another Lake called *Chung* in the Province of *Fokien*, hath a greater wonder; for they report, that in a fair Houſe there erected, as often as rain or a tempeſt is approaching, there is a ſound heard like the ringing of a Bell. For the reaſon *vide* the Author, *fol.* 175.

In the Mountain *Talaus*, in the Province *Quantung*, is ſaid to be a Lake which is moſt clear throughout the whole year, except in the Autumnal Seaſon, in which it is tinctured ſo deep with a true blew, that it dyes into the ſame colour whatever is dipped in it. For the reaſon *vid. Ath. fol.* 175.

There is near *Sining* a Mountain called *Tenlu* in the Province *Quantung*, full of Caverns, and dreadful to behold; in it, as Father *Martinius* witneſſeth, they report a ſtanding Pool to be, into which if you caſt a ſtone from aloft, you ſhall preſently hear a roaring and noiſe like unto thunder, and immediately the Sky being troubled diſembogues violent ſhowers.

In the Province *Junnam* is the Lake called *Chin*, ſo much celebrated by Geographers and ſet forth in their Maps; concerning which their Hiſtories relate, that out of the ruine of a great and populous City ſwallowed by an Earthquake, after whoſe dreadful devoration the Scene ſuddenly changed into the proſpect of this pleaſant Lake, none but a Child ſwimming on a piece of wood eſcaped. This Lake is called alſo the Starry Sea, from certain weeds appearing on the ſurface like beamy Stars.

CHAP. VI.

Of ſtrange or foreign Plants in China.

AS the Empire of the *Chineſes* by a continuated tract of Lands participateth the properties of things with *India*, the Seas being ſubject to the Torrid Zone; ſo alſo it muſt of neceſſity produce foreign Plants endued with rare qualities. But to recount ſome of them; The firſt is the Roſe of *China* that ſpringeth out of Trees, which twice every day changeth its colour, even now being all purple, or red, and by and by becoming altogether white, yet without any ſweet ſcent. *Vid.* the Author, *Part* 4. *Cap.* 5. *fol.* 176.

There alſo groweth in the Province *Quantung*, a Plant which they call *Chiſung*, which is to ſay Weather-wiſe; for the Mariners, as Father *Martinius* relateth, do by the number and diſtance of the Knots growing thereon, predict how many tempeſts ſhall be throughout the whole year, and when they ſhall happen. Farther *vid.* Author, *Part* 4. *Chap.* 6. *fol.* 177.

In the Province *Quangſi* there groweth a Tree, which they call *Quanlang*, which inſtead of pith hath a ſoft pulp like unto flour, whereof the Natives make bread, and is applicable to the uſes with flour; of which Trees *Marcus Paulus Venetus* maketh mention. *Lib.* 3. *chap.* 19.

There is ſaid to be a Lake near the City *Vuting* in the Province *Hunnam*, which is called *Hociniao*, on every ſide beautifully ſurrounded with Trees; the Leaves that fall from them are changed into ſmall Birds of a black colour, in ſuch numbers that the Inhabitants ſuppoſe them to be Spirits. So *Martinius* in his *Atlas*. The like in *Scotland* and elſewhere, as *Soland* Geeſe, Clack Geeſe and Barnicles.

The *Atlas* of *China* mentions an Herb, in the Province of *Huquang*, called *Puſu*, which liveth a thouſand years, and hath the virtue of reſtoring Youth and changing gray hairs into black: of which the truth may well be doubted.

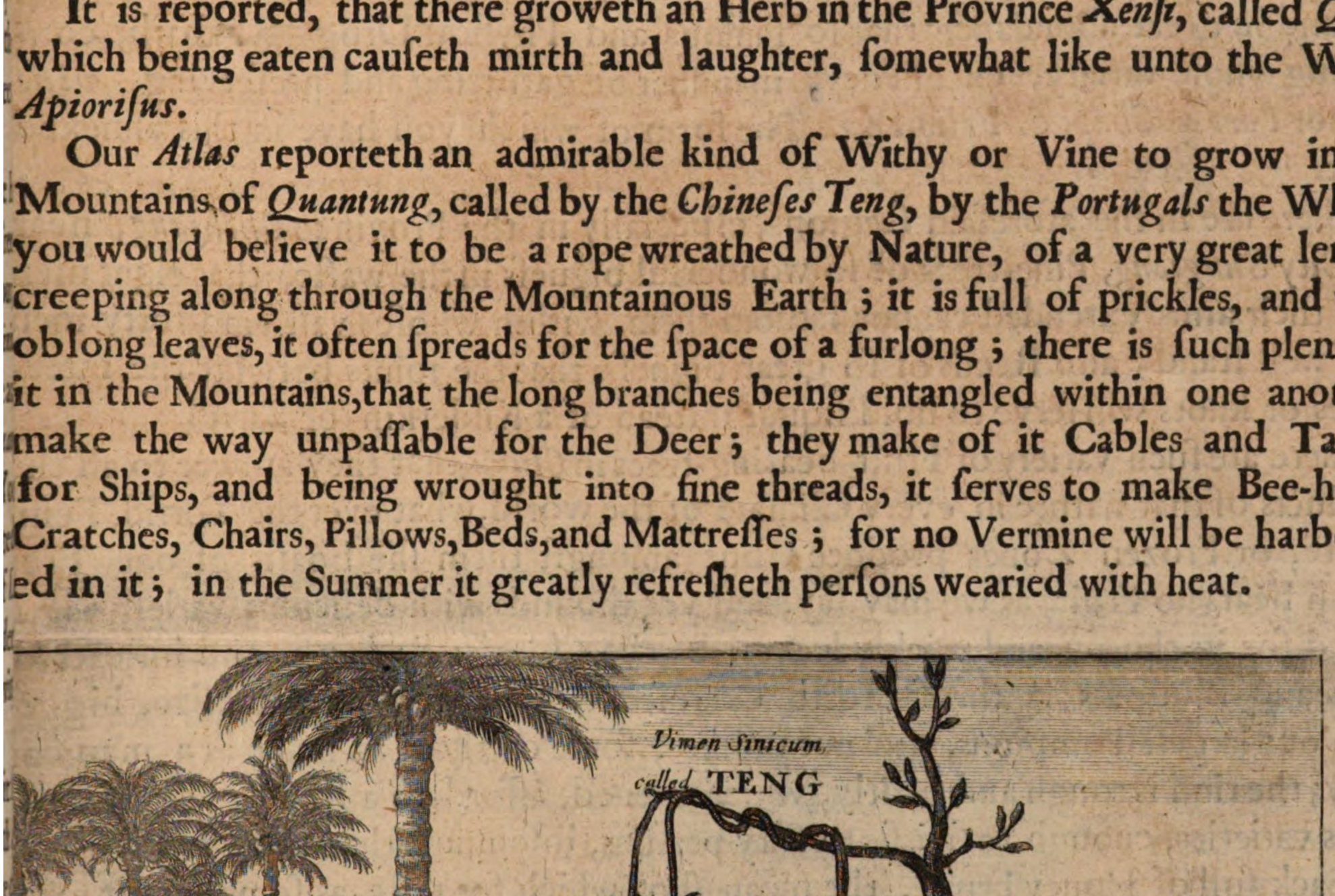
There is alſo found the Root called *Ginſeng*, in the Province of *Leaotung*, moſt famous throughout all *China*; from the operation of whoſe wonderful virtue the vulgar *Chineſes* believe ſtrange reſtoration of Health and Longevity. See Father *Martinius*, in the 35. *folio* of his *Atlas*.

There is the Plant called *Cha*, which not being able to contain it ſelf within the bounds of *China*, hath inſinuated it ſelf into *Europe*; it aboundeth in divers Regions of *China*, and there is great difference, but the beſt and more choice is in the Province *Kiangnan*, in the Territory of the City *Hocicheu*; the leaf being boiled and infuſed in water, they drink hot as often as they pleaſe; it is of a Diuretick faculty, much fortifies the ſtomach, exhilarates the ſpirits, and wonderfully openeth all the Nephritick paſſages or Reins; it freeth the head by ſuppreſſing of fuliginous vapours, ſo that it is a moſt excellent drink for ſtudious and ſedentary perſons, to quicken them in their operations; and though at the firſt it ſeemeth inſipid and bitter, yet Cuſtom makes it pleaſant; and though the *Turkiſh* Coffee adminiſter the like cordiality, and the *Mexican* Chocolate be another excellent drink, yet Tea, if the beſt, very much excelleth them, both becauſe that Chocolate in hot Seaſons inflameth more than ordinary, and Coffee agitateth choler; but Tea in all Seaſons hath one and the ſame effect. But concerning this Plant, the Draught whereof we have here inſerted, ſee *Martinius* in his *Atlas Sinicus* at large.



It is reported, that there groweth an Herb in the Province *Xenſi*, called *Quei*, which being eaten cauſeth mirth and laughter, ſomewhat like unto the Weed *Apioriſus*.

Our *Atlas* reporteth an admirable kind of Withy or Vine to grow in the Mountains of *Quantung*, called by the *Chineſes Teng*, by the *Portugals* the Wheel, you would believe it to be a rope wreathed by Nature, of a very great length creeping along through the Mountainous Earth; it is full of prickles, and with oblong leaves, it often ſpreads for the ſpace of a furlong; there is ſuch plenty of it in the Mountains, that the long branches being entangled within one another, make the way unpaſſable for the Deer; they make of it Cables and Tackle for Ships, and being wrought into fine threads, it ſerves to make Bee-hives, Cratches, Chairs, Pillows, Beds, and Mattreſſes; for no Vermine will be harboured in it; in the Summer it greatly refreſheth perſons wearied with heat.



There

There are alſo in the Provinces *Junnan*, and *Chianſi*, Trees whoſe Wood may deſervedly be reckoned amongſt the pretious commodities; they call that which is young and tender *Aquila*, and when it is grown to maturity it is called *Calambi*; the value of this Plant conſiſteth in the odour, which is ſweeteſt when aged, and nothing can be more fragrant. There is ſuch plenty of the beſt ſort of the *Aqualin* in the Mountains of *Couchinchina* called *Moi*, in *Junnan* and *Chianſi*, Provinces conterminate on *Couchinchina*, that it is free for all perſons, and ſometimes tranſported to a hundred-fold gain, eſpecially amongſt the *Brachmans*, who make ſacred piles of it on the great days of Solemnity, in which Women Conſecrate themſelves unto the flames, out of love to their deceaſed Husbands; or when the Corps of great deſerving perſons are burnt: for they ſottiſhly believe their falſe Gods are wonderfully delighted with ſuch kind of odours, and are thereby rendred propitious unto the ſouls of the departed, in their Tranſmigration: but the *Calambi* is of a greater price, and reſerved for the Emperour; it groweth upon the Mountains, and is fetched thence by night with Torches, the better to evade the incurſions of wild Beaſts there reſiding. In *Japan* the Noblemen make of it Odoriferous Chairs; ſome ſuppoſe this Wood to be a kind of our Lentiſcus, or the Turpentine, although by the benificency of the Sun and Climate, it is much improved.

In the Provinces *Suchuen*, *Xenſi*, and the City *Socieu*, near the *Chineſian* Wall, is found in great abundance that ſo famous and Phyſical Drug Rhubarb, concerning whoſe variety, excellency, mannner of gathering and preſerving, *vide* Author *Part* 4. *Chap.* 6. *Folio* 183. The form of which you have in this annexed Print.

There are in the aforeſaid Regions, eſpecially in the Province *Chekiang*, near the City *Sungiang*, Pine-trees of ſo wonderful bigneſs in the waſte, that eight men with their arms extended cannot fathom them, within whoſe vaſt rind forty men may well ſtand; alſo Reeds of ſo great bigneſs, that the joints betwixt the internodes or knots will ſerve to hold liquor inſtead of a Kilderkin or Barrel.

There are ſuch variety of Fruit-bearing-trees in *China*, that they anſwer to all the products of that nature in every Climate of the world, what ever the Torrid, Temperate, or Frozen Zones produce; but amongſt them ſhe boaſts of one Tree which bears no Fruit, as we may ſay, and yet abounds with delicious variety; it is called for its thorny and prickly leaves, by the *Chineſes Po-lo-nie*, and inſtead of Buds and Bloſſoms it thruſts forth excreſcencies of a prodigious ſize, bigger then our largeſt Pompions, and not unlike, ſome of them as much as a man can carry; the rind is tough and briſtly, which opened, affordeth a ſtore-houſe of delicious varieties, enough to ſatisfie twenty perſons, inſomuch that the *Chineſes* call it a Sack full of Honey Fruite, the meaneſt of which for taſte, as ſome report, excels the choiceſt of our Mellons.

Like unto this is the Tree which the *Indians* call *Papaya*, and the *Chineſes Fan-jay-Xu*, it beareth a bunch of fruit no bigger then our Mellon, of the taſte delicious, the juice to be eaten with a Spoon, and throughout the whole year it glories in Flowers green, and ripe Fruit.



And beſides they have in *China* a Tree called *Kagin*, yielding Fruit twice a year, which by inverſion thruſts forth the ſeed or kernels, like warts or ſuch excreſcencies on the out-ſide of the Fruits, and is in common to the Eaſt and Weſt *Indies*, who call it *Ananas*; but the *Chineſes* call it *Fam-polo-Mie*: it groweth in the Provinces *Quantung*, *Kiangſi*, and *Fokien*, and is ſuppoſed to have been firſt brought from *Peru*; the Tree on which it groweth is not a ſhrub, but an herb like unto *Carduus*, they call it *Cartriofoli*, on whoſe leaf a fruit groweth ſticking unto its ſtalk, of ſo pleaſant and exquiſite a taſte, that it may eaſily obtain the preheminency amongſt the moſt noble Fruits of *India* and *China*; the ſpermatick faculty is innate in all the parts thereof, for not only the ſeeds ſhed on the ground, but its ſprouts and leaves being planted, produce the like Fruits; concerning which admirable product of Nature, ſee what we have diſcourſed at large concerning the Seeds of things, in the 12th Book of my Subterranean World: the ſeeds of ſuch ſorts of plants conduce much to prove, that new Philoſophy of Plants, of which I have there laid the Platform.

The moſt noted Fruits, *Manga*, *Lici*, *Quei*, are every where deſcribed; but how *Manga* is inocculated in the Pom-Citron, is much different from the Art of the *Europeans*, being performed without transfoliation or inoculation; for they only bind a bough of the fruit *Manga*, to a bough of the Pom-Citron, and dawb it about with clay; which being done, they conjoyn, and ſo bring forth the moſt excellent fruit of both.

The *Atlas Sinicus* relateth of a Tree in the Province *Chekiang*, which produceth a fruit that is fat, whereof they make moſt excellent White Candles, which neither foul the hands, nor make any ill ſcent being extinguiſhed; the Tree is like unto our Pear-tree when the fruit is ripe, they break the bark, macerate and ſteep it in hot water, and when that they have watered the heated pulp, they make it up into a lump, which is like unto Suet: and from its Nut they extract Oyl, like our Oyl of Olives, very uſeful in the winter ſeaſon; the leaves are ſtained with a Copper-like redneſs, which dropping to the ground, affordeth the Sheep and Kine good food, by which they become wonderful fat.

CHAP. VII.

Of ſtrange Beaſts or Animals in China.

THere are in *China*, but eſpecially in *Junnan* and *Quanſi*, great plenty of Elephants, Tygers, and Bears; but I ſhall treat of ſuch as be ſeen no where elſe but in *China*.

In the Weſtern Provinces of *China*, viz. *Xenſi* and *Kiangſi* is the odoriferous Stag or Deer, for ſo the *Chineſes* call the *Xechiam*; it is an Animal produceth Musk: Concerning which thus *Atlas Sinicus*; *That there may be no doubt what Musk is, I ſhall diſcover it, having been more then once an Ocular Spectatour; there is a certain bunch or excreſcency towards the belly of the Animal, called by the* Chineſes Xe, *much like unto a Purſe, conſiſting of a thin skin, covered with hair: the odour or fragrancy thereof is called* Xehiang, *which ſignifieth Musk; it is a four-footed Beaſt, not much unlike a Deer, the hair of it ſomewhat more black, and altogether without horns, the fleſh of it when killed, is eaten by the* Chineſes: *In this Province and in* Suchuen, Junnan, *and the places more near the Weſt, is found great plenty of Musk; thoſe Bunches or Purſes if they be not adulterated, are of ſo ſtrong a ſcent as the pure Zybeth: but the crafty Merchants ſtuff the purſes which the skin of the Beaſt maketh, with the blood, skin, or ſome part elſe, and ſell them for the true and genuine; ſome mix it with Dragons blood, and by this means of one bladder make two or three, but yet the more skilful do diſcern the fallacy, for if being burned it evaporateth, it is believed to be true, but if when it is burned there remaineth ſomewhat like unto a Coal or Cinder, it is adulterate.* Almoſt the ſame is delivered by Father *Philip Marinus* in his Hiſtory of *Tunchino*, in which place there is plenty of theſe Animals, which he ſaith is ſo ſimple, that not knowing how to eſcape, it will of its own accord preſent it ſelf unto the Huntſmen to be ſlaughtered.



The

The Hippotame or Sea-Horſe, called by the Chineſes *Hayma.*

Theſe Animals are often ſeen on the Shores of the *Chineſian* and *Indian* Ocean, in *Hainam*, the *Philippine* Iſlands, the *Maldivæ*, and eſpecially in *Mozambique*, on the Southern coaſt of *Africa*; it is a very deformed creature, and terrible to behold. Father *Boim* whilſt that he ſtaid at *Mozambique*, diſſected and inſpected him, of whom thus in his own words. *I have annexed a double Scheme of the true Sea-horſe, of which when I was at* Mozambique, *I ſaw a great company wallowing on the Sea in a creek on the ſands. The Judge of the City* Mozambique *ſent the head of an* Hippotame *unto the Colledge, that I might peruſe it; which meaſuring, I found in length three Cubits from the mouth to the ſhoulders; on the lower jaw it had two high bended teeth, unto which in the upper jaw the great teeth were conſentaneous, & the tongue lolling out. Afterwards viewing the more inland parts of* Crafraria, *coaſting the ſhore in a Gally, we beheld at leaſt fifty Sea-horſes within a ſtones caſt, neighing and playing divers tricks in the water; a Slave with his Musket killed one of them, which bringing aſhore, ſharing his pieces amongſt themſelves, they pulled out his teeth, and gave me the bigeſt; his skin is very hard, he hath no hairs but only in the end of his tayl, which are bending, they caſt a brightneſs as poliſhed black horn, and about the bigneſs of a quill or ſmall reed, of which the* Cafres *make Bracelets, both for Ornament, and to prevent the Palſie: Of their Teeth are made Beads, Croſſes, and Images, they ſtop the Flux of Blood; but all have not this vertue, only thoſe that are taken at a certain ſeaſon of the year. In the Royal Hoſpital at* Goa *there is a great Sea-horſe tooth, the which applyed to a Vein that is opened, will immediately ſtop the blood. The ſtory of a Prince of* Malabar *ſlain by the* Portugals, *is ſufficiently known, whom finding wounded with many Bullets, yet without any ſign of blood, though his wounds were gaping, they ſtriping and pulling ſome piece of the bone of the* Hippotame *that hung about his neck, the blood, like a Torrent that breaketh over the banks, flowed out of the dead Corps, whoſe frigid nature ſo ſtops and coagulateth.* Thus Father *Boim*.

The Province *Fokien* hath an Animal perfectly reſembling man, but longer arms, and all over hairy, called *Feſe*, moſt ſwift and greedy after humane fleſh, which that he may the better make his prey, he feigneth a laughter, and ſuddenly while the perſon ſtands liſtning, ſeiſeth. There are alſo in *China* Apes and Baboons of a different kind, whereof ſome imitate Men, others Dogs and Cats, and are alſo tractable and docile to admiration, of which take Father *Roths* relation, he being an eye-witneſs. The King of *Bengala* in the year 1660. diſpatched unto the Emperour of the *Mogores* a ſolemn Embaſſy, with many rich Preſents, amongſt which was a Triumphal Chariot drawn by two white horſes wonderfully adorned with Gold and Gems; but that which was more worthy admiration, the Charioteer was no humane Creature, for a great Baboon guided the Reins with no ſmall skill and dexterity, his Livery Cloak and Cap ſhining with Scarlet and Gold, the Champion, a great Maſtive ſitting on the higheſt ſeat as in a Throne of Majeſty, decked and adorned with Gold and Jewels in ſo great ſplendour, that he looked upon himſelf as a Demi-god, and not a Dog; his Valets-de-chambre, Pages, and Lacquies, richly dreſt according to their place and office, were all Apes and Monkies, officiouſly attending round about him, who ſo well had learnt his leſſon, that when any perſon of quality drew near, he not only performed due reverence, making low Congies, but his well inſtructed Life-guard did the like: which the Emperour beholding with great pleaſure and admiration, cauſed a high Treatment to be prepared for them, where each had his own proper and peculiar Meſs, where

his

his Guests feasted themselves with good order and gravity. This pleasant Comedy I saw acted in the Imperial Palace at *Agra*.

CHAP. VIII.

Of several Fowls nowhere seen but in China.

AMongst which the Bird Royal, which they call *Fum Hoam*, deserves the first place; of whom in his *Flora* thus Father *Boim*: *This Bird of most admirable Beauty, if at any time absent or a while unseen, it is an Omen of some misfortune to the Royal Family*; *the Male is called* Fum, *the Female* Hoam; *they have their Nests in the Mountains near* Peking, *their heads are like a Peacocks*; *the* Chinesians *Emblem their shoulders to the Vertues, their wings signifie Justice, their sides Obedience, and the Nest Fidelity*; *this pious Bird, as they term it, is like unto a* Rhinoceros, *it never turns but goeth backwards, with the Majestick pace of a Stag*; *it hath a Cocks train, crested like a Serpent, feet like a Tortoise, and Angels wings*; *the Emperour,* Colais *and* Mandorines *have these Birds embroidered in Gold on their Vests and other Habits.*



In the Kingdom of *Suchue* are fleece-bearing Hens, they are small Duck leg'd, yet bold and daring, and they are much esteemed by the Women for their callow Down, and soft Plumage resembling Wool, delightful to handle.

They report in the Province *Suchue*, there is a Bird produced of the flower *Tunchon*, which therefore is called *Tunchonfung*; this Bird doth measure out life with the days of the flower, so fading, and so expiring; she is vested with so great variety of Plumes, that her wings expanded lively deportraiture the beauties of the flower when blown.

Between *Couchinchina* and the Island *Hainan*, are many great and small Rocks, within which in the Spring-time a multitude of little Birds, like unto Sparrows, or Swallows, flock to build their Nests; from whence they come is not known, they

they fix their Nests to the Rocks with singular Artifice, they lay their Eggs, hatch their young ones, and then flye away; their Nests are gathered up and transported by whole Cargoes into *China* and *Japan*, where they are esteemed delicacies; these Nests are in a manner Diaphanous or Transparent, I have three in my Study, they are somewhat of a Yellowish colour, of an Aromatical composition, and being mixed with what meat soever, season the Mess with a grateful taste; the matter whereof their Nests are built, they produce out of their stomach, which fixing on the Rocks, they curiously form with a liquor they find issuing from the Clefts; but farther, see Father *Daniel Bartolus* in his History of *China*, and Father *Philip Marinus* in his History of *China*. *Folio* 42.

CHAP. IX.

Of the Fishes of China.

THere is in the Province *Quantung* the to be admired Animal, called by the *Chineses Hoangioyu*, that is, the Saffron Fish, which in the Summer season is wonderfully transformed to a Bird of the same colour, and like other Fowls flying over the Mountains, seeketh its nutriment; but when Autumn is ended, returning to the Sea, it is changed into a Fish, which the Natives fish for as a delicacy, for it is of a most pleasant taste. The cause of this Metamorphosis, *vide* Author *Part* 4. *Chap.* 9. *Folio* 199. 200. and 201.

They report of a Fish in the Province *Quantung*, which they call the swiming Cow, that it often cometh a shore and fighteth with the Land Cows; but continuing long out of the water, the Horn waxeth soft, and becoming of no defence, the Fish is compelled to return again to the waters to recover the hardness of the Horn.

The *Atlas* saith there are a kind of Bats in the Province of *Xensi*, which are as big as a Hen or Goose, and much sought after by the *Chineses* as a singular dish, their flesh being much preferred before the most delicate meats that can be made of Hens; see what I have said before concerning Bats in the Empire of the *Mogor*.

In the Province of *Quantung* is found a Sea-monster with four eyes and six feet, which liveth by feeding on Oysters, and vomits up things like Pearls, it resembleth the creature called a Sea-Spider, and both like unto a Tortoise. The *Atlas* also relateth, that in the Province *Quangsi*, in a Cleft of a Monutain, there are Fish that have four feet and horns, which the *Chineses* call the delight of the Dragon, and esteem it an offence worthy to be punished with death to injure them; they say also that there is in this tract of land an Animal that resembleth a Bird in the head, and a Fish on the tayl, which they call Rondoves, that is, Swallows; I have one to shew in my Study, which will turn it self unto that part from whence the wind bloweth.

Atlas likewise reporteth, that in this Province are found Crabs, which when they have left the Water and come into the Air, immediately are turned into a most hard stone, yet retaining their form.

CHAP. X.

Of the Serpents of China.

The Magnitude of the Serpents.

SOme of which are of ſo prodigious a ſize, that, as the *Atlas* relateth, in the Province *Quangſi* there are ſome, thirty foot long, unto which if their bulk anſwereth, one would believe that greater cannot be. 'The *Flora Sinenſis* 'reporteth of the Serpent called the *Gento*, that it devoureth whole Stags, yet 'is not very venomous; it is partly Aſh-coloured, their length from eighteen to 'twenty four foot; being hungry it ruſheth out of the Thickets and ſeizeth his 'prey; Erected upon the tayl he maintains a fight with Men or wild Beaſts; often-'times it will ſeize upon a Man by leaping from a Tree, and kill him by his violent 'windings about him: the *Chineſes* preſerve his Gall to cure the diſeaſes of the Eyes. *Marcus Paulus Venetus* teſtifieth the ſame of the Serpents in the Province of *Carrajam*, which be ſo great, that ſome are in length ten paces, in thickneſs ten palms; a Geometrical pace conſiſting of five foot, the length of this Serpent muſt be fifty foot, and ſo it exceeds the Serpents of *Quangſi* twenty foot; but if it contain the common pace which is three foot, then they are equal: But thus *Marcus Paulus*, 'There are bred in the Province of *Carrajam* very great Serpents, ſome 'in length ten paces, and in thickneſs ten palms, having inſtead of feet claws like 'thoſe of a Lyon or Falcon; they have great heads, and fiery eyes ſtaring like ſaw-'cers, and bunching forth like foot-balls; their mouth and jaws ſo wide, that they 'are able to ſwallow a Man, with large and ſharp teeth, being terrible to behold; 'they are taken after this manner, this Serpent in the day time lyeth hid in 'Caves of the Mountains, and in the night time goeth forth hunting the Dens 'of Beaſts for prey, which he devoureth, not fearing either Lyons, Bears, or any 'other Creature, and having ſatisfied his hunger, returneth to his Cave, with 'the weight of his body plowing exceeding deep Furrows, the earth being ſandy, 'in which tract the Huntſmen fix ſtrong ſtakes, pointed with ſharp Iron, which 'they conceal with the ſand; and when the Serpent cometh forth to ſeek his prey, 'or returneth home, as he creepeth along the ſand giveth way, and the Iron ſpikes 'pierce his Breaſt, goring his Intrals; where being faſtned and ſore wounded, 'the Huntſmen kill him, and ſell his Gall at a great price, it being Medicinal; 'the fleſh they ſell for meat, and Men feed freely on it. Thus far *Marcus Paulus Venetus*. And though theſe may be reckoned amongſt Dragons, yet are they without Poyſon, of which there are divers others, as the *Atlas* relateth, in the Province of *Chekiang*, *vide* Author for the reaſons, *Part* 4. *Chap.* 10. *Folio* 203. and 204.

There are alſo other Serpents in *China* full with incurable poiſon, called *Cabra de Cabelo*, that is, the Hairy-headed Serpent, of whoſe ſtone we have made mention. In the Empire of the *Mogor* there is another ſort ſwollen with deadly venome, and yet exceedingly valued for the excellent Antidotes that are compounded of them; let this Serpent be ſteeped in a large Veſſel full of rich Wine, ſo that his Head may come out at a hole made in the middle of the cover, then put fire under it till the Wine be ready to boyl, and the poyſon of the Serpent breath out, and is all diſſolved into ſmoke, the head being cut off, the fleſh is the moſt pretious Antidote againſt all poyſons.

There are Tortoiſes diſcovered in the *Chineſian* Ocean, as the *Atlas* teſtifieth, that afar off appear like Rocks.

The *Flora Sinenſis* ſays, that there are found Tortoiſes in the Kingdom of *Honan*, ſome green, and ſome blew; there are alſo others that to mend their pace have wings added to their feet.

CHAP. XI.

Of the wondrous Stones and Minerals in China.

ATLAS, and other Writers ſay, That Nature hath here ſported her ſelf in Stones, and the Oeconomy of Minerals, as well as Animals. In the Province *Huquang* at the Mountain *Xeyen*, eſpecially after the fall of rains, are found Stones, which they call Swallows, ſo reſembling that Bird, that they want nothing but life; the Phyſicians diſtinguiſh them into male and female, and uſe them in their ſeveral Compounds.

The *Chineſian* Geologiſts report that a Stone is found in the Province of *Xenſi*, of an ineſtimable price, for that it increaſeth and decreaſeth according to the Full and Wane of the Moon; but many Writers of Natural Obſervations report, that the Stone called *Selenitis* hath the ſame effect amongſt us: This is a kind of *Talcus* or Specular Stone, which I have oftentimes obſerved, not only to ſhine at the light or ſplendour of the Moon, but perfectly to ſhew, as in a glaſs, the figure of the Moon, when at Full, when an half Moon, and in a ſextile figure; whence I ſuppoſe the fable to have its original, how that this Lunary Stone ſometimes increaſeth, and otherſome decreaſeth according to the appearance of the Moon.

They have an Earth called *Quei*, a Mineral very bright and much eſteemed by the Women, being endowed with a Coſmetick faculty, which infuſed in water with a gentle Fucus mundifies the skin, taking away all Morphew, Freckles, Fluſhings, Pimples, and ſuch rubifying ebullitions; they call it *Quei Xi*, that is the Noble Lady.

There is in the Province of *Xantung* a Stone taken out of a Cows paunch, of a clay colour, about the bigneſs of a Gooſe Egge, but inferiour to Bezoar in ſolidity, being of a lighter ſubſtance, and therefore thought by ſome to be more eminent in virtue.

In the Province *Kiangſi* at the Mountain *Yangkiu* is ſeen a wonderful Stone, which, being formed into an humane ſhape, either by Nature or Art, aſſumeth diverſe colours according to the various temperature of the Air, as ſome affirm, by which they prognoſticate either fair or foul weather.

The *Chineſian Atlas* tells of an Herb called *Aſbeſtus* in *Tanin*, growing upon a ſtone, that defieth the flames, not ſuffering in a fiery tryal, but cometh forth a Conquerour, no way impaired by the fierceſt ardour, though a fibrous ſmall excreſcency like hairs; but being put into water it moulders like Clay and is ſuddenly conſumed. How this *Aſbeſtus* is hatchel'd into flax, ſpun and woven into fine linnen, whoſe maculations and all other ſoil is, as we may ſay, waſhed and rinſed by fire, as other linnen is by water; ſee my *Mundus Subterraneus*, *lib.* 12.

There is a City called *Jaochen*, on the Northern bank of the River *Po*, in the Province *Kiangſi*, which alone hath the honour to make the beſt Porcellan Ware or *China* Diſhes, ſo highly eſteemed in *Europe* and elſewhere; yet they fetch their materials from another City that hath that precious Vein of Earth in great abundance, which yields them ſmall Audits, not being able to make the like uſe thereof:

thereof: The Body is rather of a ſandy than clayie ſubſtance, tender and brittle, which they knead, with often ſprinkling water, into a contiguous Paſte, thence raiſing and modeling veſſels of what ſize or ſhape they pleaſe, which they bake with great care by lent and yet continued heats, till they bring it to ſome perfection; and being broken they new mould them, bringing them to almoſt their priſtine value.

As the Mountains of *China* are repleniſhed with other Metals, ſo alſo there are plenty of Gold and Silver Mines; but by the Emperours Edicts they are prohibited to dig them, becauſe from the virulent exhalations of the earth, the workmen are expoſed to diſeaſes and death: But they have Golden Ore, which they extract from the ſand of Rivers and Springs. And beſides they have thoſe which promiſe to themſelves and others Mountains of Gold by the Art of Chymiſtry, and there is a place near *Pukiang* in the Province of *Suchen*, that boaſts of *Hoangtius*, the firſt Profeſſor of Alchymie and tranſmutation of Metals into Gold, 2500 years before the Birth of our Saviour. And that this Empire is rich in Gold and other Metals, the plenty of hot Baths, the abundance of Nitre, Alumen, Vitriol, Sulphur, and Subterranean Fires, do prove.

There is a Spring in the Province *Honan*, the upper part of whoſe water is very cold; but thruſt your hand in a little depth, and it is ſcalding hot.

But that which is more worthy admiration is, in the Province *Xanſi* there are Wells of fire, as common as Springs of water in other parts; the Inhabitants therewith dreſs their meat, cloſing up the mouth of the Well, that it admitteth of nothing elſe but the Pot or Kettle; the heat ſo contracted eaſily makes the Pot boil. The *Atlas* ſaith, *That this fire is thick, and not ſo bright as other flame, and though very hot, yet conſumeth not wood caſt into it; being collected as in a Stove, it may eaſily be carried about, and uſed to boil meat, but at laſt it will expire. They have alſo in this Province, Coal like unto that which the* Dutch *call* Leigh Coal, *of greateſt uſe to the Northern* Chineſes, *eſpecially for heating their furnaces; they are digged up in huge great pieces, but they break them, and mixed with water they make them up into lumps, which with difficulty take fire, but once kindled burn fiercely and continue long; the furnaces in their Stoves are like thoſe in* Germany, *but ſometimes they are made like unto a Bed, and ſerve to lye upon in the Winter:* Thus the *Atlas*. A Scheme of the Fiery Wells is here annexed.



PART

PART V.

Concerning Architecture and other Mechanick Arts of the Chineſes.

THE PREFACE.

ALthough the Chineſes *have not that knowledge of the ſpeculative Sciences, as the* Europeans, *yet they are very capable of them, and have profited ſo far in the Mathematicks, that although formerly they hardly underſtood any other part but Aſtronomy and Arithmetick; yet diligently ſtudying the Books compoſed by us, they have attempted to publiſh ſomewhat concerning occult Philoſophy, abundantly labouring in the Ethicks and Politicks, together with the Oeconomicks, judging him fitteſt for the great Dignities and Employments of the Empire that is beſt read therein, in which their Governours are great proficients, as appears if you conſider with what admirable order their Laws are formed for the Preſervation, Glory, and Riches of ſo large an Empire.*

CHAP. I.

Of the Bridges and wonderful Fabricks of the Chineſes.

AND firſt the Bridge called *Loyang* in the Province of *Fokien*, exceedeth all admiration, builded by a Prefect or Governour named *Cayang*, the longitude extendeth above 360 perches, the latitude about ſix, where this Bridge now ſtands; there was a paſſage for Ships but very dangerous, the violence of the Current was ſo great, the building of this Bridge coſt 4000000. Crowns, concerning which thus relateth the *Atlas*: 'I twice beheld the famous Bridge *Loyang* with amaze-'ment, which is all built of one ſort of black hewen ſtone, there is no Arch, but it 'is erected upon 300. Maſſy ſtone-piles, all of the figure of a Ship, on each ſide 'ending in an acute Angle, that they may the leſs ſuffer by the force and beating 'of the Waves; on the tops of theſe piles are laid ſtones of an equal length, every 'ſtone is twenty two paces, which I there meaſured walking leaſurely, and two 'paces broad, ſo that there is 1400. mighty ſtone-beams all alike, a moſt ſtupendi-'ous work; and to prevent falling off, there are rails with Lyons cut in ſtone on both '-with many other ornaments: But this is only the Deſcription of part of this 'Bridge which lyeth between the Town *Logan*, and a Caſtle built upon the Bridge; 'the other part being equal. That this Bridge ſhould be built with ſo little coſt, is 'no wonder, conſidering the greateſt part of the Labourers ſerve Gratis in publick 'works, and thoſe that receive wages have not the tenth part ſo much as our La-'bourers in *Europe*. *Marcus Paulus Venetus* maketh mention alſo of this Bridge 'when he deſcribeth the City *Xartes*.

There is a Bridge in the Province *Queichen* called *Tienſem*, that is built by Heaven, it is a moſt excellent work of Nature, conſiſting of one ſtone over the Torrent *Tanki*, whoſe latitude is two perches, and the longitude twenty; this place formerly was ſhut up within a Mountain, but by the force and violence of the floods, the Mountain being eaten away and hollowed, this Bridge was left.

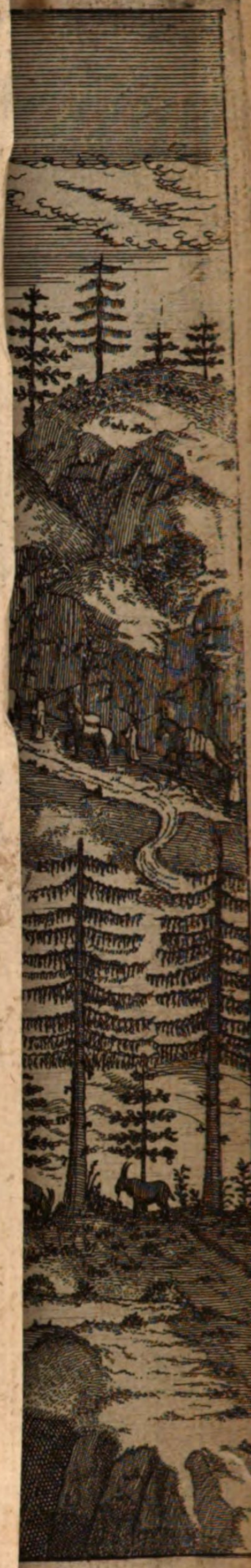
In the Province *Xenſi* is a way made with Bridges by the General of an Army named *Chanleang*, in the making whereof an Army of many hundred thouſand Men were employed, whole Mountains cut through at ſuch a depth, that the ſides perpendicularly equal with the top of the Mountains, ſeem to brave the Clouds, and yet every way admitteth the light that elapſeth from above; in ſome places he built Bridges with Beams, and Spars laid from Mountain to Mountain, and upheld by Beams placed under them; in places where the Vallies are, wide Pillars are applyed; the third part of the Voyage conſiſteth of Bridges of ſo great height, that you ſcarcely dare look down; the bredth of the way is capable of receiving four horſemen abreaſt, and to prevent falling, they have placed rails of wood and iron on both ſides; it is called *Cientao*, that is, the Bridge of props and rails, and was erected for to ſhorten the way from the City *Hanchung* unto the Metropolitan City *Siganfu*, which before was 20000. ſtadia through turnings and windings, and now by the paſſage through theſe Mountains their Voyage is but eighty ſtadia.

There is another Bridge in this Province near unto *Chogan*, on the bank of the river *Fi*, built on one Arch from Mountain to Mountain, whoſe length is forty *Chineſian* perches, that is four hundred Cubits; the altitude or perpendicular to the Saffron river, which paſſeth under the Bridge, is reported to be fifty perches; the *Chineſes* call it the flying Bridge.

I have here placed the Figure, by which Artiſts may find out the manner of building that fabrick; I have ſeen the like Bridge built from Mountain to Mountain in *France* near *Nemanſe*, which hath three Stories, the firſt conſiſteth of four Arches, under which Coaches paſs, the other is raiſed upon twelve Arches, a paſſage for Horſemen; the third hath thirty ſix Arches, and ſerveth for an Aqueduct; report ſays, twas built by the antient *Romans*, it is vulgarly called *Le pont du Garden*, erected over a river of the ſame name.

In the Province *Junnan* over a moſt deep Valley, through which a Torrent runneth with a rapid and violent flux of waters, is a Bridge reported to be built by the Emperour *Mingus*, of the family of *Hame*, in the 65th year of Chriſt, raiſed not with the cementing of vaſt ſtones or plaiſter-work, but with Iron Chains faſtned to rings and hooks, ſo placing the Bridge to beams above; there are twenty chains, and every one conſiſteth of twenty perches; many paſſing over together the Bridge moveth hither and thither, poſſeſſing the Paſſengers with giddineſs and fear of the ruine and the fall of the Bridge, ſo that I cannot ſufficiently admire at the dexterity of the *Chineſian* Architects, who durſt undertake ſo many and difficult works for the conveniency of Paſſengers.

When once you deſcend from the Bridges through the craggy Mountains into the Campaign, you enter upon the publick ways, which are ſo pleaſant, being paved with four-ſquare ſtone, that you would think you went ſtill through a City; and where the rough Mountains deny a paſſage, there their ingenuity contriv'd a a way, though performed with great labour and difficulty; for in one place they were compelled to cut down Rocks, in other to level the abrupt tops of Mountains, to fill up the hollow Vallies, an incredible number of hands employed to make an eaſie paſſage throughout the whole Region, which at length they have performed. And in certain diſtances at every ſtone or mile boundary, which contain ten *Chineſian* ſtadia, are ſet Poſts, by whoſe diligence, in a very ſhort time, all the Proclamations



clamations and Imperial Edicts are carried unto the Governours with much speed; at each eighth boundary, that is one days journey, are erected publick houses, which they call *Cunquon* and *Yeli*, unto which the Magistrates direct those that Travel upon publick Concerns, having been acquainted with the dignity of the Person, and the time when they will arrive, so preparing accordingly for their entertainment. The banks of the rivers are as commodious as the Imperial ways, no Tree or other Impediment being left within five Cubits distance of the water, by which the towing of their Ships and Boats should be retarded; in many places they have made Wharfs of square stone, and placed where necessity requireth, stone Bridges of divers Arches; so that by the Magnificency of these Works, they at least equalize the antient *Greeks* and *Romans*, if not excel them; so great is the zeal and study of all persons, especially driving all advantages for the publick good.

I shall here say nothing concerning the Magnificency, Splendour, and almost infinite multitude of their Ships, which are to be found in every river throughout the whole Empire, and those in so great a number, that as the Fathers write, any one may well doubt whether more persons live in their Ships, especially in the Kingdoms nigh unto the Sea, or in the Cities; but concerning these, see *Trigantius*, *Samedus*, *Atlas*, *Marinus* and others.

As for the buildings within the Walls, those of private persons are not stately, they having more regard to their conveniency than Splendour or Ornament; for the most part they are but one Story, abhorring the trouble of going up stairs; but what they want in height, they recompence in length and bredth, which makes it no wonder to find Cities in *China* of a vast extent: the six Stories of the *Roman* Colledge placed in length, would extend fifty paces more then half an *Italian* mile, which with the Gardens, Schools, and Courts, would make a City; nor doth the Splendour or Beauty of the Cities of *China* come near those of *Europe*, for they admit of no Windows near the street, but all inwards, like the Religious Houses of Nuns amongst us; the Houses of wealthy persons are splendid and costly, but those of the Magistrates or *Mandorines* exceed the rest, and may truly be called Palaces; in each Metropolis there are fifteen or twenty, and oftentimes more, in the other Cities for the most part eight, in the lesser four, all built alike, but that some are bigger than others, according to the dignity of the Prefect or Magistrate, and all erected at the Emperours cost, for his Officers, either Gowned or Martial. Neither doth the Emperour only allow them Palaces and Ships, but also Furniture, Provision, and Servants; the greater Palaces have four or five Courts, with as many houses on the front of the several Courts; in the Frontispiece of each are three Gates, that in the middle biggest, both sides of the Gates are armed with Lyons cut in Marble, at whose bounds is a most capacious Hall supported with mighty Pillars, it is called *Tang*, in this the Magistrate administreth Justice, on each side the publick Posts have their lodgings; next to this is the inward Hall called *Sutang*, this is the Privy Chamber for secret retirement, conference, and salutation. Lastly followeth the great Gate and House, the Apartment of the Magistrates Wife and Children, being most richly adorned, to which is adjoyned Groves, Gardens, and Lakes, for pleasure and delight; but yet these Palaces have this inconveniency, being built of wood, if a fire breaketh out, oftentimes whole Cities are reduced into ashes in a very small space, as it hapned to *Peking*, which is the greatest City next unto *Nanking*, which was consumed with fire by a Rebel at the beginning of the irruption made by the *Tartars*, and in four days space; yet it was restored to its Pristine estate, and re-edified by the *Tartars* in four years time. But I shall shut up my Discourse concerning the Fabricks of *China*, with the most stupendious work of works.

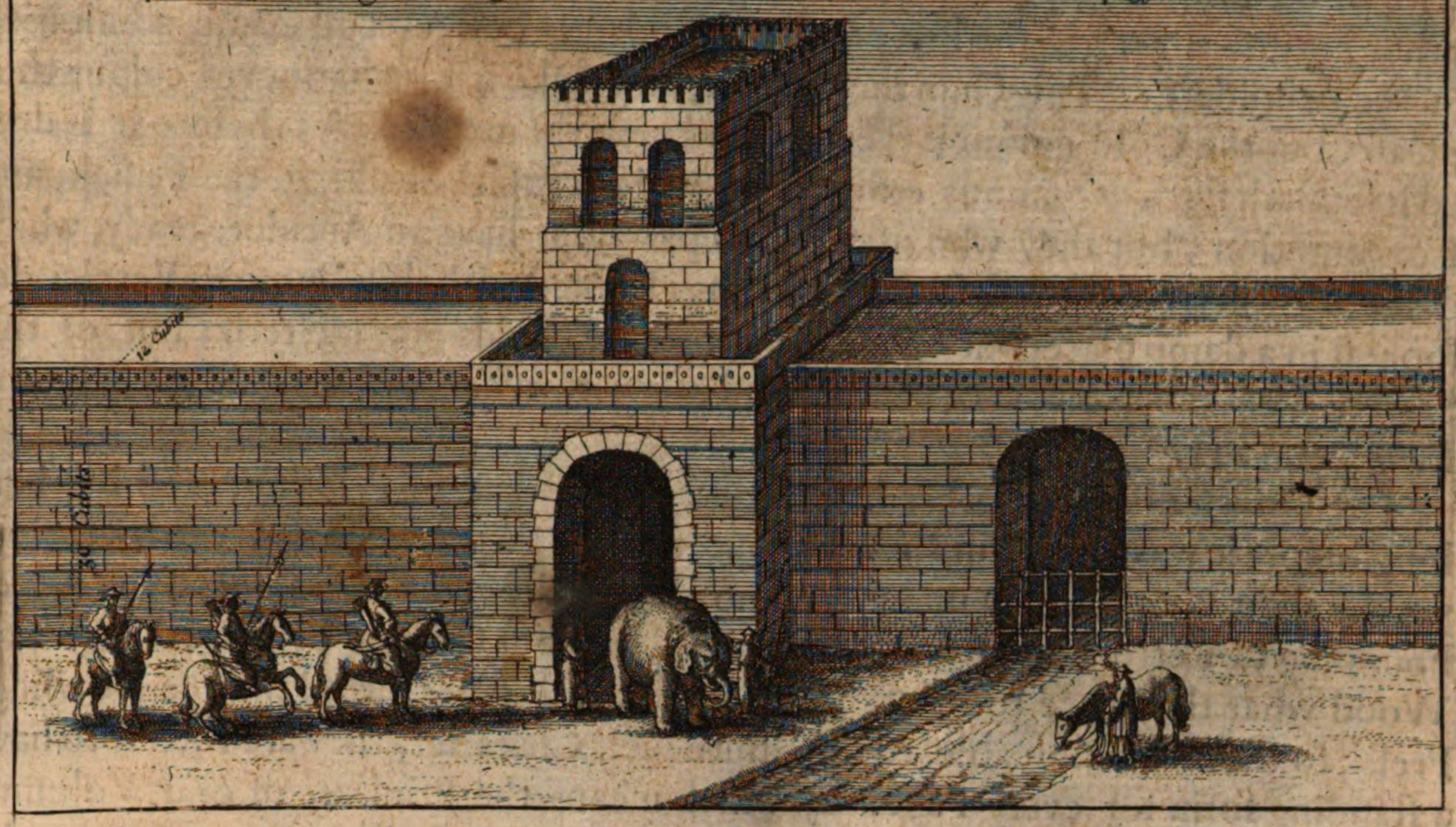
The

The Famous Chineſe *Wall.*

COncerning which thus *Atlas Sinicus*; 'This mighty Wall fortifies the bor-
'ders of four entire Kingdoms, the longitude being three hundred *Ger-*
'*mane* miles, of which fifteen make one degree, *id eſt*, twelve hundred *Engliſh*
'miles; The long ſeries continues without any gap, only on the North part of the
'City *Sinen*, in the Province of *Peking*, which is ſupplyed with the inacceſſable
'part of a Mountain, and where the mouth of the Saffron River receiveth the diſem-
'bogues of leſſer Rivers; the Avenues and Paſſes for Strangers and Travellers re-
'pairing from Foreign Countries, are contrived Arch-wiſe like Bridges, or through
'Vaults under ground, all the reſt uniform though carried on for the moſt part
'through rough and uneven Countries, forcing a way not only over the Skirts, but
'the Mountains themſelves at commutual diſtances; where one may aſſiſt the other
'are planted high Towers, and ſtrong Gates, or Sally Ports, from whence they iſſue
'forth or retire when any Invaſion or Aſſault requires; and convenient Fortreſſes
'alſo adjoined not only defenſive, but accommodated for the reception of the
'Souldiers, which to make good and maintain, takes up no leſs then a million.
'The Wall is thirty *Chineſian* Cubits high, twelve broad, and often fifteen.

Xius Emperour of *China*, and Founder of that Imperial Family, began this Wall, who excelled all the *Chineſian* Princes in the Magnitude of his Works, and the glory of his Martial Atchievments; having Conquered all *China* by ſubjugating the Family of *Cheva*, from the Governour of a Province he aroſe to be abſolute and ſole Monarch, reducing the *Tartars* by many ſignal Victories, and to prevent their future Incurſions, he began this work the twenty ſecond year of his Reign, which was two hundred and ten years before Chriſt, and in the ſpace of five years compleated the whole Fabrick, impreſſing three Men out of ten throughout that world of *China*, amounting to many millions; And ſuch was the compoſure of this miraculous work, being ſo ſtrongly compacted and cloſely joyned, that if in any place of the Cementations a nail might by driven between the ſtones, thoſe that by negligence committed that errour, were to ſuffer death without mercy: the work thus became ſo wondrous ſtrong, that it is the greateſt part of admiration to this day, for through the many viciſſitudes of the Empire, changes of Government, Batteries and Aſſaults not only of the Enemy, but of Violent Tempeſts, Deluges of Rain, ſhaking Winds, and wearing Weather, yet it diſcovers not the leaſt ſign of Demoliſhment, nor Crakt or Crazed with Age, but appears almoſt as in its firſt ſtrength, greatneſs, and beauty, and well may it be, for whoſe ſolidity whole Mountains by ripping up their Rocky Bowels for Quar were levelled, and vaſt Deſerts drowned with deep and ſwallowing ſands ſwept clean to the firm bottom.

A parcell of the long WALL *of* CHINA, *by which its whole Fabrick is expreſſed.*



There is alſo a Channel made by the *Chineſes* at a vaſt expence of coſt and labour, for commodious Navigation unto the Royal City *Peking*; and although many admire the *Dutch* for their Trenches or Cataracts cut through the Land for paſſage from place to place; yet the Channel *Jun* in *China* is admirable, beyond all their Works; concerning which thus *Atlas Sinicus*. *The Province* Xantung *deſervedly boaſts of the River* Jun, *the moſt famous Channel throughout the whole Empire of* China, *digged with incredible labour and induſtry, by which from moſt parts of the Empire Ships bring Merchandize to the Royal City* Peking; *this Trench beginneth on the North of the City* Socien, *from the bank of the Saffron river, thence ſtretching it ſelf unto* Cining, *and the City* Lincing; *from whence in that Channel it paſſeth into the river* Quei, *being ſome hundreds of miles. I have counted upon it above twenty Cataracts or Water-falls made of hewen ſtone, firm and nobly artificial, with a paſſage for Ships, where they damme up the waters with a Sluce, which is eaſily heaved up by the benefit of an Engine with a Wheel, affording an outlet to the Waters, and a paſſage to the Ships; and if they want Water for great Veſſels, then in the middle paſſage before you come to* Cining, *they let in from the Lake* Cang, *through the greateſt Cataract, as much as they pleaſe, timely cloſing the paſſage to prevent an inundation: Theſe Cataracts are commonly called* Tung-pa, *becauſe they ſuſtain the force of the Water flowing from the Lake; now when Ships arrive, that they may not be forced to ſail through the Lake, they have cut a Trench or Channel on the bank, fortified with Rampiers, by which all Ships do eaſily paſs. At each Cataract are perſons maintained at the publick charge, to attend the Ships until they have paſſed the Cataracts.*

The Province *Chekiang* rough and Mountainous, not able to compare with other Provinces, for great Cities, multitude of Inhabitants, and richneſs of Soil, yet produceth two Commodities of great profit, which none of the reſt have, and thoſe of ſo great uſe, that they are an ornament to the whole Empire. The firſt is, many thouſand Bails of the beſt Paper, which plentifully furniſheth the 15 Kingdoms; the other is that Gum which they call *Cie*, diſtilling from Trees, not unlike that which drops from our Fir-trees; and of this they make that Varniſh wherewith they ſo dreſs their houſes, that though the out-ſides be but low and mean, yet within they far exceed all *Europe* for ſplendour, every thing therein being ſo tranſparent that you can look no where, but as in a mirrour each oppoſite

object is represented, and being tempered with divers Colours, and beautified with Birds, Flowers, and Dragons, the several Effigies of Gods and Goddesses, and other Figures drawn to the life, at once abundantly delight and cause admiration in the beholders. This Gum they gather, and make it of whatsoever colour they please, but the Gold colour is the best, and next the most Black; before it is dryed it sendeth forth venomous exhalation, which causeth Swelling, the Ptisick, and Consumption; but they who use this preparation, have an Antidote ready, which defends them from the infection: Things Printed with this Gum or Vernice dry soonest in a damp place, but once dryed it never yields nor melteth; but of this Secret, with the manner of making and using it, *vide* Author *Part* 5. *Chap.* 1. *Folio* 220. 221.

The *Chineses* boast of other Inventions, as first that of Printing, used by them long before it was known in *Europe*; but though they have found the Invention, yet the right use of it they understand not, being altogether ignorant of the Art of Founding of Letters, or Composing with them, but Cutting or Engraving upon Wood what they have to Print, like our Sculped Plates fitted for the Rowling-Press; so that not being able to distribute their Character, they are forced to have a standing form for every Page, by which means the Printing of one Volumne oft times filleth a whole House with their Typographical Tables; as for example, if the whole have but one hundred Sheets, they must have four hundred Tables.

Secondly, Though we do not deny but they had the Invention of Gun-powder before us, because the Fathers of our Society have seen great Ordnance big as Bazaliscoes, cast for a Siege in divers Provinces, especially in *Nanking*, which are very antient; yet they never arrived to our perfection, being unskilful in Fire-works; but their Art in casting excels, as appears by the mighty Statues, great Guns, and ponderous Bells each where frequent; but the Bells mentioned in a Letter from Father *Ferdinando Verbist* to Father *John Gruberus* in *Peking*, in respect of which the greatest in *Europe* may be called Saints Bells, shall demonstrate. *Anno* 1403. *there Reigned an Emperour of* China *named* Yum lo, *he that first removed the Court from* Nanking *to* Peking, *he the better to perpetuate his name, cast many Bells of a prodigious magnitude, whereof one of Iron, and eight of Brass are now at* Peking, *the least of which are* 120000. *weight: I saw seven lying in one place near unto* Chum leu, *all fair and like ours, but the Margents are not so spreading, nor the top so Conick; and because Father* Athanasius Kircher *in his* Musurgia, Folio 522. *hath set down the measure of the Bell of* Erford *in* Germany, *which for the bigness he termeth prodigious; I will here give the dimensions of one of those which I saw at* Peking, *and compare it with that of* Erford, *reducing Measures to the Cubits of* China.

The Bell of Peking.

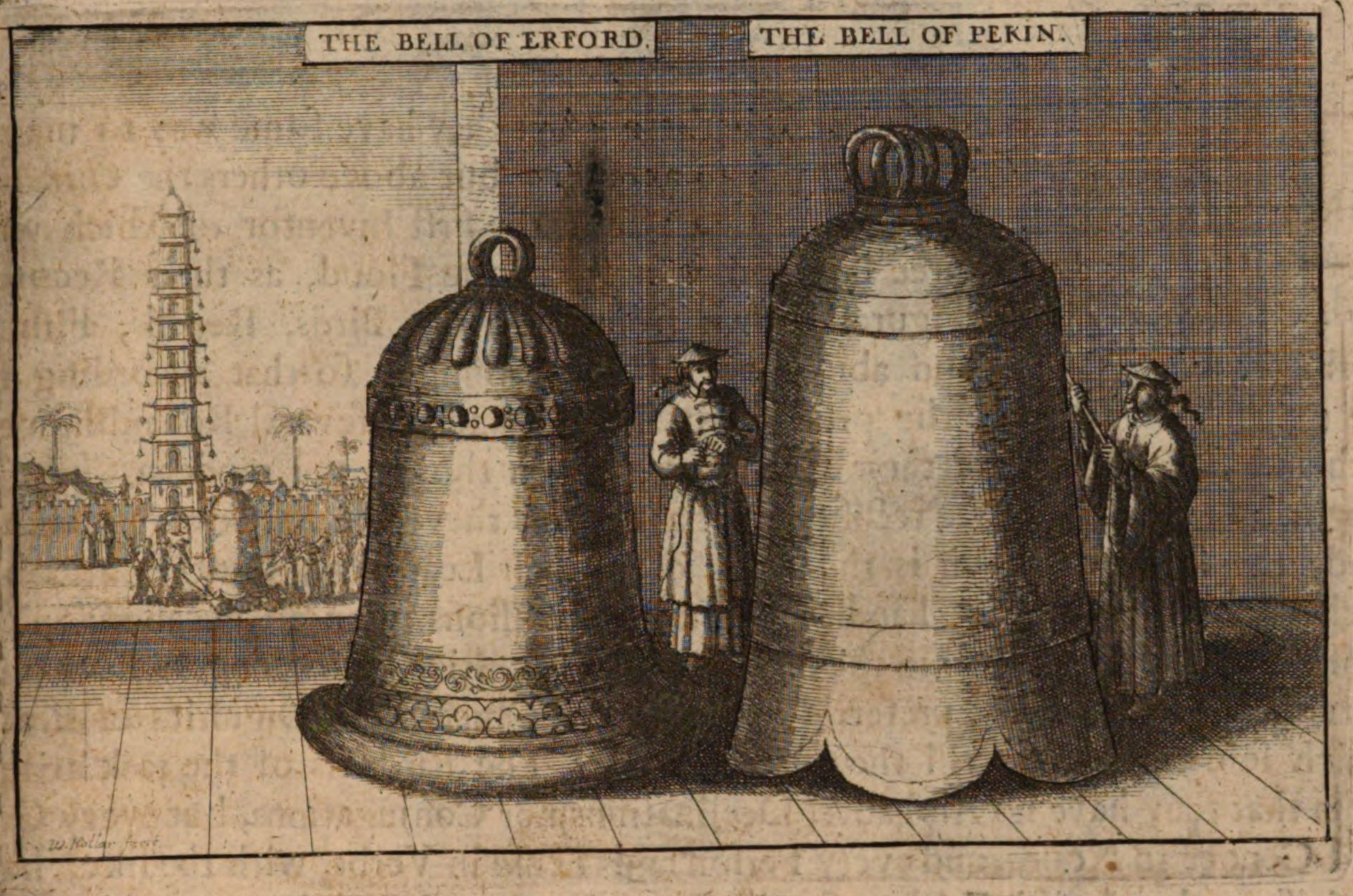
1. The Altitude included in the Curvature is 12 Cubits.
2. The Diameter of the Orifice or Basis 10 Cubits and 8 Digits.
3. The thickness of the Bell 9 Digits.
4. The exteriour circumference measured by the Diameter only three times taken, that is omitting $\frac{1}{7}$ of the Diameter, is 39 Cubits and 6 Digits.
5. The weight 120000. pounds.

The Bell of Erford.

1. The Altitude included in the Curvature, is 8 Cubits 5 Digits $\frac{1}{2}$.
2. The Diameter 7 Cubits 1 Digit.
3. The thickness 6 Digits and $\frac{3}{4}$.
4. The Circumference or Periphery, according to the measure alledged by Father *Kircherus*, is 26. Cubits and 1 Digit.
5. The weight 25400. pounds.

The

The Diameter of the Bell of *Peking* next to the Canon, where the Bell beginneth to cloſe at the top, is eight Cubits five Digits, the circumference of the andle bended is three Cubits, and there the thickneſs or Diameter is about one ubit; the Altitude of the perpendicular Canon above the top of the Bell is three ubits: now the *Chineſian* Cubit is divided into two Digits, whereof nine are quivalent to our Geometrical foot. Both Bells are compared in the annexed rint.



PART VI.

Of the Hieroglyphical Characters of the Chineſes.

THERE is no Nation ſo barbarous but they have ſome way to manifeſt their Conceptions one to another; but above others the *Chineſes* have the moſt ſignificant Characters, the firſt Inventor of which was *Fohi*, about three hundred years after the Flood, as their Records ſay; forming divers Figures drawn from Animals, Birds, Reptils, Fiſhes, Herbage, Plants, Trees, and abundance of other things; ſo that according to the numerous variety of the products of Nature and her ſeveral Reſemblances, ſuch and ſo infinite were their Characters, which though the modern *Chineſes* taught by experience have rectified, yet at this day they have above eighty thouſand, the ſtudy of which is the Apex of all their Learning; but they are able with 10000 to make out handſomly moſt expreſſions upon all occaſions: Yet thoſe that wade fartheſt into the puzzles and difficulties of ſo long Leſſons and ſo tedious a Science, are preferr'd to the higheſt Offices and Dignities of Place, which ſeldom happens till they grow Aged. The hardneſs of the task ariſeth from that they have no Alphabet, Declinations, nor Conjugations, but every Caſe and Gender in Nouns, and every Perſon and Tenſe in Verbs, with the like, have their ſeveral and diſtinct Characters. Formerly when they did treat about things of a fiery nature, they uſed Serpents, Aſps and Dragons; in the deſcription of Aerial Bodies, the various Order of Birds; in a watry ſubject, Fiſhes; in deſcribing of Vegetives, Flowers, Leaves, and Boughs; in the Conſtellations, Points and Circles, each of which expreſſed a Star; in indifferent Arguments they exhibited Wood, Globes, and Threads diſpoſed in a certain order: But now inſtead of theſe Figures they uſe ſtrokes and lines ſo contrived that they anſwer to the ſignifications of thoſe drawn from Animals, *&c.* The Emperour *Fohi* invented the Characters compoſed of Serpents, Dragons, *&c.* And the ſecond was found out by *Xim Num* compoſed of the Husbandmans Tools, and uſed in deſcribing what belongs to Paſturage or Cultrature. The third ſort were by the Emperour *Xan Hoam* compoſed of the Wings of the Bird *Fam Hoam*. The fourth form of Characters were contrived of Oyſters and Silk-worms by the Emperour *Chuen Kim*. The fifth were of Roots. The ſixth made up of the Claws of Birds, uſed by the Emperour *Choam Ham*. The ſeventh was the work of the Emperour *Yao*, of Tortoiſes. The eighth ſort were Birds and Peacocks. The ninth are made of Wings, Reeds, and Herbs. The tenth ſort was their Art of Memory. The eleventh of the Stars and Planets. The twelfth were Characters uſed in Grants and Priviledges. The thirteenth are the Characters of *Yeu Chan Chi Cyan Tao*. The fourteenth are the Characters to expreſs Quietneſs. The fifteenth are compoſed of Fiſhes. The ſixteenth is a compoſition that now is neither read nor underſtood. And theſe are the Characters of the Ancient *Chineſes*, very much like the *Egyptian* Hieroglyphicks, but not adorned with ſuch illuſtrious Myſteries; in making of which they did not uſe a Pen and Ink, but a Pencil, and rather paint then write; as the annexed Figure deſcribeth.

The



The *Chineſian* Characters being ſo numerous, the Language is wonderful equivocal, and one word oftentimes by the only different pronunciation or placing of the Accent, may ſignifie ten, or ſometimes twenty various things, whereby it is rendred more difficult than poſſibly can be imagined. The *Mandorine* Language is common to the Empire, and is the ſame as the Language of *Caſtile* in *Spain*, and the *Tuſcan* in *Italy*: The Characters are common unto the whole Empire of the *Chineſes*, as alſo to *Japan*, *Conchinchina*, *Corea*, and *Touchin*, though the Idiom is much different; ſo that the people of *Japan*, &c. do underſtand Books and Epiſtles that are written in this ſort of Characters, but yet cannot ſpeak mutually to, or underſtand one another, like the figures of numbers uſed throughout *Europe*, and by all perſons underſtood, although the words by which they are pronounced are exceeding different; ſo that 'tis one thing to know the *Chineſian* Language, and another to ſpeak the Tongue. A Stranger that hath a ſtrong memory, and doth apply himſelf to the ſtudy, may arrive to a great height of that Learning by reading the *Chineſian* Books, although he be neither able to ſpeak or underſtand thoſe that ſpeak it. But Father *Jacobus Pantoja*, according to the Muſical notes, *ut*, *re*, *mi*, *fa*, *ſol*, *la*, firſt of all found out the riſing and falling of the accents to be obſerved in the pronunciation, aſſiſted by which they overcome the difficulties of the Language, the accents they thus ſet down over the *Chineſian* words written after the manner of *Europe*, ∧, —,), /, ∪, ∧, the firſt of the five *Chineſe* Accents anſwereth to the Muſical note *Ut*, and the ſound of it is called in the *Chineſe Cho Pim*, as if you ſhould ſay the firſt word equally proceeding; the ſecond note —, anſwereth to *Re*, and it is termed in the *Chineſe* Language *Pum Xim*, that is, a clear equal voice; the third note \ agreeth with *Mi*, and the ſound in the *Chineſe* is *Xam Xim*, that is a lofty voice; the fourth note / is ſounded like *Fa*, it is termed in the *Chineſe Kiu Xun*, that is the elated voice of one that is going away; the fifth note ∪, anſwereth to *Sol*, in the *Chineſe* it is called *Se Xun*, that is, the proper voice or ſpeech of one that is coming in; for example, that one word *Ya* written in the *European* Characters, and having the five notes above affixed, it muſt be pronounced with divers Voices and Accents; a Tooth *Yâ*, Dumb *Yă*, Excellent *Yà*, Stupidity *Yá*, a Gooſe *Ya*. For as the ſame word pronounced ſuggeſteth

gesteth divers significations, and the Speech spoken slower or faster resembleth the modes and times in Musick; so from the words of Monosyllables (for the *Chineses* have none of *dis*, *tres*, or more Syllables) is a timely harmony; by the help of which notes strangers may attain something of the Tongue, though with great labour and indefatigable patience; and though the same word hath one signification in the *Mandorines* Language, and a contrary in *Japan* and other places, yet knowing one Speech and their Character, you may Travel not only through the Empire of *China*, but the adjacent Kingdoms.

THOSE that are earnest to make further scrutiny in quest of all these Wonderful Relations, may resort to the Author himself, and to those in his Quotations; for this we thought a sufficient Appendix to the Dutch *Embassy, the one seeming the better to Illustrate the other, many of the same Concerns being handled in both.*

FINIS.

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An embassy from the East-India Company of the United Province to the Grand Tartar Cham emperour of China. Deliv. by Peter de Goyer and Jacob de Keyzer Wherein the cities, towns, villages, ports, rivers, etc. in their passages from Canton to Peking, are ingeniously descr

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